



Effigies IOHANNIS TRAPP: A.M.
 Aetat: Suae . 59 . 1660.

A
 COMMENTARY
 OR
 EXPOSITION

UPON

These following *Books* of holy Scripture;
*Proverbs of Solomon, Ecclesiastes, the Song
 of Songs, Isaiah, Jeremiah, Lamenta-
 tions, Ezekiel & Daniel.*

Being a Third Volume of ANNOTATIONS
 Upon the whole BIBLE.

By *John Trapp* M. A. once of *Christ Church* in *Oxford*, now Pastour
 of *Weston upon Avon* in *Glocester-shire*.



LONDON,

Printed by *Robert White*, for *Nevil Simmons*, Bookseller in *Kedermister*, and
 are to be sold by *Henry Morlock* at the *Phoenix* in *Pauls Church-
 yard*, and by *Thomas Bassett* in *Dunstons Church-yard*
 in *Fleet-streer*, *Anno Dom. 1660.*



To the Worshipful, his much honoured
Friends, Edward Stephens of Sadbury Esq;
together with the Worshipful Colonel Thomas
Stephens Esq; and his thrice-Worthy Consort
M^{rs} Katharine Stephens: as also to their only
Son, Mr. Thomas Stephens the younger.

Much honoured and dearly beloved in the Lord:

NO sooner bethought me of this *Dedication*, then
there came likewise into my mind that Apostolical
Distinction of true Christians into *Fathers, Young men,*
and *Little children*, 1 *John* 2. 12, 13. All these (ta-
ken *conjunctim*) Saint *John* had by a most kind com-
pellation, called *Little children*, ver. 1. *My little chil-*
dren, saith he, *these things write I unto you* (as in an
Epistle *Dedicatory*) *that ye sin not*, [i. sinningly, as chap. 3. 6. and mortally,
as chap. 5. 16. But if any man do sin, (as alas we can do no less) we
have an Advocate with the Father (appearing for us, as a Lawyer appear-
eth for his Client, Heb. 9. 24.) even *Jesus Christ the just one*, (the Judges
own Son) and he is the propitiation (that is, the Propitiator, by a *Meta-*
lepsis) for our sins. Learn this in general, saith the holy Apostle, and
hold it fast, as with both hands; for it is of the very foundation. Vossius.
Tit. 1. 9.

As for particulars, I have yet somewhat more to say to you (*divisim*)
severally and asunder. And first, for you, *Little children*, or *Babes* in
Christ, who have had your spiritual Conception, Gal. 4. 19. Birth,
1 *Pet.* 1. 23. and are now in your child-hood, 1 *Cor.* 3. 12. Heb. 5. 13.
as well appeareth; 1. Because your sins are forgiven you for his names sake,
ver. 12. for an assurance whereof, God hath given you the Sacrament of
Baptism; to signifie, as by sign; to ascertain you, as by seal; to convey
to you, as by instrument, Christ Jesus with all his benefits. 2. Because

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ye have known the Father, in some degree at least, whilst he hath inwardly sealed you up by his Spirit, set his mark upon you, and sent you word, as it were, how well he loveth you. Now then, the lesson that I have to lay before you, Little Ones, is only this, That it is the last hour; and as ye have heard that Antichrist shall come, even now there are many Antichrists abroad, ver. 18. look well to your selves therefore that ye be not beguiled (as little ones are apt to be) that ye fall not from your own steadfastness, but (for a Preservative) grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever, Amen. 2 Pet. 3. 18.

Next, for you, Fathers; you that are old Disciples (as Mnason is called, Acts 21. 16.) you that are already gray-headed, and experienced Christians, Saints of the first magnitude, Ephes. 4. 13. such as the Psalmist celebrateth, Psalm 92. 14. I grant that ye have known him that is from the beginning, ver. 13. and I lay it again; (for your singular commendation and encouragement) Ye have known him that is from the beginning, ver. 14. even that Ancient of daies, whose head and hair are white like wool, as white as snow, Rev. 1. 14. You know him I say, with a knowledge, not only Apprehensive and Disciplinary, but also Affective and Directive of your whole life. Nevertheless, I must friendly forewarn you of this one thing, (though ye know it already) Love not the world, neither the things that are in the world, ver. 15. 'Tis strange you should (and yet 'tis often seen you do) dote over impotently on these things here below; even then when you have one foot in the grave, and should have the other foot in heaven, whether ye are hast'ng. The higher the Sun, the shorter, surely, should be the shade. The nearer to the Sea, the sooner should come in the tide. And as in a Pyramide, the higher you go, the lesser compass you find: So ought it to be with you, Reverend Fathers, upon whose heads God hath set a silver crown of hoary hairs already; and will shortly set upon them an immaculate crown of glory.

Lastly, for you, Young men, that are not only past the spoon, but come to a well-grown age in Christ, I have to praise you for this, and again I praise you, that ye have in a good measure overcome that wicked One, the Troubler, ver. 13, 14. because ye are strong, and the word of God abideth in you, ver. 14. But yet, as strong as ye are, and the glory of young men (Heb. 11. choice young men) is their strength, Prov. 20. 29. well improved by you, because made use of against the devil; yet let me caution you also, as well as Elder Saints, to beware of the world; a subtle, a sly enemy, and very insinuating into the best breasts: Love not the world, neither the things that are in the world, is your lesson too, ver. 15. Divorce the flesh from the world, and then your Adversary the Devil can do you no hurt.

Hitherto (worthy Sirs) you have heard the beloved Disciple (only glossed, and paraphrased a little) and a better you cannot hear: for he was a secretis to the wonderful Counsellour, and leaned on his bosom. Shall I now take the humble boldness, (Gentlemen) after so great an Apottle, to bespeak you severally in like sort; only with a little inversion of the Apottles order?

And

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And, first, for you, Sir, (the Grand-sire, the Antientest and most honourable of this thrice-worthy Ternio) besides your singular sagacity, and prudence, both civil and sacred, (the holy Apottles character of a Father) these four Notes of an old man in Christ are all fairly pensil'd out and exemplified in your religious and righteous life, and practice (abst. verbo invidia) as in any mans I know alive; at this day.

1. Such an one is exceeding humble; as Abraham was, Gen. 18. 27. I am but dust and ashes: as Jacob was, Gen. 32. 10. I am less than the least of thy loving kindnesses, Lord: as David was, Psalm 22. 6. I am a worm and no man: as Nehemiah was, when he prayed for pardon of his Reformations, chap. 13. 22. As Paul was, with his Minimissimus sum (so Estius rendereth him, Ephes. 3. 8.) as Ignatius was, with his Tantissimas nostra our utmost meanness: as Austin was, with his Non sum dignus, quem tu diligas, I am utterly unworthy of thy least love: as blessed Bradford was with his Miserrimus peccator Job. Bradford: as Mr Dod and Mr. Cleaver (your, and my old and good acquaintance) were; with whom, we well remember, it was usual, Agur like, to vilifie, yea to nullifie themselves to the utmost. And this comes, 1. From increase of light. 2. From much and long experience of their unavoidable failings and infirmities.

2. He is very heavenly minded; as having by the constant practice of mortification comfortably subdued his corruptions, seen through the vanity and vexation of outward things, set one foot upon the battlements of heaven, had here much sweet intercourse and communion with God, gotten a full gripe of Christ, laid fast hold upon eternal life; for the full fruition whereof, he therefore dearly and daily longs and labours. Hence also it comes to pass, that this good old Saint, this earthly Angel, is so heavenly in his Spirit, fruitful in good speeches, innocent in his life, abundant in deeds of Piety and Charity, still doing something that may further his reckoning, and add weight to his crown, which he ever eyeth, and even reacheth after. The former instances might be here called over again; all whose humility was not more low, then their aims were lofty.

3. This good old disciple of Christ is very able to bear, and forbear: like as a man at maturity, can bear with little childrens follies, and not set his wit to theirs, as we use to phrase it. Thus Abraham bore with Lots rudeness: Moses with the peoples petulantcies, and insolencies: Paul, with the buffoneries, and indignities put upon him by the Corinthians and Galatians: Ye have not injured me at all, saith he, Gal. 4. 11. Your disrespectts and affronts reach me not: I am far above them, I am out of your gun-shot. So Fulgentius, an Ancient of the Church, being abused by one who was far his inferiour, put it off with Plura adhuc pro Christo toleranda, This is a small Trial: I must frame to bear more yet for Christ. As an old Porter that had been beaten to the Cross, he went singing under his burthen; holding it no small grace, to be disgraced for the name of Jesus, as it is said of those Disciples of our Saviour, Acts 5. 41. who, soon after his Ascension, were, all upon

Old Melan-
thion was
much delight-
ed with that
saying of
Achilles in
Philophratus,
Εὐδοκίᾳ τῷ
πλεονέκῳ
ἵππον, χερσὶ
αὐτῷ δὲ πάλιν
ἐκέρχοντο
ἐκὸν ὄντος.

τοῦ πνεύματος

Maluit tolera-
re, quam de-
plorare.
Elegantissimum
Ozymoron.
Cafaub.

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upon the sudden, of Babes, become *Grandees* in Grace.

4. Lastly, he is much affected with the state of others: Good *Abraham* could not rest in his bed that night, for thinking of poor *Sodom*, Gen. 19. 27. as *Luther* observeth. But especially he is affected with the well-fare, or ill-fare of the Churches, as being himself of a *publick*, that is, of a noble spirit; and as a living member of Christs mystical Body, he feels *twinges*, whensoever others are hurt in the least. See this in *Daniel*, *Nebemiah*, *Ezra*, but especially in *Paul*, upon whom lay the care and cumber of all the Churches: it came upon him as an armed man, and gave him no rest or respite. *Cyprians* *Cum singulis peccatis meum copulo*, is well known. And of *Calvin* it is recorded in his life, by *Beza*, that he was no otherwise affected toward the Churches, though far remote, then if he had born them on his own shoulders. This is a sure Note of a Father. Indeed Babes and young men are so cumbered with their own corruptions, have so much work of their own to do within doors, that they have little leisure, or list, to look abroad: Neither are they therefore so much affected with other mens conditions.

To speak, a little, of those two also, in their order. And first of the young man in Christ: Where let it be, I beseech you, no trouble or offence of heart, (*singultus cordis*, some render it, 1 Sam. 25. 31.) to You (Noble Colonel, together with your * *elect* or choice Lady) to be set among the second sort of good Christians: though I must needs say, for your very eximious and exemplary Piety and Prudence, you may well claim place in the upper form of this lower world. But you know who it was that said long since, *Honestum est ei, qui in primis non potest, in secundis tertiusve consistere*: And to have a door-keepers place in Gods house. *David* held no small preferment, Psalm 84. 10. But to go on with our business: A young man in Christ may be thus Characterized.

1. He is strong in grace; but withall, he hath some one (or more) strong corruption (suppose Passion, evil Concupiscence, Worldliness, or the like) that holds him play, and puts him shrewdly to't: so that sometimes he could almost find in his heart to sin: *My feet were almost gone, my steps had well-nigh slipped*, Psalm 73. 2. But afterwards, he better bethinks himself, forbears and forgoes it, as a man would do a Serpent in his way, or poison in his meats. He maketh strong resistance, and reneweth his well-knit resolutions against sin. A mighty combat and coil there is other whiles: as it useth to be in a thunder-clap, caused by a hot dry vapour, wrapt up in a cold moist cloud, which ends in a great rumble and dreadful crack. Patient *Job*, and devout *David* for instance: the one abhorring himself for his impatient out-bursts: the other be-beasting himself, for his precipitancy, his rash resolves, one time, when sick of the Fret, Psalm 73. 22.

2. Next, the weapons of this young mans warfare are not carnal, (such as natural reason, shame of the world, fear of Hell, &c. have put into his hand) but spiritual, mighty through God to the pulling down of Satans strongest holds, the digging down of his deepest trenches, 2 Cor. 10. 5. He fights against the enemies of his soul, with Gods own Arm,

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and with Gods own Armour: he is strong in the Lord, and in the power of his might: and taking the sword of his Spirit (mingling with faith in his heart the Precepts, Menaces and Promises) he layes about him lustily, and prevails accordingly, driving the field of that old Man-slayer.

3. He is much affected with his success. If he get the better in any measure; so that he doth not so much, and oft break out, as he was wont: if his corruption be any whit abated, his strength increased a little, he is marvellous glad and thankfull. Was not *David* so when disarm'd by the discretion of *Abigail*, and detained from shedding innocent blood? As on the other side, if wounded and worsted at any time, he is all amort, sorely, disquieted, restless as on a rack; like a man thrust thorough the body, he bleeds and sinks, till with *Peter*, he run to Christ the right Chirurgeon in this case, (with tears in his eyes, bitter complaints in his mouth, and utmost self-aborrancy in his heart) and is cured, set right again.

4. Lastly, He proves at length more than a Conqueror, through Christ that loveth him; and whose work it is, to send forth judgement unto victory, Mat. 12. 20. Gr. thrust is forth with violence, the Devil and the world in vain opposing the work of true grace (called judgement in that Text) which shall surely be perfected: Because ye have overcome that wicked one, saith Saint John, 1 Epist. 2. 14. Yea ye over-come, saith Saint Paul, Rom. 8. 37. because ye do gather strength by opposition, (as that Giant that fought with *Hercules*, is fabled to do, by his falling to the earth) ye conquer, even by being conquered: you do daily get ground, and out-grow your corruptions, which are already laid a bleeding and a dying at your feet: And God shall bruse Satan under your feet shortly, Rom. 16. 20. So that the broken horns of that old red Dragon shall be the Trumpets of your triumph, and the Cornets of your joy.

Lo, Sir, this is that *Miles Christianus*, that *Pancratiastes Evangelicus*: which whilest You (a Colonel once in the best of Armies, and yet still so, by your well-becoming *Prenom*) shall strive to personate, and go on to express, you shall War a good warfare, holding faith and a good conscience: which some having put away (Gr. expeld, as *Amnon* did *Tamar*, as *Colledges* do rakehells, without all hope of re-entry) concerning faith have made shipwrack. 1 Tim. 1. 18, 19. When as you, Noble Sir, continue constant in, and to the Truth which is according to godliness, Tit. 1. 1. and a hearty hater of all heresies, and heterodoxies whatsoever. For the which your faithfulness, and firmness in adhering to Gods holy cause, and promoting his Kingdom, your Reward is sure with him, though not all presently paid you. A Christian Souldier may have a very great arreer: *Paul* speaks as if all his Pay were then to take up, when all his warfare was accomplished, 2 Tim. 4. 7, 8.

Lastly, for You (Sweet Sir, Mr. *Thomas Stephens* the younger, for whom my hearts desire and prayer to God is and shall be, that of *David*s servants for young *Solomon*, 1 Kings 1. 47. or that of *Hector* in *Homer*, for his Son *Astyanax*,

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Εἰς τὴν ματρὶν ὁ υἱὸς πρὸς τὸν ἀδελφόν.)

Lallant.

May it be your great care now betimes, I beseech you, to know the God of your Fathers, and to serve him with a perfect heart, and a willing mind, 1 Chron. 28. 9. *Deum cognoscere, & colere, est totum hominis.* If you be yet no more than a Babe in Christ, One of his little children, for Innocency and Ignoscency, it shall suffice: till such time at least, as you come unto the measure of the stature of the fulness of Christ, Eph. 4. 13. till you grow up to more maturity, and increase with the increase of God, Colos. 2. 19. Only it behooveth You, Sir, as such a Babe, to see 1. That Christ be formed in you of a truth; that You be indeed a partaker of the divine Nature, and of the Life of God; that You have some of every grace, though but a little:

— inest sua gratia parvis.

2. That you be very sensible of your weakness, and discontentedly contented with it: Like as a child is oft troubled that he is not able to run, lift, labour as men do; and he will be doing as he can at mens actions.

3. As Babes are very hungry; never well, but when the teat or spoon is in the mouth, or vitail in the hand: so should You, Sir, hunger and thirst after grace, and the means of grace; as a new-born babe desire earnestly the sincere milk of Gods word, that you may grow thereby, 1 Pet. 2. 2. Grow, I say, not in Notion but Motion; not in light so much as in heat, in gifts as in graces. There are that have the spiritual rickets, grow big in the head, but decay in the vitals. Be you none such.

4. Lastly, As Children are naturally apt to imitate their Parents, whether in good, as *Jehosaphat* did his Father *David*: or in evil, as *Isaac* did his Father *Abraham*: so let it be Your great endeavour, to tread in the holy footsteps (as of Your Mother *Lois*, and of Your Grandmother *Eunice*, both of them famous in the Church: so especially) of Your Renowned Grandfather and Father: in whose imparallex examples You have a very Globe of precepts; and by passing into the likeness of which surpassing patterns, You shall become of a young Saint, an old Angel: of a young Well-wisher to the Publick, a worthy and Well-accomplisht Patriot; able and apt to serve God and Your Country in places of noblest Note, and highest Employment, as Your Progenitors have done in their Generations. And hereunto if either my poor prayers, as a Suitor at the Throne of grace, or my Sons utmost endeavours, as a Tutor made choice of by Your best friends, for Your ingenuous Education, may contribute any thing, I dare assure You of both.

To draw to an end of this Prefatory discourse, which begins to swell beyond the bounds of an Epistle, You may very well say, Sir, as *Solomon* once did, Prov. 4. 3, 4, 5. *I was my Fathers Son, tender, and dearly beloved in the sight of my Mother. He taught me also, and said unto me,*

Mr. J. T. Student of Christ Church, Oxon.

2 Tim. 1. 5.

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me, Let thine heart retain my words: keep my commandments and live. Get wisdom, get understanding, forget it not, &c. Your religious Mother also hath not been behind, I dare say, to lesson her *Lemuel*, with *What my Son!* and *what the Son of my Womb!* and *what the Son of my Fowls!* Prov. 31. 2. You may please to peruse what I have written upon those two Texts, and the rest, now presented and put into Your hands, in both parts of this third Volume upon the holy Bible. Wherein, if any thing occurs that may be of use, either to Your much-honoured Parents, or to Your well-beloved self for Their and Your Increase and Furtherance in Knowledge and Holiness, I shall take it for a sufficient *Opere precium*: and yet hope too, that for the gift (how mean soever) bestowed upon me (how unworthy soever), for the behoof of many others, thanks may be given to God by many on my behalf, 2 Cor. 1. 11.

Now the very God of peace multiply grace, mercy and peace upon you all, from the greatest to the least, and upon his whole Israel. This is the unfeigned, and shall be the constant desire of Him who is, and will be,

Noble Gentlemen,

Yours in all due observance,

till death,

Welford this 24. of
October, 1659.

John Trapp.

Reverendo Clarissimôq; Viro D. Johanni Trappo.

SI nova Cœlicolas incessunt gaudia Vates,
Cum niter illorum Pagina luce novâ :
Majores solito *Majorum* turba triumphos
Nunc agit, ingenii munera, *Trappe*, tui.
Par prius ille novo nuper donavit amictu
Londinas, patri gloria magna foli.
Attamen hanc operam minimè tu fumis inanem.
Par illud decoras tu quoque luce novâ.
Et par posterius, quod sol minis attigit ille,
Adjicis, & decoras hoc quoque luce novâ.
Integer ergo tuâ jam macie Quaternio luce,
Nec non lætitiâ, quæ fuit inde, novâ.

Et nostras etiam subeunt nova gaudia mentes,
Cum lucem cernunt lumina nostra novam;
Lucem, quæ tenebras divino codice pellit,
Qualis inest scriptis, *Trappe* diserte, tuis.
Quis non lætatur, quis non sibi plaudat abundè,
Accipiens factum te peperisse novum ?
Quis non Thesaurum paucis ait emero nummis ?
Et, quàm splendet Bibliotheca mihi !
Lætitia tantus quum sis Cœlestibus Autor,
Tantus item Nobis, sunt mihi vota duo :
Sæpius ut per te læti reddamur Ultrique,
Nec non contingant Omnia Læta Tibi.

Barfordiæ, Octob. 31. 1659.

Σὺν, κρείων, ἀρχιε.

Tho. Dugardus.

Errata in the Major Prophets.

PAge 26, line 15. read *labruscam*; p. 34. l. 46. for *one* r. *once*; p. 56. l. 22. r. *bandily*; p. 57. l. 54. r. *disjelled*; p. 61. l. 1. r. *Arms*; p. 81. l. 28. r. *Strabo*; p. 97. l. 1. for *sin* r. *him*; p. 100. l. 10. r. *to* *forwardness*; p. 106. l. 4. r. *a few hundreds*; p. 118. l. 28. r. *Jews*; p. 227. l. 44. r. *how* is it; p. 229. l. 1. for *coufe* r. *intercoufe*; p. 253. l. 8. r. *glories*; p. 276. l. 33. r. *Gods holy-day*; p. 286. l. 19. r. *unroofed*; p. 293. l. 4. r. *promote*; p. 318. l. 13. for *reigneth* r. *reineib*; p. 329. l. 19. for *in* r. *is*; p. 330. l. 19. for *obeyed* r. *begged*; p. 357. l. 43. r. *Sarah*; p. 360. l. 57. r. *wrestle* a fall; p. 386. l. 24. for *fer* r. *let*; p. 404. l. 48. for *since* r. *fin* is; p. 422. l. 58. for *laughtor* r. *mirib*; p. 444. l. 14. r. *grate*; p. 446. l. 52. for *draw* r. *dare*; p. 462. l. 5. for *vars* r. *wares*; p. 483. l. 13. r. *haunty*; p. 510. l. 38 for *outy* r. *duly*; p. 519. l. 37. r. *multiscium*; p. 522. l. 57. r. *as well as a Mountain*; p. 531. l. 42. for *comfortable* r. *conformable*; p. 550. l. 6. r. *thrattling*; p. 552. l. 43. for *bebove* r. *before*; p. 555. l. 2. r. *Hermotimus Clazomenus*; p. 560. l. 1. r. *birca* *bitua*.

SOLOMONIS ΠΑΝΑΡΕΤΟΣ:

OR A

COMMENTARY

Upon the BOOKS of

Proverbs, Ecclesiastes,

AND THE

SONG of SONGS.

Wherein the Text is Explained, some Controversies are Discussed, divers Common-Places are Handled, and many remarkable matters Hinted, that had by former Interpreters been pretermitted.

Besides sundry other Texts of Scripture (which occasionally occur) are fully opened, and the whole so intermixed with pertinent Histories, as will yeeld both pleasure and profit to the judicious Reader.

BY

JOHN TRAPP, M.A. Pastor of *Weston* upon *Avon* in *Glocestershire*.

King Solomon was wiser than all men : and his Fame was in all Nations round about. And hee spake three thousand Proverbs, and his Songs were a thousand and five. 1 Kings 4. 31, 32. The Queen of the South came from the uttermost parts of the Earth, to hear the wisdom of Solomon. Matth. 12. 42.

"Οὗτε χειρὸς ἔτε ἀλάμας ἔως ἀστροφῆς ὡστερ ἀγαθῶν ἀνδρῶν νόθου σεμνράδμων.

Plato.

Quem poenitet peccasse, parè est innocens. *Seneca*.

The Second Edition.

LONDON:

Printed for Robert Ibbitson, MDC LX.



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1. *Gods Love-Jokes, and the Afflicted mans Lessons* in a Treatise upon *Rev. 3. 19.*
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A

COMMENTARY
OR
EXPOSITION
UPON THE
PROVERBS OF SOLOMON.

Verf. 3.48 The Proverbs.

 **C** *Maxims, Maxims, Maxims, Axioms, Speeches of special prebency and predominancy. Received Rules that must over-rule matters, and mightily prevail in the minds of men. The principal (no doubt) they are of those three thousand, mentioned, 1 King. 4. 32. and far beyond those golden sayings of *Parables* (properly so called) preferred before these holy parables by that Apostate *Judas, Judas Iscariot* as having in them more sentences than words, and being so farre above all human sayings for weight and worth, that (as *Salust* writeth of *Carthage*) I had better speak nothing of them, than too little. Yet too much is too little.*

Of *Salomon*, who better (a deal) deserves to be filed *Master of the Sentences*, than *Peter Lombard*; and to be esteemed *Magister*, *magister* *magister* *magister*, as one faith of *Homer*; or as another faith of *Hieronym*, that hec was a man *quem nullus scilicet tamis*, that knew all that was knowable by a man.

King of Israel] Eccles. 1. 1. King of Jerusalem, which was now the Israel of Israel, as Athens was (in its flourish) said to be the Greater of Greece, yea, the Soul, and Sun, and eye of Greece; yea, the Dominion School of all mankind. For King Solomon exceeded all the Kings of the Earth, both in Riches, and in Wisdom. And all the world sought to see Solomon, to hear his Wisdom: which God had put into his heart; 1 King. 10. 23, 24. For the more wile the Preacher was, the more hee taught the people knowledge; and caused them to hear, and learned forth many Parables, Eccles. 12. 9. Even words of delight, ver. 10. See the Note there.

Verf. 2. To ^{know} [wisdom] That is, to give others to know, to wife them, as Dan. 12. 3. to give the knowledge of salvation, Luk. 1. 77. to shew men great doings.

E

Vol. 3. To receive the instruction]. Tertullian calls the Bible (and the Pre-
verbs by specialty) *Nefra digesta*, from the Lawyers; and others out *Pan-*
dect, from them also. Is there not a thin veil laid over them, which is once
rarified by reading, and at last wholly worn away? Surely so by much read-
ing the Statute-book men grow worldly-wise; And as a friend (it is *Chrysa-*
stom comparison) that is acquainted with his friend, will get out the mean-
ing of a letter or phrase, which another could not that is a stranger; so in *Isa*
Scripture: And herein (as one well observeth) the poorly heart being a sound
Christian, goeth beyond the profoundest Clerks that are not sanctified, that
hee hath his own heart instead of a Commentary to help him to understand even
the most needful points of the Scripture.

*Per. Mars. in
Rom. Ep. de-
dicat.*

Erasm. Praef.
in Lucam.

Chytrids.

*Arist. Ethic.
lib. I.
Job I. II.
Eccles. II. I*

Si moribundus
etiam si quid
didicisset
- docet, Adam.

with better things, if he understandeth his own heart, saying,
And will increase learning. I take heed what you hear: unto you that hear,
 shall more be given. *Mark, 4: 24.* See the *Rise* there. Ouely ponder, and
 apply what you hear. For they that do otherwise, are like the *Wall*, who
 never attain to any more divine learning than to (pull down), but when they
 should come to put together, and to apply it to their souls, they lay down
 their minds running a madding after the profits and pleasures of the world,
 and they think little of little less than mad, that run to and fro to carnal
 knowledge. *Deut. 12: 4.*

Verf. 6. To understand a proverb, and the interpretation. Or, the secret
of thereof, there being nothing so sweet to a good foul, as the knowledge

Heb. *Mela* fāb
 unāc. fortasse
 Græc. *μελι*
 & Latium
Mel. River.

Verf. 7. *The fear of the Lord is the beginning*] Or the chief and principal point * of wisdom (as the word here signifieth) yea, wisdom it self, Job 28.

* The head of
first-fruits; the
head and
height.

μὴ καλὸν
 κρίνειν ἕνα
 τῶν τοῦ Θεοῦ
 πατρὸς υἱῶν
 διδασκάλων·
 Ἀγία, Ἐκκλησία

Verf. 9. For they shall bee an ornament.] A mans wisdom maketh his face to shine, Eccles. 8. 1. Τὴν πικρίαν γράμματος, &c. οὐ τὸ χρῆσθαι ἀρετῆς ἀλλὰ τὸ πλῆθος τῆς

Verſ. 10. *If ſinners enuie thee*: To a hill bargain, to a match of miſchief; as *Abah did Jeſaphath*, as *Rebbers* wife would have done *Jeſeph*: and truly, that hee yeelded not, was no leſſ a wonder, than that thoſe three Worthies burnt not in the miſt of the fiery furnace: But as the Sun-ſhine puts out fire, ſo did the fear of God the fire of luſt.

Ver. 11. *[Isby say]* The Dragon bites the Elephants ear, and therefore sucks his blood; because hee knows that to bee the onely place that hee cannot reach with his trunk to defend. So deale the red Dragon and his Angels; with good words and fair speeches they deceive the hearts of the simple. *Rom. 16. 18.* With much fair speech hee caused him to yeeld, with the flatterings of her lips shee forced him. *Prov. 7. 21.*

her lips thee forced him, *Prov. 7. 21.*
Come with me. If sinners have their *Come*, should not Saints much rather
Come: let us go to the house of the Lord, *Isa. 2. 3.* *Come, let us walk in the light*
of the Lord, *Verf. 5.* *Let us go speedily to pray before the Lord, and to seek the*
Lord of Hosts: I will go also, *Zech. 8. 21.* should wee not incite, incite, whey

and provoke one another? *Heb. 10. 24.* sharpen and extimulate, as *Prov. 27. 17.* rouse and stir up each other to love and good works; *1 Pet. 1. 12.*

Verf. 12. *Let us swallow them up alive* As the Devil doth, *1 Pet. 5. 8.* *2 Tim. 2. 26.* *Homo homini demon.* The poor Indians have been heard to say, It had been better that their Country had been given to the Devils of Hell, than to the Spaniards: and that if the cruel Spaniards go to Heaven when they dye, they (for their parts) desire not to come there.

Verf. 13. *Wee shall finde all precious substance* But those that rake together, *rem, rem, quocumque modo rem,* that count all good fill that comes to net, will in the end catch the Devil and all.

Fill our houses with spoil Not considering, that they consult shame to their houses by cutting off many people, and sinning against their own souls, *Hab. 2. 10.* Hee that brings home a pack of plaguy cloaths, hath no such great booty of it.

Verf. 14. *Let us all have one purse* How much better were a wallet to beg from door to door, than such a cursed hoard of evil-gotten goods?

Verf. 15. *Walk not in the way with them* God will not take the wicked by the hand, *Job 8. 20.* Why then should wee? *Gather not my soul with sinners,* saith David. *O Lord let mee not go to Hell where the wicked are:* for Lord, thou knowest I never loved their company here, said a good Gentlewoman when shee was to dye, being in much trouble of conscience.

Verf. 16. *For their feet run to evil* By the abuse of their locomotive faculty, given them to a better purpose. They run, as if they should not come time enough, they take long stides toward the burning lake, which is now but a little before them.

Verf. 17. *Surely in vain they are* Which is to say, Silly birds pick up the meat, but see not the net, and so become a prey to the fowler. If the fruits of the Beth grow out of the trees of your hearts (saith blessed Bradford) surely, surely, the Devil is at Inn with you; you are his birds, whom when hee hath well fed, hee will broach you, and eat you, chew you, and champ you world without end, in eternal woe and misery.

Verf. 18. *And they lay wait* Their sin will surely finde them out. No doubt this man is a Murderer, said those Barbarians, *Alt. 28. 4.* whom though hee had escaped the Sea, yet vengeance suffereth not to live. Surely I have seen yesterday the blood of Naboth, *1 King. 9. 26.* Murder ever bleeds fresh in the eye of God: to him many years, yea, that eternity that is past, is but yesterday.

Verf. 19. *Which taketh away the life* The greater wealth, the greater spoil awakes a man. As a tree with thick and large boughs, every man desires to lop him. *Trithemius* writeth, that the Templars at the request of Philip King of France, were put down, and extinct upon pretext of heresie, but indeed, because they were rich, and Philip sore longed after their possessions. *Cyprian* for his great wealth, became a spoil to the Romans. *Auri sacra fames, &c.* *Δαίμων ἡ πικρὸς πόθος* This φιλοχρηματίας ἔσθω. Covetousness is daring and desperate: it rides without reins, as *Balaam* did after the wages of wickedness, the Maramon of iniquity, *Luk. 16. 9.*

Verf. 20. *Wisdom* Hebrew, *Wisdomes*: That is, the most absolute and sovereign wisdom, the Lord Jesus, in whom are hid all the treasures of wisdom and knowledge, *Col. 2.* who also is made unto us of God wisdom, *1 Cor. 1. 30.*

Cryeth without The Hebrew word signifies oft, to shout for joy, as *Psal. 81. 2.* *Levit. 9. ult.* Christ surely cryed sweetly, the roof of his mouth was like the best Wine that goeth down sweetly, *Cant. 7. 9.* with a desire did hee desire our salvation, though hee well knew it should cost him so very dear, *Luk. 22. 15.*

Shew uttermost her voice *Verbis non solum desertis, sed & exercitiis.* In the last day, that great day of the feast Jesus stood and cried, saying, *If any man thirst, let him come unto mee and drink, &c.*

Verf.

Verf. 21. *In the chief place of concourse* *Foris non queris angulus*, Christ as his manner was, preached in the Synagogues. *Paul* disputed in the market, with whomsoever hee met, and preached in the midst of *Mars-hill, Alt. 17. 17. 22.* And at Rome his bonds in Christ were manifest in all Cæsars Courts, and *Phil. 1. 13.* in all other places.

Verf. 22. *How long see simple ones* The *fatelli* that are easily perswaded into a fools Paradise. These are the best sort of bad men: The Apostle calls them *Audaces, Rom. 16. 18.* *Optimi putantur Paucifides*, (saith *Papirius Massonius* a Popish Writer) *si vel leniter mali sint; vel minus boni quam ceteri mortales esse solent*; Those are thought to be very good Popes, that are not stark naught, or that have any good at all in them. These Simplicians are much better than scorners, that delight in their scorning, but far beyond those fools that hate knowledge. See a like gradation, *Psal. 1. 1.* with the Note there. *Pecunia non sinit paria Nemo repente fit turpissimus*. All sins are not alike sinful: and wicked men grow worse and worse.

Verf. 23. *Turn you at my reproof* Hee that reproves, and then directs not how to do better, is as hee that snuffs a Lamp, but pourses not in oyl to maintain it.

Behold I will pour out my spirit Now if men make their hearts as an Adamant, lest they should bear, &c. and wilfully withstand the Spirit, let them read their neck-verse in the following words; and in that parallel Text, *Zach. 7. 11, 12, 13.* Resisting the Spirit is a step to the unpardonable sin.

Verf. 24. *Because I have called, and ye refused* If any ask, why did God suffer them to refuse, and not make them yield? I answer with *Augustin*, *Dañorem quærat, qui hanc questionem ei explicet*. Let him look one that can tell him, for I cannot.

Verf. 25. *But ye have set at naught* As those reculant guests in the Gospel, that pretended they therefore came not, because they had bought Farms and Oxen, but indeed it was because their Farms and Oxen had bought them. They had either too much to do, or too little to do, that they could not make use of so fair an offer, so sweet advice and advantage.

And would none of my reproof *Ruinum præbuitur filicidia*. It is a sure preface and desert of ruine, when men will not be censed. The Cypress, the more it is watered, the more it is withered. The tree that is not for fruit, is for the fire. The earth that beareth thorns and briars onely, is rejected, &c. *Heb. 6. 8.*

Verf. 26. *I will also laugh* *Quod Dñi loquidur cum riso, tu legas cum sermone*. If God laugh, thou hast good cause to cry. Note here the venomous nature of sin, which is so offensive to God, as it makes him (against his ordinary wont) merry at his Creatures misery, who otherwise delights in mercy, *Mich. 7. 18.*

When your fear cometh That terrible compass, *Job 1. 5. 21. 22.* *Psal. 11. 6.* *Tutus Hostilius* (a prophane Prince) set up and worshipped at Rome two new Gods, viz. *Pavor* and *Pallor*, as *Lactantius* testifieth. *Caesar* was wont to be afraid at any sudden noise, as being haunted with the furies of his own evil conscience: So was our *Richard* the third after the murder of his two innocent Nephews, and *Charles* the ninth of France after the Parisian Massacre: These Tyrants became more terrible to themselves, than ever they had been to others.

Verf. 27. *When your fear cometh as desolation* *Solitus*, if war, which laies heaps upon heaps; and leaves not a stone upon a stone. *Amos 2. 4.* *As a whirlwind* Suddenly and irresistibly; and with a terrible noise and fragor.

Verf. 28. *Then shall they call, &c.* This was *Sauls* misery. The Philistines are upon mee, and God will not answer mee. This was *Mousses* curse, *Psa. 10. 12.* This was the case of *Dauids* enemies, *Psal. 18. 41.* A doleful case it is surely, when a man shall lose his prayers, and shall not be a burden the better for all his pretended orisons and devotions. *Non erat in vultu suo* *Prov. 18. 9.* *hearing of the Law, even his prayer shall be in vain*. If God answer him at all, it is according to the idols of his heart, *Eccl. 1. 4. 7.* with bitter answers.

as *Jmag. 10. 13. 14.* Or if *better*, yet it is but as hee answered the *Israelites* for Quails, and afterwards for a King, better have been without. *Dens sepe dat iratus quod negat propitius.* Gifts God gives sometimes, *Josh. 24. 20.* Hee will consume you after that hee hath done you good.

Verf. 29. For that they hated knowledge] These are the worst sort of sinners, *vers. 22.* that not onely slight knowledge, but hate it, as thieves do a torch in the night; curse it, as *Ethiopi*ans do the scorching Sun; flie against it, as *Batts* do against the light. This is the condemnation, this is Hell afore-hand, *John 3. 20.*

And did not chuse] *ἀρετήν quasi ἀρετήν: ἀγαθόν quasi ἀγαθόν δευτέρον.* Refuse the evil, and chuse the good: chuse the things that please God, *Isa. 56. 4.* that wherein hee delights, *Isa. 65. 12.* Such a choise made *Moses*, *Heb. 11. 25.* and *Joshabab*, *ch. 24. 15.* and *Mary*, *Luk. 10. 42.*

Verf. 30. They would none of my Counsel] These are condemned and menaced, as well as those that despised or execrated Gods reproof. So also in the precedent verse, not onely they that hated knowledge, but that did not chuse the fear of the Lord.

They despised all my reproof] Hebrew, They execrated, blasphemed it. *Verf. 31.* Therefore shall they eat of the fruit] Eat as they baked, drink as they brewed. They that low the wind of iniquity, shall reap the whirlwind of misery. *Aequum est ut super quas fecit compedes ipse gesserit.*

And hee filled with their own devices] Their Never-enough shall bee quit with fire enough in the bottome of Hell.

Verf. 32. For the turning away] Whereas it might bee objected, that mean-while wicked men live at ease and prosper. It is granted, but withal asserted, that these fatted Oxen are but fitted for the slaughter. The Sunshine of prosperity ripens the sin of the wicked apace. *Bernard* calls it *misericordiam omni indignatione crudeliterem*, a mercy that hee had no mind to. What good is there in having a fine fire with the plague in it? As soon may a man miscarry upon the soft sands, as upon the hard rocks.

Verf. 33. Shall bee quiet from the fear] *Impavidum ferient ruinae.* Hee shall not bee afraid of evil tidings. His Ark is pitched within and without; tossed it may bee, but not drowned; shaken, but not shivered, &c.

CHAP. II.

Verse 1. My Son]

Fatherly, and filial affection ought to bee betwixt Teacher and hearers. But who is their Father? *1 Sam. 10. 12.* O my Father, my Father, said hee to the dying Prophet, *2 King. 13. 14.* *Dwell with mee, and bee unto mee a Father and a Priest*, said that Idolatrous *Micah* to the wandering Levite, *Judg. 17. 10.* Popish Novices do observe their *Patres* (as they call them) that though they command them a voyage to *China* or *Pern*, without dispute or delay they presently set forward. *Tu & Abba, unum estote* (said one once to a young Novice, that being to enter into a Monastery, asked his counsel how hee should carry himself?) Come Children, hearken unto mee, I will teach you the fear of the Lord, *Psal. 34. 11.*

Verf. 2. So that thou incline thine ear] Lie low at Gods feet, and say, *Speak Lord, for thy Servant heareth.* His Saints sit down at his feet, every one to receive his word, *Deut. 33. 3.* they are compared to a Garden of Cucumbers, *Isa. 1. 8.* which when ripe, lie on the ground. Surely as waters meet and rest in low valleys, so do Gods graces in lowly hearts.

And apply thy heart] Attention of body, intention of mind, and retention of memory are indispensibly desired of all wildomes Scholars; such as King *Edwards* the sixth, who constantly stood up at the hearing of the Word, took notes, which hee afterwards diligently perused, and wrought the Sermon upon his affections by meditation. *Verf.*

Verf. 4. If thou wouldest after knowledge] *Bene crasse est hunc studium*, said *Enoch* *1. 17.* Knowledge is Gods gift, *James 1. 5.* and must be fought at his hand, *1 Thim. 2. 4.* hee is the Father of lights, and (as his eye-salve, *Rev. 3. 17.*) And if thou wouldest] As resolved to give God no rest till thou hast it. A dull sutor begs a denial. Then shall men know if they follow on to know the Lord, *Hos. 6. 3.* Teach mee, teach mee, saith *David* often. Lord shew mee thy glory, said *Moses* newly come from the Mount.

Verf. 4. If thou wouldest her as silver] *Opulentissima metalla quorum in aliis latent vena*, saith *Seneca*, your richest metals lie lowest. *Pisces in terra extrahuntur*, ut *digito gesserit gemma*, quem patimur, saith *Pliny*: Wee draw out the very bowels of the earth, that wee may get the gem that wee desire. Shall wee not do as much for this pearl of price, the knowledge of God and his Will, of our selves, and our duties? Beg wee must, *vers. 3.* but withall wee must dig too, *vers. 4.* and continue to do so, searching for her, as for hid treasures. *Ora & labora*; for else, the rate of the slip onely brings want, *Prov. 14. 23.* What man finding a rich Mine of Gold or Silver, is content with the first Ore that offers it self to his view, and doth not dig deeper and deeper till hee become owner of the whole treasure? So here, Then shall wee know if wee follow on to know the Lord, *Hos. 6. 3.* if wee cease not till wee get all the dimensions of knowledge mentioned by the Apostle, *Ephes. 3. 18.* till wee see that blisfull sight, *Exod. 1. 18. 19.*

Verf. 5. Then shalt thou understand] Then shalt thou bee as those noble *Romans* were, *chap. 15. 14.* full of goodness, filled with all knowledge, able also to admonish others; in fine, a well-accomplish Christian, that hath Christ for his name, and *Catholick* for his surname. Such a *Catholick* as *Austin* delivereth, written hee saith, *Boni Catholici sum, qui & fidem integram sequuntur, & bonos mores.* These bee good *Catholicks*, that believe well, and live well. These bee not those ancient *Roman-Catholicks*.

Verf. 6. Out of his mouth cometh knowledge] If it could bee said by the *Chronicler*, *Ex Adam sapientissimi doctoris origines, & primum, & antiquum ex quo quicquid in mundo est, utilium, doctrinarum, disciplinarum, scientiarum, &c.* Out of Adams mouth (even after the Fall) as out of a fountain floweth all the profitable knowledge, skill, and wisdom in the world: how much better may the same bee said of the onely wise God; who is wonderful in counsel, and excellent in working, *Isa. 28. 29.* *Platonis sapientia mentis esse dicitur, ad discenda omnia, eundem ipsum Deum a quo sunt omnia.* The *Platonists* said, that God the Maker of all was that light of the mind whereby wee learn all.

Verf. 7. Hee layeth up sound wisdom] Hebrew *Suffraganea*, *reposita*; that which hath a true being, in opposition to that which is not: so riches are described, *Prov. 23. 5.* Heaven onely hath a foundation, earth hath none; *Job 26. 7.* *Adiutus upon nothing.* Grace hath solid substance in it and true worth: where as opinion onely lets the price upon all outwards things. The Prophet *Amos* as opinion onely lets the price upon all outwards things. The Prophet *Amos* complains of the Epicures of his time, that they ate the Lambs out of the flock, and the Calves out of the midst of the stall; they drank Wine in bowls, and chanted to the sound of Viols, &c. *Amos 6. 4. 5. 6.* This so some might seem brave and desirable, but *vers. 13.* the Prophet in true judgement thus speaks to them. *Tee which rejoice in a thing of naught, &c.* yee embrace shadows, yee pursue after things that profit not, but perish in the use: for Meats for the belly, and the belly for Meats; but God will destroy both it and them.

Some sense the Text thus: The Lord layeth up sound wisdom for the people, &c. when hee is in distress, then hee hath such quietness of spirit, soundness and presence of mind, that in the midst of his straits hee is in sufficiency Not to the wicked; *Job 20. 22.*

Hee is a buckler to them] The body cannot bee wounded, but through the buckler, if skillfully handled: *Happy are they O Israel, who is like unto thee, O Deut. 33. 29.* people saved by the Lord, the shield of thy help, &c.

Verf. 8. Hee keepeth the paths of judgement] Well may they walk uprightly that are so strongly supported: Gods hand is ever under his; they cannot

not fall beneath it. Hee keepeth the feet of her Saints, 1 Sam. 2. 9.

Verf. 9. *Then shalt thou understand righteousness* Not as *cognoscitiva* standing in speculation; But as *directiva vite*, a rule of life. Knowledge is either Apprehensive onely, or Affective also. This differs from that, as much as the light of the Sun (wherein is the influence of an invivifying power) from the light of Torches.

Verf. 10. *Is pleasant to thy soul* Spiritual joy mortifies sin: His mouth hankers not after homely provision, that hath lately tasted of delicate sustenance: Pleasure there must bee in the wayes of God, because therein men let out their souls into God, that is the fountain of all good, hence they so infinitely distaste fims tasteless fooleries: *Crede mihi res severa est vitium gaudium*, saith Seneca. True joy is a solid business.

Verf. 11. *Discretion* Hebr. *Thoughtfulness*, or good advisement. *Cogito quasi coagito*. *Noias servitatem*, such as is that of the wife to please her husband, 1 Cor. 7. 34. calling this way and that way how to give best content: Or that of the good huswife to build her house, studying in every business how to set every thing in order: As the Carpenter studies how to set every part of the frame in joyn.

Verf. 12. *That speaketh forward things* As if his mouth were distorted, or the upper-lip stood where the nether should. See *Aff. 20. 30.*

Verf. 13. *To walk in the wayes of darkness* As Thieves, Drunkards, Dicers, and our other *Solifuge* that abuse even Gospel-light, that put not light under a bushel, but under a dunghil, that when they have walked themselves away in these by-wayes (high wayes to hell) sit down in darkness, and in the shadow of death, *Luke 1. 79.* which posture imports, 1. Continuance there. 2. Content, as well afraid of their fear. These *hate the light because their wayes are evil*: The light stands in the light of their wicked wayes, as the Angel did in Belshazzar way to his sin.

Verf. 14. *Who rejoices in do evil* It is their meat, drink, sport. *Prov. 4. 27.* and *10. 25.* they cannot be merry unless the Devil bee their play-fellow. This is reckoned as an aggravation of *Jerusalem* sin, *When thou dost evil, then thou rejoicest*. But better is the sorrow of him that suffereth evil, than the jollity of him that doth evil, saith *Apostolus*.

Verf. 15. *Whose wayes are crooked* How justly may God say to such, as the Crab in the Fable did to the Serpent when hee had given him his death wound for his crooked conditions, and then saw him stretch himself out straight, *At optatus sic visisse*: It is too late now, you should have lived so.

And they forward] *Absurd*, 2. *Thess. 3. 2.* Men made up of meer incongruities, solacing in opinion, speeches, actions, all.

Verf. 16. *From the strange woman* Forbidden thee by God, as strange fire, strange Gods, &c.

Which flattereth with her lips] Whose lips are nets, whose hands are bands, whose words are cords to draw a man in as a Fool to the stocks, or an Oxe to the slaughter.

Verf. 17. *Which forsaketh the guide of her youth* That is, Her Husband, as *Helena*, *Herodias*, *Bernice*, *A& 25. 13.* and other odious Harlots. *Adulterium quasi ad alterum, vel ad alterum tortum*. This Wanton never wants one though her Husband bee ever so near.

And forgetteth the Covenant of her God] Marriage is a mixt Covenant, partly Religious, and partly Civil: The parties tie themselves first to God, and then to one another. The bond is made to God, who also will bee ready enough to take the forfeiture. For Whores and Adulteresses God will judge, *Hab. 1. 3.*

Verf. 18. *For her house inclineth unto death* Terence calleth Harlots *Crucis*, quia juvenes macerant & affligunt. Veneris is deaths best Harbinger: *Veneris ab antiquis Auspiciis dicta*. Shee provideth, saith one, not for those that are already born, but for those that shall bee born. Of Pope *Paul* the fourth (that old Goat) it went for a by-word, *Unum per eandem partem animam profudisse, per quam*

quam deperat. Pope *John* the twelfth being taken with an Adulteress, was stabbed to death by her Husband. *Alexander* the Great, and *Orho* the third, lost their lives by their lusts. But how many (alas) by this means have lost their souls! Flechly lusts (by a specialty) fight against the soul, 1 *Pet. 2. 12.* And nothing hath so much enriched hell (saith one) as beautiful faces.

And her path unto the dead] Hebrew, *El Rhephaim* to the Giants: To that part of hell where those damned monsters are, together with those sensual Sodomites, who giving themselves over to fornication, and going after strange flesh, are thrown forth for an example, suffering the vengeance of eternal fire, *Jude 7.*

Verf. 19. *None that go unto her return again* Some of the Antients have here hence concluded, that Adultery is an unpardonable sin: But all manner of sin, and blasphemy shall bee forgiven unto men (saith our Saviour) save onely the sin against the Holy Ghost, *Matth. 12. 31.* True it is, that a Whore is a deep ditch, and a strange woman is a narrow pit. *Prov. 23. 27.* That Whoredome, and Wine, and new Wine, take away the heart, *Hos. 4. 11.* That such are said to bee destitute of understanding, and to have lost even the light of nature, *Prov. 6. 32.* *Rom. 1. 28.* to bee past feeling, and given up to a dead and dedolent disposition, *Eph. 4. 18, 19.* to bee impudent, *Jer. 2. 3.* (wherefore also they are compared to dogs, *Dent. 23. 18.* 2 *Sam. 3. 8.*) and for most part impenitent, *Eccles. 7. 28.* Grace (as One well observeth) is seated in the powers of Nature. Now carnal sins dilable nature, and so set us in a greater distance from grace, as taking away the heart, &c. Howbeit all things are possible with God, *Mark. 9. 26, 27.* And though few have awakened out of this snare of the Devil, yet some have, as *David*, and that woman *Luke 7. 37, 50.* left any humbled sinners should despair.

Verf. 20. *That thou mayest walk in the way* This is another work of wisdom, as to keep us from bad company, so to put us into good, where much good may be learned. Dr. *Taylor*, Martyr, rejoiced that ever he came in prison, there to bee acquainted with that Angel of God, *John Bradford* (so hee called him.) *Latimer* and *Ridley* (while they lived) kept up *Craumer* by intercourse of Letters, and otherwise, from entertaining counsels of revolt. A child having been brought up with *Plato*, returned home to his Fathers house, and hearing his Father to chide, and exclaim furiously in his anger, used these speeches to his Father, I have never seen the like with *Plato*.

Verf. 21. *For the upright shall dwell in the land* Of *Canaan*, a type of Heaven; for by these outward and corporal things, inward, spiritual, and eternal are understood. Here the Wife-man speaks after the manner of *Moses* Law under which hee lived, *Dent. 11.* And howsoever upright men suffer hardship and hunger here, yet they enjoy great tranquillity and felicity, as seeing God in all, and depending wholly upon him for help. Well for the present, and is will bee better hereafter; This is the upright mans Motto. Heaven (thinks hee) will make amends for all. Hee that sees visions of glory, will not matter with St. *Stephen* a shower of stones; how much less will hee think much though the Lord give him the bread of adversity, and water of affliction? *Isa. 30. 20.*

Verf. 22. *But the wicked shall bee cut off* Certainly, suddenly, utterly, *cum maxime volumus vivere*, when they have feathered their nests, and set up their rekt, and reckon upon long life, as the fool in the Gospel: God will shoot at them with an arrow suddenly, and fetch them off when they least look for it. The wicked may dye sinning: The Saints shall not dye till the best time; not till that time when, if they were but rightly informed, they would even desire to dye.

Shall bee rooted out] Heb. *plucked up*, as degenerate plants, *Exorientur, sed exurentur*; God shall likewise destroy thee for ever, hee shall take thee away; and pluck thee out of thy dwelling place, and root thee out of the land of the living, *Selah*, *Psal. 52. 5.*

CHAP. III.

Vers. 1. My Son forget not]

WEE should bee able to say to Wifdome, as *Canis* did to her Lady *Antonia*, *Frustra, Domina, iussisti: hac enim atque cetera omnia que mihi imperat, ita semper in memoria habeo ut ex ea deleri non possint.* You need not, Madam, bid mee do your businels, for I so remember your commands, as I need never bee minded of them.

Iussa sequi tam velle mihi, quam posse, necesse est.
I am ready, to my power, to do your pleasure.

But let thine heart keep] As the Ark kept the two Tables, as the Pot kept the hidden Maana.

Vers. 2. For length of dayes] A sweet mercy, and generally desired, *Psalm* 34. 12. Short life is reckoned as a curse, *Psalm* 55. 24. yet in some case, it is a blessing, *1 King* 14. 13. *Isa* 57. 1. *ἀνυποπόιοι θεοφιλεῖς*, God taketh away his from the evil to come; as when there is a fire in an house or Town, men carry out their Jewels; but then God makes them up in his Cabinet, they do enter into peace, their souls go to heaven, they rest in their beds, their bodies rest sweetly and safely in the gravetill the resurrection of the Just, *Isa* 57. 2. And is not this far better than the longest life here? Length of dayes may prove a curse, when it brings shame, sorrow, &c. as it did to *Cain*, *Cham*, &c.

And peace shall they add to thee] Without which, to live is nothing else but to lye a dying. *Rebecca* for want of this, was weary of her life; so was *Elijah* when hee sat under the Juniper tree. All the dayes of the afflicted are evil, *Prov* 15. 15. *συννοήσαι & συμμέσσει*, they dwell together, they do not live together, said *Themistocles* of married folk that agree not. *Non ille diu vivit, sed diu fuit*, said *Seneca* of one. And again, *Non multum navigavit, sed multum iactatum est*. Hee was tossed much up and down, but failed not far, as being driven about by contrary winds.

Shall they add to thee] *Multiplicem pacem significat*, saith one, Peace, peace, as *Isa* 26. 3. that is, a multiplied peace with God, with ones self, with others, or a renewed continued peace, to day, to morrow, and every day: Or a perfect, sheer, pure peace.

Vers. 3. Let not mercy and truth forsake thee] That is, true mercy, not that which is natural or moral onely, but that which is right, both *quoad fontem*, or *quoad finem*. They that do otherwise, as heathens and hypocrites, lay up their treasure in the eyes and ears of men, which is a chest that hath neither lock nor key to keep it.

Binde them] That is, my Commandements. Hee seems to allude to *Deut* 6. 8. See the Note there.

Vers. 4. So shalt thou finde favour] As did *Joseph*, *Moses*, *David*, hee was a man after Gods own heart, and whatsoever hee did pleased the people. It is God that gives credit, hee fashioneth mens opinions, and inclineth their hearts, as *Exra* oft acknowledges with much thankfulness, *Chap* 7. 27. &c.

Vers. 5. Trust in the Lord] To trust in God is to be unbottomed of thy self, and of every creature, and so to lean upon God, that if hee fail thee thou sinkest. Confidence is the least, and yet the best wee can render to the Lord, for hereby wee acknowledge his Sovereignty, and set the Crown upon his head, as it were. See *Judg* 9. 15.

And lean not to thine own understanding] Which because men do, hence it is many times, that the fairest blossoms of their endeavours wither, and the unprobablest things do come to pass: God loves to confute men in their confidences, as hee did the Philistines in their Champion *Goliath*. Wee must not therefore trust, no not Trust it self, but God on whom it relies, who is therefore called our Trust. They trust not God at all, that do it not alone. He that stands with one foot on a rock, and another foot upon a quicksand, will sink and perish as certainly, as he that stands with both feet on a quicksand. Lord lead mee

to a Rock that is higher than I; saith *David*. Whither when hee was once got, then hee fare and sang, *The Lord is my rock and my salvation*, &c. *Psalm* 27. 1. Surely as one said of general Councils, they seldome were successful, because men came with confidence, leaning to their own understanding, and seeking for victory, rather than verity: so it holds as true in other like cases.

Vers. 6. In all thy waies, acknowledge him] Ask counsel at his mouth, aime at his glory, bee evermore in the sense of his presence, and light of his countenance. It is reported of a worthy Divine of Scotland, that hee did even eat and drink, and sleep eternal life. This isto walk with God, this is to live by Faith, this is to see him that is invisible (*Moses* his optick) this is to go the upper way, even that way of life that is above the wise, that hee may depart from Hell beneath, *Prov* 15. 24. See the Note there.

And hee shall direct thy path] As hee carefully chose out the *Israelites* way in the wilderness, not the shortest, but yet the safest for them: So will God do for all that make him their guide. The *Athenians* had a conceit, that their Goddesse *Minerva* turned all their evil counsels into good unto them. The *Romans* thought that their *Vibilia* (another heathenish Deity) set them again in their right way, when at any time they were out. All this, and more than this, is undoubtedly done by the true God for all that commit their waies unto him, and depend upon him for direction and success, *Lae tibi Deus est* our *Psalm* 48. 14 God for ever and ever: hee will bee our guide even unto death.

Vers. 7. Bee not wise in thine own eyes] *Bu despit qui sibi sapit*. Hee is two fools that is wise in his own eyes. This *δοκίμοσιόπια* mares all. *Socrates* his *Hoc scio quod nihil scio*, gat him the name of the wisest among men. *Confliis sat in me mihi* --- is the proud mans posture. Hee that would bee wise, must bee a fool, that hee may bee wise, *1 Cor* 3. 18. *Intus existens prohibet alienum*: A man, lib. 6. conceit of wisdom bars out wisdom.

Fear the Lord] This makes a modest opinion of a mans self. *Joseph* a man famous for the fear of God, when *Pharaoh* expected from him an interpretation of his dream, as having heard much of his skill, *It is not in mee*, said hee, *God* *Gen* 41. 16. shall give *Pharaoh* an answer of peace. *Lae* hee extenuates his own gifts, and ascribes all to God. Wherefore suddenly after, as *Joseph* had said to *Pharaoh*, *Without mee shall God make answer to Pharaoh*, so *Pharaoh* is heard say to *Joseph*, *Without thee shall no man lift up his hand or foot in all the Land of Egypt*, *vers* 44. So that here was exemplified that holy Proverb, *Prov* 22. 4. By humility and the fear of the Lord, are riches, and honour, and life. The Original runs thus, *By humility the fear of the Lord are riches, &c.* There is no And in the Hebrew. Humility and the fear of the Lord are so near akin (this being the Mother of that) as if the one were predicated of the other, as if they were one and the same grace.

And depart from evil] Another effect of this clean fear of God, as *David* calleth it, *Psalm* 19. 9. *Cave, spellat* *Cave*, was a watch-word among the *Romans*. A reverend and religious man had these words following written before him in his study, *Noli peccare: Nam Deus videt, Angeli astant, Diaboli accusant, Conscientia testabitur, Infernus cruciabit*. Take heed of sin; for God seeth thee, Angels stand by thee, the Devil will accuse thee, thy Conscience will testifie against thee, and Hell will torture thee. But besides all this, there is mercy with God that hee may be feared: and the children of *Israhel* shall fear the Lord, and his goodness. *Psalm* 134. 4 *Hos* 3. 5.

Vers. 8. It shall bee health to thy navel] That is, Thou shalt bee in good plight both for the outward and inward man: Thy bones full of marrow, thy breasts full of milk, thy spirit also lively and lifted up in the waies of the Lord. And as it is with children in the womb (for to these is the allusion here) that by the navil nourishment is ministred unto them, yea, even to the strengthening of the inward parts: So the godly in the Church are fed and bred by the Faith and fear of God; And as without marrow in the bones, no part of man, no nor that which is of greatest value and force, is able to do any thing: So the strength that they have from God, is as the marrow which strength-

strengtheneth the bones, and maketh them apt to do good things; And as a man that hath his bones filled with marrow, and hath abundance of good blood and fresh spirits in his body, hee can indure to go with less cloaths than another, because hee is well lined within. So it is with a heart that hath a great deal of grace and peace, hee will go through difficulties and troubles, though outward comforts fail him. It is recorded of Mr. Saunders Martyr, that himself should tell the party that lay in the same bed with him in prison, that even in the time of his examination before Steven Gardiner, hee was wonderfully comforted, not onely in spirit, but also in body hee received a certain taste of that holy Communion of Saints, whilst a most pleasant refreshing did issue from every part and member of the body to the seat and place of the heart, and from thence did ebbe and flow to and fro unto all the parts again.

Verf. 9. Honour the Lord with thy substance.] Freely expending it in pious and charitable uses, Exod. 25. 19. Dent. 26. 2. See the Notes there. See also my common place of *Almes*.

Verf. 10. So shall thy Barns bee filled.] The Jews at this day, though not in their own Country, nor have a Levitical Priest-hood, yet those who will be reputed Religious amongst them do distribute the tenth of their increase unto the poor, being perswaded that God doth blest their increase the more; for their usual Proverb is, *Decima, ut dives fiam*. Pay thy Tythes, that thou mayest bee rich. See the Note on Mat. 23. 7.

Verf. 11. Despise not the chaffening of the Lord.] Slight it not, but sit alone, Lam. 3. 28. and consider, Eccles. 7. 14. Some think it a goodly thing to bear out a cross by head and shoulders, and wear it out as they may, never improving it: As a Dog, that getting out of the water into which hee is cast, shakes his ears; or as a man, that coming out of a shower of rain, dries again; and all as before. *Perdidisti fructum afflictionis*, saith *Austin* of such Scapethrifts. Thus the proud *Greeks* (having lost two Castles in *Chersonesus*, taken from them by the *Turks*) commonly said, that there was but an *Hoggy* lost, alluding to the name of that Country: Whereas that was the first footing that the *Turks* got in *Europe*, and afterwards possessed themselves of the Imperial City of *Constantinople*. Shortly after, Anno 1358. *Callipolis* also being lost, the mad *Greeks*, to extenuate the matter, when they had any talk thereof, in jesting-wise commonly said, that the *Turks* had but taken from them a bottle of Wine. So *Gaius* the Roman Emperour, hearing that *Aegypt* was revolted, said, *Quid? sine lino Aegyptio esse non possumus?* What? cannot wee bee without the hemp of *Aegypt*? So when *Calice* was taken from us by the *French*, the Court-Parasites to ease Queen *Maries* minde (which yet they could not) said, that it was onely a refuge for runagate Hereticks; and that no true *Roman* Catholic ought to deplore, but rather rejoyce at the damage.

At Regina gravi jamdudum saucia cura
Vulnus alit venis --

Monsieur de Cordes used to say, that hee would bee content with all his heart to lye in hell seven years, on condition that *Calice* were taken from the *English*. And a considerate *English* Captain being asked by a proud *Frenchman*, When will yee fetch *Calice* again? Gravely replied, *Quando peccata vestra erunt nobis graviora*, when your sins shall weigh down ours. God is to bee seen in every thing wee suffer: sith light afflictions not improved, are but as a drop of wrath fore-running the great stormes, a crack fore-running the ruine of the whole.

Neither bee weary of his correction.] This is the other extreame, despair and dependency of spirit. See my *Love-tokens*, pag. 44. &c.

Verf. 12. For whom the Lord loveth.] The Saints afflictions proceed oft from love displeased, offended. And yet wee have some now that tell us that God is never displeased with his people, though they fall into Adultery, or the like sin, no nor with a Fatherly displeasure; that God never chastiseth his people for any sin, no nor with a Fatherly chastisement. But hee (though a Father)

AB. & Mm.
fol. 135^b.

Gedw. Heb.
Aug. 277.
Thegnat
bischilhe
ibegnat.

Mitorini falli
qst. & pssim
permanisse.
Aug. de civi.
Dial. 1. c. 33.
Turk Hist.
fol. 185.
Ibid. 186.

Englands Eit-
fab.

Virg.

Mol. Gup.

Non quia dura,
sed quia multa
passus. Sec.

Father) doth alter the set of his looks towards his childe, who is wanton upon his love, and lets down the diligence of his just observance and duty.

In whom hee delighteth.] *Quem unice diligit*, whom hee coddles above the rest of his children. That Son in whom hee is well pleased, saith *Mercerus*, quem approbat, whom hee makes his White-boy, So *Theophylast*, Qui excipitur a numero flagellatorum, excipitur a numero filiorum. Hee that escapes affliction, may well suspect his adoption. See my *Love-tokens*, p. 54. 55.

Verf. 13. Happy is the man.] Though afflicted, if withall instructed, Si vexatio det intellectum. Bought wit is ever best prized. Blessed is the man whom thou chastenest, O Lord, and thereby reachest him out of thy Law. Psal. 94. 12. Schola crucis, schola lucis. Gods house of correction, is his School of instruction. See my *Love-tokens*, p. 145. 146. &c.

And the man that getteth understanding.] Heb. *Thas draweth out understanding*, viz. de thesauro suo, out of the good treasure of his heart, as that good Scribe instructed to the Kingdome of Heaven. The *Chaldee* hath it, jabiang, scilicet facit, that hath so profited in spiritual understanding, that hee can readily bring it forth to the benefit of others.

Verf. 14. For the Merchandize of.] That is, the profit that is gotten by making use of it. *Κερδαίνοντες ἐν νομίμῳ*, saith a Father. Seldome is any man weary of taking money. Sing a Song of *Mile*, and men will lend their ears to it. The *Jassians* in *Strabo*, delighted with the Musick of an excellent Harper, ran all away, as soon as hee heard of it. Now *Godliness* is profitable to all things, as having the Promises of both lives, and the Promises are exceeding great and precious things, 2 Pet. 1. 4. even the unsearchable riches of Christ, Eph. 3. 8. who brings gold tried in the fire, and that which is better, Rev. 3. 18. For one grain of Grace is far beyond all the gold of *Ophir*, and one hours enjoyment of God to bee much preferred before all the King of *Spains* annual Entrados. What is Gold and Silver but the guts and garbage of the earth? And what is all the pomp and glory of the world, but dung and dogs-meat? Phil. 3. 7, 8. I esteem them no better (surely) that I may win Christ, saith *St. Paul*, that great trader both by Land and Sea, 2 Cor. 11. 23. 25. 26. Let mee bee put to any pain, to any loss, tantundum ut Jesum nanciscar, so I may get my *Jesus*, said *Ignatius*. This gold wee cannot buy too dear, what ever wee pay for it. The wise Merchant sells all to purchase it, Mat. 13. 44. 46. Every true Son of *Jacob* will bee content to part with his broth for the birth-right, to purchase spiritual favours with earthly, Psal. 134. 3. The Lord, that made heaven and earth, blest thee out of *Sion*, which is to say, the blessings that come out of *Sion*, are choice, peculiar, precious, even above any that come out of heaven and earth. Hag. 2. 7. When God is shaking all Nations, the Saints shall come with their desirable things (so some read the words) *Colligent omnes thesauros suos*, saith *Calvin*, they shall gather up all their treasures.

Verf. 15. Shee is more precious than Rubies.] Or, Pearls, which of old were most highly esteemed, as *Pliny* testifieth; *Nostri etate multis aliis gemmis postpantur*. Now adays there are many other gems of greater price, as Rubies, Carbuncles, &c. *Cardan* tells us, that every precious stone hath an egregious vertue in it: Every spiritual grace hath weare sure, and is of more value than large demains, stately buildings, and ten thousand rivers of Oyl. If the Mountains were Pearl, the huge Rocks Rubies, and the whole Globe a shining Chrysolite, yet all this were not to bee named in the same day with wildome.

Verf. 16. Length of dayes is in her right hand.] This is the same in effect with verf. 2. See the Note there, *ἐμὸν πάντα ἄλλα ἐπὶ ταύταις*, said *Socrates*, the same again may bee profitably said over; *Solomon* wanted neither matter, nor words, and yet hee repeats and inculcates (for his Readers greater benefit) the same matter in the self-same words almost. *Nunquam satis dicitur quod Socrates nunquam satis dicitur*. As to the Text, health and long life is that which every man covets. Now, *Non domum & fundum, non aris acervum & auris Aegroti domini*

Math. 13. 51.

Phil. 1.

Principium
calvarie
omnium rerum
p. c. 1. Marg-
rita tenet.
Plin. Gelsner
Hist. de Aquar.
lib. 4.
Card. fab. lib. 7.

mini deducant corpore febres. Riches avail not in the day of wrath, but righteousness delivereth from death, *Prov. 10. 2.* The honourable garter cannot cure the Gout, nor the chair of estate ease the Colick, nor a Crown remove the head-ach. *Nugus* the Scythian despising the rich presents and ornaments, that were sent unto him by *Michael Paleologus* Emperour of *Constantinople*, asked, whether those things could drive away calamities, diseases, or death? No; this they cannot do; as *Henry Beauford* (that rich and wretched Cardinal) found by woful experience in the reign of *Henry* the sixth. For perceiving death at hand, hee asked, Wherefore should I dye being so rich? If the whole Realm would save my life, I am able either by policy to get it, or by riches to buy it. Eye, quoth hee, will not death be hired? will money do nothing? No; money in this case bears no mastery. Death (as the jealous man) will not regard any ranfome, neither will hee rest content though thou offer many gifts, *Prov. 6. 35.*

And in her left hand riches and honour] *Bonus Deus Constantinum Magni tantis terrenis implevit muneribus, quanto optare nullus auderet.* The good Lord heaped so much outward happiness upon his faithful Servant *Constantine* the Great, as no man ever durst to have wished more, saith *Austin*. If God give his People a Crown, hee will not deny them a crust: If they have *banathrons*, the good things of a Throne, they shall bee sure of *bona scabelli*; the good things of the footstool.

Verf. 17. Her waies are waies of pleasantness] Such as were those of *Adam* before his fall, strowed with Roses, paved with Peace. Some degree of comfort follows every good action, as heat accompanies fire, as beams and influences issue from the Sun. Which is so true, that very Heathens, upon the discharge of a good conscience, have found comfort and peace answerable. This (saith *One*) is *premium ante premium*, a fore-reward of well-doing. In doing thereof (not onely for doing thereof) there is great reward, *Psal. 19. 11.*

Verf. 18. Shee is a tree of life] A tree that giveth life, and quickeneth: or (as one interprets it) a most assured sign of eternal life: whatsoever it is, hee alludeth, no doubt, to the tree mentioned, *Gen. 2. 9. & 3. 22.* See the Notes there.

And happy is every one that retains her] Though despised by the world as a poor Sneak, a contemptible caryiff. We usually call a poor man, a poor soul: a poor soul may be a rich Christian: as *Roger* surnamed *Panpere* *seu* was Son to *Roger Bishop* of *Salisbury*, who made him Chancellor of *England*.

Verf. 19. The Lord by wisdom] By his essential wisdom, by his eternal word, *Prov. 8. 30.* the Lord Christ, who is the beginning of the Creation of God, *Rev. 3. 14.* See the Note on *John 1. 3.* In the beginning God created the Heaven and the Earth, *Gen. 1. 1.* that is, In his Son, as some interpret it, *Heb. 1. 2. Col. 1. 16.* This interpretation is grounded upon the *Jerusalem Targum*, who translates that, *Gen. 1. 1. bechochmatba, in sapientia.* So doth *Augustine* and others: and for confirmation they bring *Job. 8. 25.* but that is a mistake, as *Beza* shews in his Annotations there.

Hee established the Heaven] *Heb.* Hee aptly and trimly framed and formed them in that comeliness that wee now see. The Heavens declare the glory of God, and the firmament sheweth his handy-work, (*Psal. 19. 1.*) Upon the third Heaven hee hath bestowed a great deal of curious skill and cunning workmanship, *Heb. 11. 10.* But of that no natural knowledge can be had, nor any help by humane arts, Geometry, Opticks, &c. For it neither is aspectable, nor moveable. The Visible Heavens are (for the many varieties therein, and the wonderful motion of the several spheres) fitly called *κόσμος*. The Original word here used, *ratione conjugationis pluralis* significat *quam* paravit, vel stabilivit. *Conen.* *Admirum in modum diffusit.* Hee hath cunningly contrived. And hence haply our ancient English word *Koning*, and by contraction *King*, coming of the Verb *Con*, which signifies (as *Beccanus* noteth) *Possum, Scio, Anseo, I can, I wot, I dare do it.*

Verf.

Verf. 20. The depths are broken up] viz. Those great chanel and hollow places made in the earth, to hold the waters, *Gen. 1. 9.* that they may not overflow the earth; and this the very Philosophers are forced to confesse to bee a work of divine wisdom. Others by *depths* here understand fountains and floods breaking out, and as it were flowing from the nethermost parts of the earth, even as though the earth did cleave it self in sunder, to give them passage.

And the clouds drop down the dew] Clouds (the bottles of rain and dew) are vessels as thin as the liquor that is contained in them; there they hang, moye, though weighty with their burden. How they are upheld, and why they fall here, and now, wee know not, and wonder.

Verf. 21. Let not them depart] *Ne effluant hac ab oculis tuis,* saith the Vulgar: *Ne hac à tuis oculis deficiant in obliquum huc & illuc.* So *Mercer*. Let thy eyes look right on, *Chap. 4. 25.* look wisely and intently on these great works of God, and his wisdom therein set forth and conspicuous, as on a theatre. Eye these things, as the Steersman doth the Load-star, as the Archer doth the mark hee shoots at, *2 Cor. 4. 18.* or as the Passenger doth his way, which hee findes hard to hit, and dangerous to miss. Yea let them bee the delight of thine eyes, with the sight whereof thou canst not bee sated or surfeited.

Verf. 22. So shall they bee life unto thy soul] For by these, men live, and this is the spirit of my life, saith *Hieremiah, Isa. 38. 16.* Even what God hath spoken, and done, *verf. 15.* A godly man differs from a wicked, as much as a living man from a dead carcass. The wicked are stark dead, and stone cold. The Saints also want heat sometimes, but they are soon made hot again; because there is life of soul in them, as Charcoal is quickly kindled, because it hath been in the fire.

And grace unto thy neck] Or to thy throat, that is, to thy words uttered through the throat. See the Note on *chap. 1. 9.*

Verf. 23. Then shalt thou walk in thy way safely] *Fiducialiter*, saith the Vulgar, confidently and securely. Every *Malvoij* shall bee a *Salvoij* to thee: thou shalt ever go under a double guard, the Peace of God within thee, *Phil. 4. 7.* and the Power of God without thee, *1 Pet. 1. 5.* Thou shalt bee in league also with the stones of the field, and the beasts of the field shall bee at peace with thee, *Job 5. 23.*

Verf. 24. Thou shalt not bee afraid] See this exemplified in *David*, *Psal. 3. 5, 6. Peter, Act. 12. 6.* and *Mr. Rogers* our late Protomartyr, who when hee was warned suddenly to prepare for the fire, hee then being found asleep in the prison, scarce with much shogging could bee awaked.

Thy sleep shall bee sweet] As knowing that God (thy Keeper, *Psal. 121. 4, 5.*) doth wake and watch for thee, *Psal. 120. 1.* Wicked mens sleep is often troublesome, through the workings of their evil consciences; as our *Richard* the third (after the murder of his own two innocent Nephews) had fearful dreams, in somuch that hee did often leap out of his bed in the dark, and catching his sword (which alway naked stuck by his side) hee would go distractedly about the Chamber, every where seeking to finde out the cause of his own occasioned disquiet. So *Charles* the ninth of *France*, after that bloody Massacre of *Paris*, was so inwardly terrified, that hee was every night laid to sleep, and wakened again with a set of Musicians.

Verf. 25. Bee not afraid] Or, thou shalt not bee afraid. *Nec si fractus illabatur orbis.* Sudden evils do commonly dispirit people, and expectorate their abilities, they be at their wits end. But let a *David* walk through the vale of the shadow of death (that is, the darkest side of death, death in its most horrid and hideous representations) hee will not fear, no though hee should go back again the same way: for thou art with mee, saith hee. Hee had God by the hand, and so long hee feared no colours, *Psal. 23. 4.*

Verf. 26. For the Lord shall bee thy confidence] The Hebrew word here used, signifies both *unconstant* folly, *Eccles. 7. 27.* and *constant* hope, *Psal. 78. 7.* And

Pachymet.
Hist. lib. 5Fox Martyrol.
vol. 1. p. 325.Aug. de civit.
Dei. l. 5. c. 25.Goodwin Ca.
tal. p. 338.

TEXNITHS.

calum maxime
eo nomine intel-
ligunt Græci.
Mercer.

ΣΚΟΠΕΥΤΩΝ.

A.B. & Mon.
fol. 1356.Daniels Hist. of
Eng.

Thom. lib. 57.

And Rabbi Solomon saith, that hee had found in the *Jerusalem-Targum* this Text, thus censured and expounded, *The Lord shall bee with thee in thy folly*; that is, hee shall turn to thy good, even thine inconsiderate and rash enterprizes, if thou addist thy self to the study of wisdom.

And [shall keep thy foot from being taken] In the snare which thou wast near unto, by chusing, rather to bee held temerarious, than timorous.

Verf. 27. *With-hold not good from them to whom it is due* Either by the Law of equity, or of charity: For there is a debt of love, *Rom. 13. 8.* that wee must ever bee owing, and ever pay. And as wee say of thanks, *Gratia habende & agende*. Thanks must bee given and held as still due, so must this debt of love. *Quicquid Clerici habent, pauperum est*, saith *Hierome*; Its true (in a sense) of others, as well as of Ministers. The poor (Gods poor) are the owners of that wee have, wee are but stewards and dispensers of Gods bounty to his necessitous servants: Now if our receipts bee found great, and our layings out small, God will cast such bills back in our faces, and turn us out of our stewardship. They are fools that fear to lose their wealth by giving, but fear not to lose themselves by keeping it.

When it is in the power of thy hand] When thou hast opportunity and ability, for wee must not stretch beyond the staple, that were to marre all: Neither when a price is put into our hands, may wee play the fools and neglect it: But wherefoever God sets up an Altar, wee must bee ready with our Sacrifice of Alms: for with such Sacrifices God is well-pleased, *Heb. 13.* See my common place of *Alms*.

Verf. 28. *To morrow* Bis die qui cito dat, while yee have time, do good to all: your beneficence must bee prompt and present; who can tell what a great-bellied day may bring forth? *Ethiopia* shall soon stretch out her hands unto God, *Psal. 58. 32.* *currere faciet manus [meas ad Dominum]*, to note their speediness in giving, saith one. *Tyrus* also, when converted once, makes haste to feed and clothe Gods poor Saints with the money and Merchandise shee was wont to heap up and hoard.

Verf. 29. *Devise not evil against thy neighbour* *Heb. Plow not evil, i. e.* plot not. One of the Rabbins renders it, *Suspect not*, shun evil surmises, *1 Tim. 6. 4.* Most unkindnesses among friends grow upon mistakes, misprisions; charity is candid, and takes every thing in the best sense, and by the right handle, *1 Cor. 13.*

Verf. 30. *Strive not with a man without cause* If mens hearts were not bigger than their futes, there would not bee halt so many. It is a fault to go lightly to Law, but especially with such as have done thee no harm. *Zuinglius* renders this Text thus: *Ne remore litens cum quoquam suscipias, quo minus superior factus, malum sibi retribuas.* Others, *sim mendax, nisi respondeas tibi malum.* How Cardinal *Wolsey*, when hee became Lord Chancellour, paid home Sir *James Paulet*, for setting him by the heels, when as yet hee was but a poor School-master, is well known. How much better Arch-bishop *Cranmer*, of whom the proverb passed, *Do my Lord of Canterbury a shrewd turn, and you shall have him your friend for ever after*: And Robert Holgat Arch-bishop of *Tork*, of whom it is recorded, that in the year 1541. hee obtained a benefice in a place where one Sir *Francis Askew* of *Lincolnshire* dwelt, by whom hee was much troubled and molested in Law; Upon occasion of these futes, hee was faine to repair to *London*, where being, hee found means to become the Kings Chaplain, and by him was made Arch-bishop of *Tork*, and President of the Kings Council for the North. The Knight before-mentioned, happened to have a sute before the Council there, and doubted much of hard measure from the Arch-bishop, whose adversary hee had been. But hee, remembering the rule of the Gospel, to do good for evil, yielded him all favour, that with justice he might; saying afterwards merrily to his friends, hee was much beholden to Sir *Francis Askew*: for that had not hee been, hee must have lived a hedge-Priest all the daies of his life.

Verf. 31. *Envy not the oppressor* That grows rich by unjust quarrels and

vxca-

vexatious Law-sutes. It is not for nothing surely that our Saviour, *Luke 12. 15.* after, *Who made mee a Judge?* adds, *Take heed and beware of covetousness*: Implying, that most men go to Law with a covetous or a vindictive mind: whereas if they will needs wage Law, they should do it as *Charles* the French King made war with our *Henry* the seventh, *more desiring peace, than profit or victory*. It should bee with men in this case, as it was with St. *Austin* and *Hierom* in their Disputations; It was no matter who gained the day, they would both win by understanding their errors.

Verf. 32. *For the forward is abomination* The Vitiiligator, the Wrangler, the Common-barreter, though hee may prosper in the world, yet God cannot abide him, his money will perish with him. Hee will one day say to his cursed heaps of evil-gotten goods, as *Charles* the fifth, Emperour, in his old age did of his victories, trophies, riches, honours; hee cursed them all, saying, *Abite hinc, abite longe*. Avaunt, bee packing, hence, away.

But his secret] They shall bee of his Cabinet-council, that chuse rather to lye in the dust, than to rise by evil arts, by wicked principles; such were *Joseph*, *Micahab*, *Daniel*, &c.

Verf. 33. *In the house of the wicked* His wife, children, family, possessions; all are accursed, his fine cloaths have the plague in them: Or his house, which is his Castle, the flying roul of Curses (that is ten yards long, and five yards broad) shall remain in the midst of it, and consume it, *Zach. 5. 4.*

But hee blesseth the habitation of the just] *Lavuenaki, osam* expouit & *sugurionum egregio sensu*, saith *Mercer*. The poor little cottage or tenement of the righteous, there is a blessing in it, there is contented godliness which is greatest gain; the blessing of God which maketh rich, *Exod. 22. 29.* Here are the gods (could the Philosopher say of his poor habitation, meaning his heathenish household gods) what ever else is wanting to mee. How much more may a Saint say to of his God, who will awake for him, and make the habitation of his righteousness prosperous? *Job 8. 6.*

Verf. 34. *Surely hee scorneth the scorner* Those proud haughty corners (*Prov. 21. 24.* with *1 Pet. 5. 5.*) who jeer at this Doctrine, and at those that beleeeve it. Surely God scorneth these scorners (for hee loves to retaliate) hee that sitteth in heaven laughs a good at them, *Psal. 2. 4.* hee makes them also (in his just judgement) a derision to others, and punisheth them with the common hatred of all; Contempt being a thing that mans nature is most impatient of, and in carnal reason, Tallying of injuries is but justice.

But hee giveth grace to the lowly] Though oppressed by scorners, yet shall they bee no losers, for God will give grace; and hee will give glory, *verf. 25.* (grace and glory; what things bee these!) and no good thing will hee withhold from them that walk uprightly, *Psal. 84. 11.* Humility is both a grace and a vessel to receive grace. And as hee that goeth into a Pond or River to take up water, puts the mouth of his vessel downward, and so takes it up: In like sort, hee that looks for any good from God, must put his mouth in the dust, and cry out, Lord, I am not worthy, &c. *Non sum dignus, ac sum indigus.* *1 Pet. 7. 11.* am poor and needy, make haste unto mee, O God, &c.

Verf. 35. *The wise shall inherit glory* Not have it openly, but inherit it, *Hoc est proprio, perfetto & perpetuo jure possidebunt*, as *Pellican*, they shall have it as their proper, perfect, and perpetual right.

But shame shall bee the promotion of fools] A fair promotion they come to, but good enough for them, unless they were better. If they attain to high places and preferments, these prove but as high Gibbets to bring them to more disgrace in this world, and torment in the next. Some there bee that read the Text thus, *But shame takesb away the foolish*; that is, it carrieth both them and their hope away in a pinch of time, or twinkling of the eye, as it were.

CHAP. IV.

Vers. 1. Hear ye Children]

Audite (senes, juvenes, quem juvenem senes audierunt : Hear mee now an old man, O yee youths, whom old men once gladly heard, when I was but a youth; with this speech *Augustus* pacified his mutinous Army.

sol Phœnix,
apud Ovid.
Met.

Aspice, vultus
Ecce meos, utinamque oculos in pectore posses
Inserere, & patrias intus deprendere curas.

Behold my looks; and O that thou could'st see
Mine anxious thoughts, and careful heart for thee!

מִיָּא וְעַתָּה
נִקְרָא קוֹל עֵץ
אֲרִיִּים

Vers. 2. For I give you good Doctrine] The common cry is, who will shew us any good? and every man will lend both ears to a good bargain. The doctrine here delivered is good every way (whether you look to the Author, Matter, or Effect of it) and is therefore worthy of all men to be received, as the Hebrew word here used for Doctrine, importeth. The vulgar renders it, *Donum bonum tribuam vobis*. I will give you a good gift, even that good part that shall never be taken from you.

Vers. 3. For I was my Fathers Son] q. d. I that am now so famous for wisdom, was once as wild as a wilde Ass-colt. But I had the happiness to be taught and nurtured by the best and wisest man in his generation, and therefore you should the rather regard my Doctrine. *Plato* praised God that he was Pupil to *Socrates*, *Bucholcerus* that hee was bred under *Melanchthon*, *Mr. Whately* under *Mr. Dodds* Ministry, and I under *Mr. Ballams* at *Exeterham*. Holy *David* was far beyond any of these, as being divinely inspired, and rarely qualified. Such a heart so well headed, and such a head better hearted, was not to be found among the sons of men, for hee was a man after Gods own heart; his counsel to his Son therefore must needs be very precious and ponderous. See some of it for a taste, *1 Chron. 28. 9. 10.*

Tender, and only beloved] *Filius a pectus*. The Greeks commonly called their children *πλάτα*, the Latine *Charis*, Darlings, as Hee in *Plautus*, *Domi domitus fui usque cum Charis meis*. I was hardly handled at home together with my dear children.

Plaut. *Menec.*
Act. 1. Scen. 1.

In the sight of my Mother] Who had other children, *1 Chron. 3.* but *Solomon* shee loved best, because hee had most grace. And as a special fruit of her love shee gave him excellent counsel in her *Lemuels* lesson, *Prov. 31.* His fall was therefore the more blame-worthy, because hee had been so piously educated.

Vers. 4. Hee taught mee also] As *Cato* taught his own children, and took it for no disgrace, though so great a man. Nurture is as necessary for children as nourishment, *Eph. 6. 4.* which they that neglect to bestow upon them, are *peccatores potius quam parentes*, not Parents, but *Paricides*. One cause of *Ignorance* Apostacy were his two heathenish Tutors, *Libanus* and *Jamblicus*, from whom hee drank in great prophaneities. Doubtless *David* had *Nathan* the Prophet, and the best hee could get, to breed up his son in the best things, but yet so as himself had a main stroke in the business.

Profat. in
Com. *Cassio.*

And said unto mee] *Jacobus Valentinus*, and some others grounded an opinion from these words, that *Solomon* received this whole Book of *Proverbs* following from his Father *David*; but that is no way likely. The substance of his Fathers Doctrine, hee briefly sets forth in this, and the five following verses, and then proceeds in his own words.

Retain my words] As the good stomach doth food, as the good earth doth seed, that is; *bene occurrat, & occurrat, fatis* One.

Vers. 5.

Vers. 5. Get wisdom, get understanding] *Compara sapientiam, compara intelligentiam*. So *Chrysostome*. *Compara seculares, compara vobis biblia, anima pharisma*. Get your Bibles by all means, whatever they cost you: you may better want bread, light, &c. than the knowledge of the Scriptures: *Austiu* makes mention of some that neglected the means of knowledge, because knowledge puffeth up; and so would be ignorant, that they might be humble, and want knowledge, that they might want pride. This was to do as that foolish Philosopher; that plucked out his eyes to avoid the danger of uncleanness; or as the silly Friar, to whom *Sir Thomas Moore* wrote thus:

*Tu bene cavisti ne te ulla occidere possit
Litera: Nam nota est litera nulla tibi.*

But men must get knowledge, and lest it puff them up, swelling them beyond measure, they must get humility laid on as a weight to keep them down.

Forget it not] For so much a man learns as hee remembers. The promise also of salvation is limited to the condition of keeping in memory what wee have received, *1 Cor. 15. 2.*

Vers. 6. For shee shall keep thee] *Wisdom* is her own reward: if shee forsake us, it is because the desertion is first on our part. But shee cannot but be justified of her own true children: falling stars were never but *Meteors*: *Temporaries* were never Christians indeed. What wonder though shee hold falling from grace, sith they mistake common grace for true grace? Hence *Bellarmino* saith, That which is true grace, *veritate essentia*, only may be lost, not that that is true *veritate firma soliditate*: which latter being rightly understood, may be called *Special*, as the other *common* grace.

Love her, and shee shall keep thee] viz. From recidivation and utter Apostacy, caused by the overflow of iniquity, *Mat. 24. 12.* *2 Thes. 2. 10. 11.* This to prevent, Let knowledge and affection, like two individual twins, grow up together, and mutually transfuse spirital vigour into each other.

Vers. 7. Wisdom is the principal thing] Say the world what it will, a dram of this wisdom, is worth a pound of wit. Let others censure with the Scribes, let mee wonder with the multitude. And for wealth, hee is rich, not that hath the world, but that can condemn it. As for honour, *Virtus* is a thousand *Eschensions*: And that is the true Nobility, whereof God is the top of the kin. Religion the root: For without this, well may a man be notable or notorious, but truly Noble hee can never be. Lastly, For learning, the Greeks express learned, and good, by one word, as if they were not learned that are not good; and the Scripture calls a wicked man generally a fool.

*Magnus dominus
virtute melior
non solum
prudentia. Ne-
pos.
οὐδ' αὖτος.*

With all thy getting get] With any pains, for any price. This gold cannot be bought too dear. Make Religion thy business, other things do by the by: as *Aristotle* studied Philosophy in the morning, that was his *εργον*; but eloquence in the afternoon, that was his *παισιον*. Or as *Cæsar* (swimming thorow the waters to escape his enemies; carried his books in his hand above the waters, but lost his robe.

*Major fuit cura
Cæsari libelli-
rum quam per-
ire.*

Vers. 8. Exalt her, and shee shall] Have an high and honourable esteem of her, and her children. *Rabbi Solomon*, out of the *Talmudists*, renders it, search for her, *minutim in ea singula confectans*, do it diligently, as holding every parcel of her precious, as men do the very filings of gold.

Vers. 9. A Crown of glory] The Psalmist shews by prophecy, *Psal. 138. 4. 5. & 119. 72.* that even Kings, coming to taste the excellency of the comforts of godliness, and to feel the power of Gods Word, should sing for joy of heart; and greatly acknowledge the exelling glory of God and godliness.

Vers. 10. Hear, O my Son, and receive] How slippery an age youth is, and how easily it slips into sinful courses and companies the wife man well knew; and therefore ceaseth not to inculcate and repeat the same thing over and over. *Liquida sunt puerorum memoria.*

D 2

Vers.

Verf. 11. *I have led thee in right paths*] *Impii ambulans in circuitu*, The wicked walk the round, so doth the Devil (that great Peripatetic) Job 1. *How long wilt thou go about, O thou backsliding daughter?* Jer. 31. 22. *How long wilt thou run Retrograde, or turn aside into crooked ways?* Psal. 125. 5. *The meais of the Lord are right, and the righteous shall walk in them: but the transgressors shall fall therein*, Hof. 14. 9.

Verf. 12. *And when thou runnest*] Having a good mixture of zeal and knowledge: so that thy zeal doth quicken thy knowledge, and thy knowledge guide thy zeal. For that the soul bee without knowledge, it is not good: And hee that (so) hasteth with his feet (being indiscreetly zealous) stumeth, Prov. 19. 2.

Thou shalt not stumble] Or if thou do, thou shalt recover thy stumbling, and so get ground. But say thou do so stumble as to fall; in falling forwards is nothing so much danger as backward: So hee that is earnest in good, though hee may carry some things indiscreetly, yet is far better than an Apostate.

Verf. 13. *Take fast hold of instruction*] *Nam magnum certamen sustinet adversus hereticos & Epicureos*, saith a Jew-Doctor upon this Text, Hereticks and Epicures will seek to wring it from thee, by wretch and wile. Therefore hold fast the faithful word, as thou hast been taught, Tit. 1. 9. Hold it as with tooth and nail, against those gain-sayers, that would snatch it from thee. For there are many unruly and vain talkers, &c. and so there are many loose and lewd walkers too, that would bereave thee of the benefit of what thou hast learned: but hold fast that which is good: *Let it not go, Ne languescas*, surcease not, flake not, give not over striving against sin and sinners.

Verf. 14. *Enter not into the path of the wicked*] *Qui male vivunt, & peius credunt*, saith One, which live ill, and believe worse. *Qui a quo animo malis immiscetur, malus est*, saith another. Hee that is well content to keep company with those that are naughty, is himself naughty. The River *Dan* in *Merimoth-shire*, running thorough *Pimble-moor*, remains entire, and mingles not her streams with the waters of the Lake. See 1 Cor. 5. 9, 10, 11.

And go not in the way] *Ne tibi placet via malorum*; So the Vulgar. Think noothy [i] happy in their company, applaud not their way. *Verbum cuncti significacionem, felicitatis habet in multis linguis*. The Hebrew word to go signifies also to be happy: and Salomon haply here would take it in both senses.

Verf. 15. *Avoid it, pass not by it*] As yee would not come near a carnion-carkeas, as the Sea-man thuns sands and shelves (the Apostles *simile*, 2 Thes. 3. 6.) as yee would bee loath to come near those that have the plague-force running upon them. Evil men endanger good men, as weeds the Corn, as bad humors the blood, or as an infected house the neighbourhood. *Nemo eras sibi ipsi, sed dementia spargit in proximos*. Intirencs with wicked Comforts is one of the strongest chains of Hell, and binds us to a participation both of sin and punishment. Hence to many words about it here: *Abundans cautela, &c.* This heap of words is not without great use and emphasis: there is earnestness, and not looseness in this repetition.

Verf. 16. *For they sleep not*] So much are they set upon it: Or as empty stomacks can hardly sleep, so neither can graceless persons rest, till gorged and glutted with the sweet-meats of sin, with the murdering-morrels of mischief. The Devil their task-master will not allow them time to sleep: Which is very hard bondage: they have eyes full of adultery, and thus cannot cease to sin.

Unless they cause some to fall] *Protagoras* (as *Plato* relateth) boasted of this, that whereas hee had lived threecore years, forty of them hee had spent in corrupting of young men that conversed with him.

Verf. 17. *For they eat the bread of wickedness*] As *Tartarians*, feed upon dead carkasses of Horses, Asses, Cows, Dogs, yea when they sink, and are full of Magots, and hold them as dainty as wee do Venison. As Spiders feed upon *Araneis*, as *Aspidochelones*; and the Maid in *Pliny*, upon Spiders, or as the Turk-

Falls holy
state. 162.

TURN incessi
felicitavit. Ita
cyprius Baiviv
& irodos dicit
Genius, Galk &
notitia.

Serena.

1 Pet. 27

Peichani vally
of V. 11

ish Gally-slaves upon *Opium*; they will eat near an ounce at a time, as if it were bread (the tithe wherof would kill him that is not accustomed to it) and can neither sleep nor live without it.

Verf. 18. *But the path of the just is as the shining light*] Hee sets forth betime in the morning, and travels to meet the day: Hee proceeds from virtue to virtue, till at length hee shine as the Sun in his strength, Mal. 1. 3.

Verf. 19. *It is as darkness*] That little light they had by nature they imprison; κατεχουσιν. Rom. 1. and are justly deprived of. And as for those sparkles of the light of Rom. 1. 18. joy and comfort that hypocrites have, it is but as a flash of lightning which is followed with a thunder-clap, or like the light smitten out of the flint: first, they cannot warm themselves by it, nor see to direct their waies; 2. It will quickly go out; 3. And after that, they must lie down in sorrow, Isa. 50. 10.

They know not as what they stumble] They stumble sometimes at Christ himself, 1 Pet. 2. 8. and at his word, being disobedient; wherunto also they were appointed. A throwd sign of reprobation. The Vulgar renders it, *Nesciunt ubi corruunt*; They know not how soon they may drop into Hell, which even gapes for them; Isa. 29. 33.

Verf. 20. *My Son, attend to my words*] Still hee calls for attention, as knowing our dullness, and fickle headedness: It fared with the Prophet *Zachary* as with a drowsie person, who though awaked and set to work, is ready to sleep at it, Zach. 4. 1. It fares with many of us, as with little children, who though saying their Lessons, yet must needs look off, to see the feather that flies by them.

Verf. 21. *Let them not depart*] See the Note on Chapter 3. 21.

In the midst of thy heart] As in a safe Repository, a ready repository.

Verf. 22. *For they are life*] See the Note on Chap. 3. 22. and on Chap. 3. 16.

And heathen unto all their flesh] Sin is the cause of sickness, 1 Cor. 11. 30. Job. 5. 14. *Sin no more, lest a worse thing come unto thee*. But the joy of the Lord is a mans strength, Neh. 8. 10. and such a merry heart doth good, like a medicine, Prov. 17. 22. As sin is an universal sickness, Isa. 1. 5, 6. like those diseases wherein Physicians say, are corruptio totius substantia, a corruption of the whole substance, as the Heretick, &c. So Grace is a Catholicon, a general cure, like the herb *Panacea*, which is said to be good for all diseases: whence also, saith *Pliny*, it hath its name.

Verf. 23. *Keep thy heart*] Filth-free, as much as may bee: keep a constant counterguard against all inroads made by flesh, world and Devil. Keep the heart alwaies supple and soluble; for else thou canst not bee long in spiritual health. *Quod sanitas in corpore, id sanctitas in corde*. Keep it ever well in tune, and then all shall go well. If in a Viol I find the trebble-string in tune, I make no question of the base; that goes not out so easily: So here.

For out of it are the issues of life] That is, as of natural, so of spiritual actions. *Hinc fons boni & peccandi origo*, saith *Hierome*. It is the fountain, Mat. 13. 19. the root, Mat. 7. 17, 18. the treasury or store-house; Luk. 6. 49. the *Primum mobile*, the great wheel, the *Pharos* that commands the Haven, the chief Monarch in this *Isle of Man*, that gives Laws to all the Members, Rom. 7: Keep it therefore with all custody, or with all caution: or if the Devil cast poison into it (as hee will) cleane it atter. It is in vain to purge the stream, where the spring is defiled: but if the spring bee clear, the streams will soon clear themselves.

Verf. 24. *Put away from thee a froward mouth*] To the keeping of the heart, a careful watching over the mouth, eyes, &c. doth much conduce: For these outward parts abused, as they receive defilement from the heart, so they reflect defilement also upon it. They stain the soul, and dispose it to further evil. Christ had a pure heart, therefore his eyes were not bewitched, nor his ears enchanted, neither was there any guile found in his mouth.

And perverse lips put far from thee] Because it is a duty of no small difficulty. James 3. 2, 3, &c. therefore hee redoubleth his Exhortation. The words of the wife are as nails fast; and, &c. Eccles. 12. 1.

Verf.

A πῶν & ἄ-
νελ.

Verf. 25. *Let thine eyes look right on* *E regione, vel in rectum*. Let them be fixt upon right objects. Get that Stoical eye of our Saviour, get a Patriarchs eye, bee well skilled in *Moses* his Opticks, *Heb. 11. 27.* have *oculum in metam*, which was *Ladovien* *Proves* his Motto. Do as Mariners, that have their eye on the Star, their hand on the Stern. A man may not look intently upon that that hee may not love. The Disciples were set a gogge by beholding the beauty of the Temple. If therefore thine eye offend thee (or cause thee to offend) pull it out of the old *Adam*, and set it in the new man. If thou use it not well, thou wilt with that thou hadst pull'd it out indeed, as *Democritus* did.

Mat. 24. 2.

Angeles, de-
bent ad lev.

Verf. 26. *Ponder the path of thy feet* *Viz.* By the weights of the word. Look to thine affections; for by these Maids Satan woos the Mistresses. Take heed where you set Gun-powder, fith fire is in your hearts. *Aufin* thanks God that his heart and the temptation did not meet together. *Walk accurately*, tread right, *Gal. 2. 14.* step warily, lift not up one foot, till you finde him footing for another, as those, *Psal. 35. 6.* The way of this world is like the vale of *Siddim*, slimy and slippery. *Caveat*. We have an *Eve*, a Tempter (each one) within us, our own flesh, faith *Bernard*. And *Nemo sibi de suo palpi*: *quisque sibi Satan est*, faith another Father; wee have enough to watch for our halting: the Devil also casts his club at us, that wee may stumble and fall, and bee broken, and snared, and taken, *1sa. 8. 15.*

Cic. in Offi.

Verf. 27. *Turn not to the right* Keep the Kings high-way, keep within Gods precincts, and yee keep under his protection. The Heathen Oratour could say, *A recta conscientia ne latum quidem unguem discedendum*. A man may not depart an hairs-breadth all his life long from the dictates of a good conscience.

Remove thy feet from evil Bestir thee no otherwise than if thou hadst trod upon a Snake. *Abhor that which is evil*, *Rom. 12. 9.* abstain from all appearance, all shews and shadows of it, *1 Thes. 5. 22.* Run from the occasions of it; come not near the doors of her house, *Prov. 5. 8.*

CHAP. V.

Verse 1. *My Son, attend unto my Wisdom.*

Aristo. lib. 7.
cap. 3. 4.

Aristotle could say, that young men are but crofs and crooked hearers of moral Philosophy, and have much need to bee stirred up to diligent attendance. Fornication is by many of them held a peccadillo: And *Aristotle* spareth not to confesse the disability of moral wisdom to redifie the intemperance of nature: which also hee made good in his practice; for hee used a common strumpet to satistie his lust.

Psal. 104.

Verf. 2. *That thou mayest regard discretion* Or, *that thou mayest keep in thy thoughts*, as *Job* did, *Chap. 31. 1.* *Why then should I think upon a Maid?* One of the hearts of men proceed evil thoughts, adulteries, fornications, &c. faith our Saviour, *Mark. 7. 21.* Many mens hearts are no better than stews and brothel-houses, by reason of bafe and beastly thoughts and lusts that muster and swarm there, like the flies of *Egypt*. *There is that Leviathan, and there are creeping things innumerable*. Yea, the hypocrite, who outwardly abstains from gross sins, yet inwardly consenteth with the thief, and partaketh with the Adulterer, that is, in his heart and fancy, supposing himself with them; and desiring to do what they do, *Psal. 50. 8, 19.* This is mental adultery, this is contemplative wickedness. So it is also to recall former filthiness with delight, *Ezek. 23. 21.* Shee multiplied her whoredomes in calling to remembrance the daies of her youth, wherein shee had plaid the harlot. Surely as a man may dye of an inward bleeding; so may hee bee damned for these inward boilings of lust and concupiscence, if not bewailed and mortified, *Jer. 4. 14.* The thoughts of the wicked are abominable to the Lord, *Prov. 15. 26.* To look and

lust

lust is to commit Adultery, *Matth. 5. 28.* Therefore desire not her beauty in thy heart. *Prov. 6. 25.*

And thus thy lips may keep knowledge] As *Joseph* did in answering his wanton Mistress, *Gen. 39.* as hee in *St. Aufin* did, that replied to his minions, *Ego sum*, It is I, *At ego non sum*, but it is not I.

Verf. 3. *For the lips of a strange woman drop* Take heed therefore how thou exchange any words at all with her. But if thou bee first set upon, as *Joseph* was by his Mistress, and as *Franciscus Junius* was by those impudent Queans at *Lions* in *France* (whither hee was sent by his Father for learning-sake) who night and day solicited him; then to keep thee from the bitter-sweet lips of these Enchantresses, let thy lips keep knowledge, answer them (as *Joseph* did) with the words of truth and soberness, *Act. 26. 25.* with gracious and wholesome words, *1 Tim. 6. 3.* such as have a cooling and healing property in them, with Scripture-language, which the Devil and his Agents cannot answer or away with. When therefore thou art tempted to this or any like sin, say, No; I may not, I dare not; for it is forbidden in such a place, and again in such a place, *How then can I do this great wickedness, and sin against God?* *Gen. 39. 9.* *Lo this is the way, walk in it.* Let thy lips keep knowledge, and it shall keep thee from the lips of a strange woman, though they drop as an hony-comb, and seem to have plenty of pleasure and sweetness in them.

Ius in vita sub.

Drop as an hony-comb] But is like that hony (spoken of by *Pliny*, that had poyson in it, as being sucked out of poysonous herbs and flowers. In the *Cadix* voyage, at *Alvelana* three miles from *Lisbon*, many of our English Souldiers under the Earle of *Essex* perished by eating of hony; purposely left in the houses, and spiced with poyson, as it was thought. How much better is it to bee preserved in brine, than to rot in hony? to mortifie lusts, than to enjoy them. *Rom. 8. 13.* *Voluptatem vicisse voluptas est maxima*, faith *Cyprian*, *ne ubi major est victoria, quam ea, que i cupiditibus refertur*. There is no such pleasure, as to have overcome an offered pleasure; neither is there any greater conquest, than that that is gotten over a mans corruptions.

Speed. 12. 36.

De bono pudice.

Verf. 4. *But her end is bitter as wormwood* The pleasure passeth, the stinging remaineth; for in the froth of this filthy pleasure is bred that hell-worm of guilt that never dyeth.

In amore mil.

rum est amari.

Principium dulce est, sed finis amoris amarus:
Lata venire Venus, tristis abire solet.

Diana of the *Ephesians* was so artificially pourtrayed, that shee seemed to smile most pleasantly upon such as came into her Temple, but to frown at those that went out: So doth sensual pleasure. *Hent tu scholastique, dulce & amarum gustulum carnis*, &c. said the Harlot to *Apuleius*. Hark Scholar, it is but a bitter sweet that you are so fond of. *Plus aloeis quam mellis habet*, knowest thou not that there will bee bitterness in the end? The Chroniclers have observed of our *Edward* the third, that hee had alwayes fair weather at his passage into *France*, and foul upon his return: Such is the way of the Harlot: The sin committed with her is as the poyson of *Aspes*. When an *Asp* stings a man, it doth first tickle him so as it makes him laugh, till the poyson by little and little get to the heart, and then it pains him more than ever before it delighted him. See *Luke 6. 25.* *Ec. 16. 25.* *Heb. 12. 15, 16.* *Job 13. 26.* *Eccles. 17. 27, 28.*

Dulcis acerbior

amarissima ve-

luptas: Tertul.

Speed, Walsing.

Plutarch.

Verf. 5. *Her feet go down to death* The Romans were wont to have their Funerals at the gates of *Venus* Temple, to signifie that lust was the harbinger of death, faith *Plutarch*. As for Whores, they were of old shut out of the City, and forced to seek places among the graves. Hence they were called *Mecha bustuariae*; *de scortis dictum imper busta prostrantibus* faith *Turribus*. See the Note on *Chap. 2. 18.*

Plutarch.

Lib. Adonif.

13. 19.

Her steps take hold on hell] Whither shee is hastening, and hurrying with her all her stallions and paramours. (See the Note on *Chap. 2. 18, 19.*) and where, by how much more deliciously they have lived, by so much more they shall have of sorrow and torment, *Rev. 18. 7.*

Verf.

Verf. 6. *Left thou shouldst ponder* 9. d. Left thou shouldst periwade thy self that thou mayest embrace the bosome of a stranger, and yet lay hold upon the paths of life by repenting thee of thy folly (this was *Solomon's* error sometimes, *Ecclef. 1. 17.* and *2. 3.*) thou art utterly deceived herein, for her ways are moveable, so that thou observeest not whether shee tendeth, shee wanders here and there (and thou with her) yet not so wide as to mis of hell; so that is the center wherunto shee is rowling, that is the rendezvous for all her associates in sin.

Verf. 7. *O ye children* See Chap. 4. 1. *Shechem* though at ripeness of age, yet is called a childe, *Gen. 39. 19.* *Neque distulit par.* And the young man (or the childe) deferred not to do the thing. A childe hee is called, that is, a fool, *quia non ratione sed affectu regitur*, saith an Interpreter, because not reason, but lust over-ruld him. As for thee, thou shalt bee as one of the fools in *Israel*, said thee to her libidinous brother *Amnon*, *1 Sam. 23. 13.*

Verf. 8. *Remove thy way far from her* The Jesuits boast (but beleeve them who will) that they can dally with the fairest women without danger. But hee that would not bee burnt, must dread the fire: Hee that would not hear the bell, must not meddle with the rope.

Quid facies facies Veneris cum veneris ante?
Non sedens, sed eam; ne pereas, per eam.

Rom. 13. 13.
Exod. 23. 7.
Eccl. 1. 17.
1 Tim. 6.

Sheph. Sheem
Cant. 2. 13.

Chambering and wantonnes, is a deed of darkness and dishonesty. *Come not nigh the doors* Keep thee far from an evil matter, saith *Moses*; The plague (and worse) is at the Harlots house; stand off. To venture upon the occasion of sin, and then to pray, *Lead us not into temptation*, is all one, as to thrust thy finger into the fire, and then to pray that it may not bee burnt. Was not hee a wife man that would haunt Taverns, Theatres, and Whore-houses at *London* all day, but yet durst not go forth without private prayer in the morning, and then would say at his departure, *Now Devil do thy worst*?

Verf. 9. *Left thou give shine honour* i. e. Whatsoever within thee, or without thee, may make thee honourable or esteemed, as the flower of thine age, the comeliness of thy body, the excellency of thy wit, thy possibility of preferment, that good opinion that the better sort had of thee, &c. How was *David* slighted by his own children and servants after hee had thus sinned? Confer, *1 Sam. 2. 30.* with *2 Sam. 12. 10.* Chastity is a mans honour, *1 Thess. 4. 4.*

And their years i. e. according to some, thy wealth; that thou hast been many years in gathering, *1 Sam. 2. 30.* *quasi pollet*.

To the cruel That is, to the harlot, and her bastardly brood, whom thou must maintain. The *Hebrews* expound it of the Devil. To the cruel, i. e. *Principi gehenna*, saith *Solomon*, *Angelo mortis*, saith another, to the Prince of Hell, to this Angel of Death; *Azar* the *Hebrew* word properly significth (saith one) the poyson of the Asp, which paineth not at first, but is deadly.

Verf. 10. *Left strangers bee filled* This sin is a purgatory to the purse, though a paradise to the desires. How soon had the Prodigal (*Asor* *quasi ascor*) wasted his portion when once hee fell among Harlots (those *sordida pocinnumina*, those *crumenimulga*)? Ask mee never so much gift, and I will give it, said *Shechem*, *Gen. 34. 12.* what pledge shall I give thee? and shee said, Thy signet, thy bracelets, &c. *Gen. 37. 18.* and if shee had asked more, shee might have had it. Ask what thou wilt, and it shall bee given thee, said *Herod* to his dancing Damocel: Nay, hee sware to her, that whatsoever shee should ask, hee would give it her to the half of his Kingdom, *Mar. 6. 22.* so strongly was hee enchanted and bewitched with her tripping on the toe, and wanton dancing. This detestable sin is able to destroy Kings, as *Solomon's* Mother taught him.

Prov. 31. 3. And surely *Solomon* by the many women that hee kept, was so exhausted in his estate (for all his great riches) that hee was forced to oppress his subjects with heavy taxes and tributes, which occasioned the revolt of ten Tribes.

Cant. 2. 13.
1 Sam. 2. 30.
Ab. 2. 13.
Deut. 32. 33.

Luke 15.

Deut. 32. 33.
1 Sam. 2. 30.
Ab. 2. 13.
Deut. 32. 33.

Tribes. The whore lyeth in wait for a prey, *Prov. 23. 20.* and by means of a whorish woman, a man is brought to a morsel of bread, to extreme beggary, *Prov. 6. 26.*

Verf. 11. *And thou mourn at the last* Heb. *And thou roar*, as being upon *Zeph. 3. 9.* the rack of an evil conscience, and in the suburbs of Hell, as it were: whiles the just Lord makes thee, even here, possesse the sins of thy youth, and writes bitter things against thee. The word significth to roar as a Lion, or as the Sea, or as the Devil doth. For the Devils beleeve and tremble, or roar, *James 2. 19.* *Grecians* ascribe the Original *φωσσει* to the roaring of the Sea.

When thy flesh and thy body By the word here rendered body, there are that understand the radical humor, the natural moisture that maintains life: and is much impaired by this sensual sin. *Avicenna* doubted not to say, that the emission of a little seed more than the body could well bear, was a great deal more hurtful, than the loss of forty times so much blood; Gouts, Palsies, Epilepsies, &c. oft follow upon this sin: But the French disease is the natural fruit of it, such as will stick by men when their best friends forsake them. *Jesabel* is cast into a bed, and they that commit adultery with her, into great tribulation, *Rev. 2. 20.* The Popish libidinous Clergy are smitten with ulcers, *Rev. 16. 11.* Their Pope *Paul* the fourth died, *ex nimio Veneris usu*, saith the Historian, by waisting his strength in filthy pleasure, as the flame consumeth the candle.

Verf. 12. *And say, How have I hated, &c.* When cast out with the Prodigal, and hath nothing left him but a diseased body, a distressed soul, then all too late, hee fills the air with doleful complaints of his former folly, and cries out as hee did, *Totum vitæ meæ tempus peridi, quia peridi vixi.* O what a wretch, what a beast, what a maddened Devil was I, so wofully to waste the fat and marrow of my dear and precious time, the flower of mine age, the strength of my body, the vigour of my spirits, the whole of mine estate, in sinful pleasures and sensual delights, &c. Loe here is a kind of repentance, which though late, yet if it were true, would bee accepted. The Mole, they say, begins to see when hee dies, and not till then. *Oculus incipit aperire moriendo, quos clausos habuit vivendo.* But it is a rare thing, and seldom seen, that any whoremonger doth truly repent. One such man among a thousand have I found, saith *Solomon* (perhaps hee meant himself) but a woman among all those have I not found. And yet *Scultetus* tells us, that Dr. *Speiser* Minister of *Amberg* in *Germany*, preached there so powerfully, that the common harlots there tolerated, left their filthy trade of life, and became very honest women.

And my heart despised reproof Experience shews, that they that are once given up to this sin, are more graceless, prophane, and incorrigible than others, deriders and contemners of all good counsel, having lost even the very light of nature, and so set in their sin, and so wedded and wedged to their wicked waies, as that they cannot bee removed, but by an extraordinary touch from the hand of Heaven.

Verf. 13. *Nor inclined mine ear* I would not so much as hear them, much less obey their voice. *Inimicus existens prohibet alienum.* The songs of those *Syrens* had so enchanted him, that it was past time of day to give him counsel. If you speak against his sweet sin, and dissuade him from that, hee shrinks back into the shell, and lets his hood hearken. All that is of *Davy Duntons* dream, (as the proverb is) and therefore *Surdo fabulam*, hee will in no wise give ear to you.

Verf. 14. *I was almost in all evil* *Abraham Ben-Herzra* reads it in the future tense, *Brevi ero in omni malo*, I shall shortly bee in all evil: and so his repentance here appears to bee penitencia *sera*, *Isacianica*, such as was that of *Judas*, and of those *Popelings*, *Rev. 18. 19.* a desperate repentance, and not toward God, *Act. 20. 21.* not a repentance for sin, as it is *offensum Dei*, & *aversum a Deo*, an offence against God, and a turning away from him. Such a repentance in this man had been, (as the *Romani* said of *Pompey*) *Expos* *negotio*

Phil. 3. 9.
Hom. Iliad. 11.
vide Eustath.
Paus. ab antiquis
Lus. diis.

Romius de vit.
Pomif.

Bern.

Nunquam se
11 f. 11.

Tostat. ex Pli.
no.
Ecclef. 7. 12.

Anno 1521.
Scultet. Annal.
pag. 118.

Phil. in Pom

In the midst of the Congregation i. e. openly and before all men. And this hee brings as an aggravation of his misery, that there were so many eye-witnesses thereof. No unclean person can have any assurance that his sin shall alwaies bee kept secret, no not in this life. The Lord hath oft brought such (sometimes by terror of conscience, sometimes by phrensie) to that pass, that themselves have been the blazers and proclaimers of their own secret filthines. Yea observe this (saith One) in them that are the cunningest in this fin, that (though no body peradventure can convince them evidently of the fact) yet every body (through the iust judgement of God) condemns them for it. As the Lord seeth their secret villanies, even so oft-times hee testifieth against them, according to that which hee threatneth, *Mal. 3. 5. I will be a swift witness against the adulterers.*

Verf. 15. Drink waters out of thine own Cistern.] After other preservatives from fornication (as not to think of, or speak with the harlot, nor to come near the doors of her house, &c., but to consider of the many mischiefs that follow upon it, a diseased body, a damned soul, a poor purse, &c.) Here the Wife-man prescribeth wedlock as a remedy properly ordained by God for that end, 1 Cor. 7. 2, 9. And because not the having of a wife, but the loving of her keeps a man honest; therefore it follows, *versf. 19. Let her be as the loving Hind, &c.*

And turning waters.] Heathen writers also set forth a wife by waters: as Hesiod bids men not to pass over a running water without prayers to the Gods; that is, not to render unto their wives due benevolence, till they have sought God, as Johannes Grammaticus interprets it. A pious Precept, Marriage as well as meats must be sanctified by the word and prayer; and God be called in to bless this phyfick to the soule. Lust makes the heart hot and thirsty: God therefore lends men this Well, to this Cistern, Conter 1/6. 65. 1. The Hebrews call a woman מַאֲדָה i. e. perforatrix, Gen. 24. 27.

Verf. 16. *Let thy fountains bee dispersed*] Thy fountains, that is, *thy children*: Let thine end in marrying bee, that thou mayest have a numerous offspring, that may bee as an Infantry to the Kingdome of Heaven. Lawfull Marriage is usually blessed with many children: and the contrary, *Hof. 4. 10.* *Ersavmas* tells of one *Combe*, a young woman in *Eubæa*, that being married to one whom she liked, became Mother and Grand-mother to a hundred children. The same Author tells of an *English* man, a cripple, that married a blind woman, lived very lovingly with her, and had by her twelve lusty boyes that had no defect or deformity.

Veril. 17. *Let them be only thine own.* *Sint, valerunt*, let them bee, or they shall bee : It is both an exhortation and a promise ; q. d. Far be it from thee to be a pander to thine own bed (as the *Lithuanians*, of whom *Adriani* relates, that they have their *conviviis adiutores*, their coadjutors in wed lock, and prize them far above all their acquaintance :) God also will bleſs thee with an honeſt wife, that ſhall bee true to thy bed, and not obtrude upon thee children to keep, that are not thine. Saint *Paul* gives charge, that no man go beyond, or deſraud his brother in the matter, that is, in re *Venera*, in the matter of the marriage-bed (as ſome expound it) but that every one poſſeſs his veſſel, that is (ſay they) his wife, that weaker veſſel, in ſanctification and honour, 1 *Theſ.* 4. 4. 5. 6.

Verf. 18. *Let thy fountaine bee blessed*. Or thy fountain shall bee blessed, thy wife shall bee fruitful, as *Psal.* 128. that *Psalme for Solomon*, whose many wives brought him but few children. We reced but of one Son that hee had (who was none of the wisest neither) and two daughters, both of them subjects. Our *Henry* the 8th. (though blame-worthy for women too) was most happy in King *Edward* his Son (that *Orbis deliciae*) and his two Daughters, both Sovereigns of an Imperial Crown.

husband

Verf. 19. *Let her bee as the loving Hind, &c.* The Hind and the Roe are the females of the Hart and Roebuck: of which creatures it is noted, that of all other beasts they are most inamoured (as I may so *speake*) with their mates, and even mad again in their heat, and desire after them. This being taken in a good sence, may set forth the ardent affection that husbands should bear to the *wives of their bosomes*; so they are called too, because they should be as dear to them, as the hearts in their bosomes. A wife is the most proper object of love, *Col. 3. 18.* above Parent, Friend, Child, or any other, though never so dear to us.

to deare to us.
And beeth ravished alwaies.] Heb. *Errerthou alwaies in her love: velut extra te sis & rerum aliarum oblivifcare.* It implies (saith one) a lawfull earnest affection, to as, first, to oversee some blemishes and defects! Love is blind. *In facie navis causa decoris erit.* Secondly; to highly to esteem her, and so lovingly to comport with her, that others may think him even to dote on her. Howbeit mulctricosity must bee carefully avoided; as a harmful error: and that laying of Hierome duly pondered and beleev'd, *Quisquis in uxorem ardenter est amator, adulter est.* As a man may bee drunk with his own drink, and a glutton by excessive devouring of his own meat: so likewise one may bee unclean by the intemperate or intempestive abuse of the marriage-bed: which words by no means to be stained, or dishonoured with sensual excesses.

ought by no means to be restrained, or disfigured with mental extenuations.

Verſ. 10. *And why wilt thou my Son?* The premises considered, there is no reason for it, but all against it. Nothing is more irrational than irreligion, and yet nothing more usual with the Devil than to persuade his vassals that there is some sense in sinning, and that they have reason to be mad. And truly, though there were no Devil, yet our corrupt nature would act Satans part against it self: it would have a supply of wickedness (as a Serpent hath of poison) from it self, it hath a spring within to feed it. *Nitumir in vestitum semper, petimusque negare.* Nothing would serve the rich mans turn, but the poor mans Lamb; if *Abah* may not have *Naboths* Vineyard, hee hath nothing. The more God forbids any sin, the more wee bid for it, *Rom. 7. 5.* Nay but wee will have a King said they, when they had nothing else to say why they would.

Verf. 21. *For the waies of man, &c.* Turpe quid alturum se sine teſte time. A man that is about any evil, ſhould ſtand in awe of himſelf, how much more of God? ſee hee is *ἡνωμένος*. All eye, and beholde the ſecret of thine actions: The Proverb is, *Si non caſte, ſaltem caute*, carry the matter, if not honeſtly, yet ſo cloſely and cleanly, that the world may bee never the wiſer. How cunningly did David art to hide his ſin? but it would not bee: there is nothing covered that ſhall not bee revealed, *Luk. 12. 2.* If I make my bed in Hell (ſaid hee, *Pſal. 139. 8.* as indeed the places where fornicators uſe to lodge are little better) Behold thou art there: This God alledgeth as a forcible reaſon againſt this ſin, *Jer. 13. 27.* I have ſeen the lewdneſs of thy whoredomes. *1. Sam. 2. 22.* *Ergo I know, and am a witneſs,* ſaith the Lord.

Verſ. 12. *His own iniquities ſhall take the wicked* As ſo many Serjeants ſet on by God: who will ſurely hamper theſe unruly beaſts (that think to ſhift and ſcape his fingers) with the cords of their own ſins, binding them hand and foot, and bringing them to condign puniſhment. So that, ſay the Adulterers be not puniſhed by the Magiſtrate, or come off by commutation, yet hee ſhall feel himſelf in the gall of bitterneſs, and bond of perdition, hee ſhall finde that hee hath made a halter to hang himſelf. No body can be ſo torn with ſtripes, as a mind is with the remembrance of wicked actions. *Tiberius* felt the remorse of conſcience ſo violent, that hee proteſted to the Senate, that hee ſuffered death daily.

Verf. 23. *Hee shall dye without instruction*] To spend the span of this transitory

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story life after the waies of ones own heart, is to perish for ever. But oh what mad men are they that bereave themselves of a room in that City of Pearl, for a few dirty delights, and carnal pleasures!

CHAP. VI.

Verf. 1. *My Son, if thou bee Surety*

THe wife-man having exhorted his Son to marry, rather than burn, and to nourish a family, rather than to haunt Harlots houses, to the end that hee may shew himself a good Oeconomick, and provide for the comfortable subsistence of wife and children, hee bids him here beware, 1. Of unadvised suretiship. 2. Of idleness, two great enemies to thrift, without which there can be no good house kept. The royalty of *Salomon* could not have consisted for all his riches, without forecast and frugality.

Verf. 2. *Thou art snared* i. e. Endangered to slavery or poverty, or both. Hence the proverb, *Sponde, nunc præsto est*: Give thy word, and thou art not far from a mischief. Shun therefore suretiship, if fairly thou canst: or if not, propound the worst, and undertake for no more than thou canst well perform without thy very great prejudice; *ut, ut loquissimum irreligiosus dixeris, Si præscivissim*: lest thou being got into the bable tangles come in too late with thy tools *Had I wist*.

Thou art taken For a bargain binds a man by the Law of Nature, and of Nations. *Judah*, though in a shameful busines, would make good his engagement to the Harlot, *Gen. 38. 23*. Every godly man will do so, though it bee to his own hinderance, *Psal. 15. 4*. The *Romans* had a great care alwaies to perform their word; inasmuch that the first Temple built in *Rome* was dedicated to the goddess *Fidelity*. The *Athenians* were so careful this way, that *Atticus testis* is used for one that keeps touch; and *Attica fides* is sure hold; as contrarily, *Punica fides*, there was no hold to bee taken of *Carthaginian* promises. Of a certain Pope and his Nephew, it is said, that the one never spoke as hee thought, the other never performed what hee spake. This was small to their commendation. Debt is a burden to every well-minded man, neither can hee bee at rest, till hee come to *Owe nothing to any man but this, that yee love one another*. When Arch-bishop *Cranmer* discerned the storm which afterwards fell upon him in *Queen Marys* daies, hee took express order for the payment of all his debts, and engagements; which when it was once done, a most joyful man was hee, faith *Mallet Fox* in his life. For bills and obligations do manicate the most free and ingenuous spirit, and so put a man out of aim, that hee can neither serve God without distraction, nor do good to others, nor set his own state in any good order; but lives and dies intangled and puzzled with cares and snares; and after a tedious and laborious life passed in a circle of fretting thoughts, hee leaves at last, instead of better patrimony, a world of intricate troubles to his posterity, who are also taken with the words of his mouth.

Verf. 3. *When thou art come into the band* For the borrower is servant to the lender, *Prov. 22. 7*. And *Facile ex amico inimicum facies cui promissa non reddes*, faith *Hierom*. A friend will soon become a foe, if unfriendly and unfaithfully dealt with. Not keeping time makes a jarre in payments (and so in friendship too) as well as in Musick.

Go, humbly thyself Crave favour and further time of the Creditour: say, Doubt not of your debt, onely forbear a while. Cast thy self at his feet, as to bee trodden (so the Hebrew word here signifieth) Stick not at any submission, so thou mayest gain time, and get off, and not bee forced to run into the Usurers Books, that *Amalec* or licking people, which as *Cormorants* fall upon the borrowers, and like *Cur-dogs*, suck your blood onely with licking, and in the end kill you, and crush you, rob you, and ravish you, *Psal. 10. 8. 9, 10.* And

And make sure thy friend For whom thou standest engaged; call upon him, to save thee harmles. For as *Alphim* the Usurer sometimes said of his Clients, *Horat. Epod. Optima nomina non appellando mala fieri*; Even good Debtors will prove slack *Colum. de re rust. l. 1. c. 7.* read the words thus: Multiply thy friends, or sollicite them, viz. to intercede for thee to the Creditour, and to keep thee out of this brake.

Verf. 4. *Give not sleep to thine eyes, &c.* *Augustus* wondred at a certain Knight in *Rome*, that owed much, and yet could sleep securely; and when this Knight dyed, hee sent to buy his bed, as supposing there was something more than ordinary in it, to procure sleep. The opportunity of liberty and thriving is to bee well husbanded, lest some storm arising from the cruelty of Creditors, or mutability of outward things, overwhelm a man with debt and danger, as the whirlwind doth the unwary traveller upon the *Alpes* with snow. Now if such care bee to bee taken that wee run not rashly in debt to men, how much more to God? If to undertake for others bee so dangerous, how should wee pray with that godly man, *From my other mens sins good Lord deliver mee*? If wee are so to humble our selves to our fellow-creatures in this case, how much more should wee humble our selves under the mighty hand of God, that hee may lift us up in due season? If this bee to bee done without delay, where the danger teacheth but to the outward man; how much more speed and earnestness should bee used in making peace with God, whose wrath is a fire that burns as low as hell, and getting the black lines of our sins drawn over with the red lines of his Sons blood; and so utterly razed out of the book of his remembrance?

Verf. 5. *As a Roe from the hand, &c.* This creature may bee taken, but not easily tamed: It seeks therefore by all means to make escape, and when it fleeth, looketh behinde it, holding it no life, if not at liberty.

And as a bird A most fearful creature, and desirous of liberty, that *Avia Paradisi* especially, that being taken, never gives over groaning, till let go again.

Verf. 6. *Go to the Ant then sluggard* Man that was once the Captain of Gods School, is now (for his truantlines) turned down into the lowest form, as it were, to learn his *Abc* again, yea to bee taught by these meanest creatures. So Christ sends us to School to the birds of the air, and Lilies of the field, to learn dependence upon divine Providence, *Matth. 6.* and to the Stork, Crane, and Swallow, to bee taught to take the seasons of Grace, and not to let slip the opportunities that God putteth into our hands, *Jer. 8. 7*. This poor despicable creature the Ant, is here set in the chair to read us a Lecture of sedulity and good husbandry. What a deal of grain gets she together in Summer? What pains doth shee take for it, labouring not by day-light onely, but by Moon-shine also? What huge heaps hath shee? What care to bring forth her store, and lay it a drying on a Sun-shine day, lest with moisture it should putrefie, &c. Not onely *Aristotle*, *Alian*, and *Pliny*, but also *Basil*, *Ambrose*, and *Hierom* have observed and written much of the nature and industry of this poor creature, telling us withall, that in the Ant, Bee, Stork, &c. God hath set before us, as in a picture, the lively resemblance of many excellent vertues, which wee ought to pursue and practise. These, faith One, are *veri laborum libri*, the true Lay-mens books, the images that may teach men the right knowledge of God, and of his will, of themselves and their duties.

Verf. 7. *Which having no guide, overseer, &c.* How much more then should man, who hath all these, and is both *ad laborem natu*, & *ratione ornatus*, born to labour, and hath reason to guide him? Only hee must take heed that hee bee not Antlike, wholly taken up about what shall wee eat, or what shall wee drink, &c.

Verf. 8. *Provideth her meat in the Summer* Shee devours indeed much grain, made chiefly for the use of man; But deserves (faith an Interpreter) for this very cause, to bee fed with the finest wheat, and greatest dainties, that all men may have her alwaies in their eye: Diligent meato quicken their diligence,

Rom. 13.

A. C. & Mon.
vol. 2. p. 1541Hieron. ad
Cecilianum.Ezek. 34. 2. &
34. 18.

ligence, and sluggards to shame them for their slothfulness.

Quintill.

And gathereth her food in harvest] That may serve in Winter. It is good for a man to keep somewhat by him, to have something in store, and not in diem vivere, as the fowls of heaven do. *Bonus Servatius facit bonum Bonifacium*, as the Dutch Proverb hath it. A good savor makes a well-doer. Care must be taken ne *Promus sit fortior Condo*, that our layings-out, be not more than our layings-up. Let no man here object that of our Saviour, *Care not for to morrow, &c.* There is a care of diligence, and a care of diffidence, a care of the head, and a care of the heart; the former is needful, the latter sinful.

Lib. 3. cap. 5.

Verf. 9. *How long wilt thou sleep, O sluggard?* The car wee say, is first up in a morning: Call a sleeping man by his name, and hee will sooner awake and answer to it than to any thing else. The Wife-man therefore thus deals with the sluggard, that hee may go forth and shake him, as *Sampson*, not giving way to excessive sleep, which comes as a Publican (saith *Plutarch*) and takes away a third part of our lives at least. *Pliny* said to his Nephew, when hee saw him walk out some hours without studying, *Poteras has horas non perdere*, You might have put these hours to better uses. May not the same bee said to the sleepy sluggard? Whiles the Crocodile sleeps with open mouth, the Indian Rat shoots himself into his body, and eats up his intrails. Whilst *Ishbosheth* slept upon his bed at noon, *Baanah* and *Rechab* took away his head. *Epaminondas* a renowned Captain, finding one of his Sentinels asleep, thrust him thorow with his sword: And being chid for so great severity, replied, *Talem enim reliqui qualem inveni*, I left him but as I found him. It must be our care that death serve us not in like sort, that wee be not taken napping, and so killed with death, *Rev. 2. 21*. The bird *Oncorotulus* is so well practised to expect the Hawk to grapple with her, that even when shee shutteth her eyes shee sleepeth with her beak exalted, as if shee would contend with her Adversary, to reach us continual vigilancy, resembling those who were wont to sleep with brazen balls in their hands, which falling on vessels purposely set on their bed-sides, the noyle did disswade immoderate sleep. *Nihil mihi per otium exit dies, partem otium nocturnum studio vendico*, saith *Seneca*. I let no day pass mee idly, some part of the night also I spend in study. Our King *Alfred*, Anno 872. cast the natural day into three parts; eight hours hee spent in prayer, study and writing, eight in the service of his body, and eight in the affairs of his State. Which space (having then no other engine for it) hee measured by a great wax-light divided into so many parts, receiving notice by the keeper thereof, as the several hours passed in the burning. The Jews divided likewise the day into three parts, the first *ad Tephilla*, for prayer; the second *ad Torah*, for reading the Law; the third, *ad Malachab*, for work; no talk of sleep. Their work would (likely) keep them waking. As for the Law, what *Servilius Scaevola* said of the Civil Law, holds more true of the Divine, *Jus civile scriptum est vigilantibus non dormitantibus*, The Law was not written for sleepers, but wakers. *Jerome* exhorted some godly women to whom hee wrote, not to lay the Bible out of their hands, until being overcome with sleep, and not able any longer to hold up their heads, they bowed them down, as it were, to salute the leaves, below them, with a kiss. And for prayer, *David* would not fall asleep at it, but break his sleep for it. *Ps. 119. 62. & 147*. He was at it at midnight, at day-dawn, and in the morning will I direct my prayer unto thee, and will look up, *Ps. 5. 3*.

Scal. Epist.

Daniels chro. 13.

Tenanti codicem summum obrepas, et cadentem faciem pagina sacra suscipiat. Hier. ad Enst.

Turb. Hist. fol. 297. Reguereb ex radice gnarath ordinavit, aciem disposuit: waz: (appet ex radice isophab speculando expectavit. Hinc isophab speculatur.

Two military words hee there makes use of (to shew his wakefulness at his work) (Soldiers are not the greatest sleepers: *Cesar* was no less vigilant, than valiant: *Scanderbeg* from his first coming to *Epirus* never slept above two hours in a night) hee would not onely pray, but marshal up his prayers, put them in good array; and when hee had so done, hee would be as a Spy upon a Tower, to see whether hee prevailed, whether hee got the day: The Spouse slept, but her heart waked; and as repenting of that half-sleep also (which yet the night and foul weather perswaded) shee promiseth to get up early, *Cant. 5. 2*, with 7. 12. Our Saviour was up and at prayer a great while before day,

Mark.

Mark. 1. 35. The holy Angels are stiled Watchers, *Dan. 4. 10*. And they are three times pronounced happy that watch, *Luc. 12. 37, 38, 43*. Watch therefore.

Verf. 10. *Yet a little sleep*] Heb. *Sleeps, so slumbers*, Though hee speaks in the plural, and would have much, yet all is but a little in his pretence and conceit. Hee asks a little, but hee will not be denied: *Sed finite paululum ibis in longum*. First, hee must have sleep, having slept, hee must have slumbers; (sleep will not quickly be rubbed out of his eyes) having slumbered, hee must fold up his hands, *Compressis sedere manibus*, to sit with hands folded up, is used by the Latines in a like sense. Hee tumbles on his bed, as a doer on the hinges; *Prov. 16. 14*. a man must come with a lever to help him off his Couch.

Augustin.

Liv. lib. 7.

Verf. 11. *As a traveller, and thy want as an armed man*] That is, speedily and irresistibly. Men must sweat out a living, and earn their bread afore they eat it, 2 *Thes. 3. 12*. Think not to have wealth without working; as Cities and Towns are said to have fallen into *Timothem* his toils as hee was sleeping (with so much ease hee took them in.) *Spontanea lassitudines morbos praecedunt*, Roamings and reachings fore-run diseases: so doth sluggishness usher in penury: when as *manus motitans*, the nimble hand maketh rich, *Prov. 10. 4*. and in all labour there is abundance, *Prov. 14*. But *Ne illi falsi sunt qui devotissimas res expectant ignavia voluptatem & pramia virtutis*: They are utterly out that think to have the pleasure of idleness, and the plenty of painfulness.

Hippocr.

Salust.

Verf. 12. *A naughty person*] Lo, every idle man is a naughty man: is, or ere long will be; For by doing nothing, men learn to do evil, saith the Heathen: And, thou wicked and slothful servant, saith our Saviour, *Mat. 25*, male agens discis. Hee puts no difference betwixt *Requam* & *Nequam*, and idle and an evil person. The Devil also will not long suffer such an one to be idle, but will soon set him to work. Idleness is the hour of temptation.

A wicked man] Or, an unprofitable man, *vir nihil*, good for nothing, but to eat, and drink, and sleep, and sport, and sit, and talk, and laugh, and be merry. These are Cyphers, nay, they are excrements in humane society; that live in the world to no purpose, yea, to bad purpose. Oh it is good (saith One) to do something whereby the world may be the better; and not to come hither merely as Rats and Mice, onely to devour victuals, and to run squeake ing up and down.

Mr. Poul.

Walketh with a froward mouth] *Gradium ore perverso*. Nothing more usual with Idlers, than to go tattling up and down; prying, and spying, and carrying tales and rumors, 1 *Tim. 5. 13*. See the note there. It is nothing that they can do; they will say the more thereof.

Agg. 1. 1.

2. Thes. 3. 11

Verf. 13. *Hee winketh with his eyes*] Hee is restless in evil, and with his odd tricks and gesticulations seeks to spread mischief; even there, where hee dares not otherwise discover himself. Or the sense may be this: Though hee speak froward things, though hee slander and detract, &c. to the hurt of the hearers, yet as if hee spake nothing but truth, and out of deep affection to the party, hee seeks to assure it by the constancy of his countenance, by the gravity of his gate, and by the motion of his fingers, to make beleve that it is so indeed, when as in truth it is neither so, nor so.

Verf. 14. *Frowardness is in his heart*] What marvel then though hee solecise with his hand, though hee twinkle with his eye, and tinkle with his feet, &c. *χρησις σοφου*. When hee speaketh false, beleve him not: for there are seven abominations in his heart, *Prov. 16. 25*. Even those seven next mentioned here, *Verf. 16, 17, 18, 19*, as *Aben-Ezra* conceiveth upon that Text.

Hee deviseth mischief continually] Heb. *At all times*, *Pliny* speaks of the Scorpion, that there is not one minute, wherein it doth not put forth the sting. The soul of a wicked man is in a sting, restless, and violently tossed about by Satan, who acts and agitates him, *Ephes. 2. 2*. See *Mic. 2. 1*. *Hos. 7. 8*. Hee soweth discord] And so shews himself a true breathing Devil; a Disciple of *Maachiavel*, whole Maxime was, *Divide, & impera*, make division, and get

1 Sam. 25. 19.

Archb. Abbot
Answer to D.
Hille three rea-
sons.

get dominion. In the year 1579 *Allen at Rheims* instructed his Emissary seducers sent over into *England*, to make way for their great project of perdition in eighty eight, by dividing the people under the terms of *Protestant* and *Papistan*, and provoking them thereby to real and mutual, both hate and contempt. And what labouring there is now by the Jesuitical party to heighten our unhappy differences, that they may make themselves Masters of all, who seeth not? Herein they deal (saith *Gregory*, of the like factors for the Devil in his time) as the Master of the Pit, who oft sets two Cocks to fight together to the death of both, that after mutual conquest, hee may sup with both their carcases. The Jews, before they were banished out of this Kingdome, threw bags of poison into the wells and fountains that the people were to drink of, and thereby indeavoured to poison them all: so do our seeds-men of sedition.

Verf. 15. *Suddenly shall hee bee broken without remedy* A dismal doom: Broken and not bruised onely, suddenly broken, when they least dream or dread the danger. And this without remedy; no possibility of peeing them up again, or putting them into a better condition. See this exemplified in *Nabal*, 1 Sam. 25. and *Doeg*, Psal. 52.

Verf. 16. *These six things doth the Lord hate* That is, hee detesteth, damnth, punisheth them in the fluggard, whose soul is the sink of all these ensuing evils. Where note, That sin makes wicked men the object of Gods hatred, the Saints of his pity: As wee hate poison in a Toad, but wee pity it in a man: in the one, it is their nature, in the other, their disease.

Seven are an abomination to him Or, *That seventh his soul abhorreth*, that sowing of discord among brethren heightneth and compleateth his hatred of the rest.

Septimum abominatio animi illius.

Profecto oculis animus inhabitat. Plin. Ep. ad Euseb.

Quid verum sit neque scimus, neque sustinemus differere. Ibid.

D. Field of the Church. Gerson. Carleton.

Sola Superbia deo opponit.

Bubbles of vanity. 2 Pet. 2. 18.

Comitatus Elizabeth. 194.

Ibid. 272.

Verf. 17. *A proud look* Heb. *Haughty eyes*. Mens hearts usually and chiefly sit and shew themselves in oculis, in oculis, in oculis, in their eyes, purses, and cups. The Latines (speaking of an arrogant disdainful person) say, that hee doth *supercilium attollere*, look loftily. *Odi fastum istum Ecclesias*, laid *Basil*, I hate the proud flateliness of that Western Church: the Church of *Rome* hee means, which even in those purer times began to look big, and despise all other in comparison of it self. This hee somewhere calls *oculus Austri*, the *Western-eye-brow*, which occasioned at length that lamentable separation of the Eastern of Greek Church from communion with the Latine: The other four Patriarchs dividing themselves from the Bishop of *Rome*, and at their partings, using these, or the like words: *Thy greatness wee know, thy covetousness wee cannot satisfy, thine intolerable insulency wee can no longer endure, live to thy self*, &c. God himself resists a proud person in a special manner, 1 Pet. 5. and that afar off, Psal. 138. 6, hee cannot abide the sight of him, Looks aloof at him. For whereas all other vices flye from God (saith *Bernardus*) Pride lets flye at him. No wonder therefore though his soul abhor it, when it buds especially, Ezek. 7. 10. and testifies to a mans face, Hof. 7. 10. breaking forth as the Master-pock of the soul in big-swollen words, proud gate, ridiculous gestures, garish attire, lofty and haughty looks, that hate of Heaven and gate to Hell. *David* could not indure it in any of his, Psal. 101. 5. No more could *Queen Elizabeth* in the greatest favourite about her. Disension once falling out between her and *Essex* about a fit man for government of *Ireland*, hee forgetting himself, and neglecting his duty, uncivilly turneth his back, as it were in contempt, with a scornful look. Shee waxing impatient, gave him a cuff on the ear, bidding him begone with a vengeance, &c. For avoiding of all discontents and distempers this way occasioned, it were to bee wished, that men would first get humble hearts, (the Apostle, *Ephes. 4.* makes humble-mindedness the first virtue, as here a proud look is made the first vice, the Master-root.) And then, that they would enter into a Covenant, as *Job* did (with his own eyes at least, Chap. 30. 1.) such a Covenant as was once made at a meeting of the borderers in the marches between *England* and *Scotland*: Security was given and confirmed on both sides by Oath (according to custome) and proclamation made, saith mine

Author,

Author, that no man should harm other by word, deed, or look.

A lying tongue Heb. *A tongue of lying*, viz. That hath learned the trade, and can do it artificially. A *Frier*, *alter*, was the old proverb here, passing for current of that evil Generation, those loud and lewd liars, *The proud have forged lies against mee*, Psal. 119. 69. *Assunt mendacium mendacio* (so the Hebrew hath it) they sew one lie to another, until their iniquity bee found to bee hateful, Psal. 36. 2. A righteous man (how much more the righteous God) hateth lying: But a wicked man (for his lying) is loathsome (Heb. *stinketh*) and cometh to shame, Prov. 13. 5. *Pilate* (for instance) of whom *Egesippus* saith, that hee was *Vir nequam & parvis faciens mendacium*, A naughty man, and that made light of a lye. It may seem so by that scornful question of his, *What's erubet* Job. 18. 38. *Tacitus* also is by *Terentian* said to bee *mendaciorum loquacissimus*: where hee speaks of Christians, hee writes *so many lines, so many lies*. Liars pervert the end for which God created speech, which was, to give light to the notions of the mind. Hence *Phon quasi phos* τὰς ψυχὰς. *And hands that shed innocent blood* This is fitly subjoynd and set after a lying tongue; because blood-shed is oft occasioned by lying.

--- nil est audacius illis

Depressus: iram atque animos ex crimine sumunt.

Juvenal.

Russians revenge the lye given them with a stab. Persecutors (as in the *French Massacre*) give out that Christians are the worst of men, not fit to live for their notorious enormities, and therefore not to bee pitied it taken from the earth. *Those that kill a Dog* (saith the *French Proverb*) *make the world believe hee was mad first*: so they alwaies belied the Church, and traduced her to the world, and then persecuted her; first took away her veil, and then wounded her, Cant. 5. 6. The Devil was first a slanderer and lyer, and then a murderer. Hee cannot murder, without hee slander first. But God will destroy them that speak lies, the Lord will abhor the bloody and deceitful man, Psal. 5. 6.

Verf. 18. *An heart that deviseth wicked imaginations* This is the old *Bel-dame*, the Mother of all the foregoing and following mischiefs; and is therefore fitly set in the midst of the seven, as having an influence into all. From the eyes, the Wife-man descends to the mouth, from the mouth, to the hands, from the hands, to the heart, from thence to the feet, and so takes the parts in order as they stand: But as for the heart, it transfuseth its venom into all the rest, and may say to them all, as the heart of *Apoledorus* the Tyrant seemed to say to him, who dreamed one night that hee was fleaced by the *Scythians*, and boiled in a Caldron, and that his heart spake to him out of the kettle, *Εγώ σοι τρώων ἄνθρωπον*. It is I that have drawn thee to all this. Those in Hell cry so doubtles.

Feet that bee swift As if they should come too late. This is a foul abuse of the locomotive faculty given us by God for better purpose, that wee should bee swift to hear, run to and fro to encrease knowledge, Dan. 12. walk in the way that is called holy, go from strength to strength, taking long strides towards Heaven, Psal. 84. 7. Those then that walk in a contrary road, and make all possible haste to heap up sin upon sin, must needs be abominated and accursed of God.

Verf. 19. *A false witness that speaketh lies* Heb. That blows abroad lies as with a pair of bellows, that vents them boldly and freely in open Court, in the face of the Countrey. These *Knights of the Post* can lend an oath for a need, as they did *Jesabel* against *Naboth*, and like those in the history, will not stick to swear that their friend or foe was at *Rome* and *Interamna* both at once. God oft thundereth against such, to shew his utter hatred of them: and hath threatened that the winged flying-book that is full of curses within and without, shall overtake them ere they get home, and shall rest in the midst of their houses, to consume them with the timber thereof, and the stones thereof, Zach. 5. 4.

F

And

And him that smeth discord] See the Notes on vers. 14. & 16. Unity among brethren is fitly compared to a Cable-Rope, which will not easily break, but if once cut asunder, its hard to tye a knot upon it; what ill officers then are Breed-bates, and housefews?

Verf. 20. *My Son, keep thy Fathers Commandment*] The commandments of religious Parents, are the very commandments of God himself: and are therefore to bee as carefully kept as the apple of a mans eye, *Prov. 7. 2.* See the Note on *Chap. 1. 8.*

Verf. 21. *Binde them continually*] Observe them with as much care and conscience, as thou art bound to do the Law of God given by *Moses, Deut. 6. 8.* See the Note there.

Duct & per-
se.

Verf. 22. *When thou goest, it shall lead thee*] No such guide to God as the Word, which while a man holds to, hee may safely say, Lord, if I bee deceived, thou hast deceived mee; if I bee out of the way, thy word hath misled mee.

When thou sleepest, it shall keep thee] If thou sleep with some good meditation in thy mind, it shall keep thee from foolish and sinfull dreams and fancies, and set thy heart in a holy frame, when thou awakest. Hee that raketh up his fire at night, shall finde fire in the morning. How precious are thy thoughts (that is thoughts of thee) unto mee, O God? *Psal. 139. 17.* what follows? *When I awake, I am still with thee, vers. 18.*

Verf. 23. *For the Commandment is a Lamp*] Or Candle, whereof there is no small use when men go to bed, or rise betime. Hee that hath the Word of Christ richly dwelling in him, may lay his hand upon his heart, and say as dying *Orontopadus* did, *Heu sat lucet*, Here's plenty of light. Under the Law all was in riddles; *Moses* was veyled. And yet that saying was then verified, *Es laet & lucet*. There was light enough to light men to Christ the end of the Law.

And reproofs of instruction] Or corrections of instructions. A lesson set on with a whipping is best remembered. See the Note on *Chap. 3. 13.*

Verf. 24. *To keep thee from the evil woman*] Heb. *From the woman of evil*, that is wholly given up to wickedness, as *Aaron* saith of the people, *Exod. 32. 22.* and as *Plautus*, *Infermentum tota jacet uxor*. In this sense Antichrist is called the man of sin, a *Thes. 2.*

From the flattery of the tongue] This is the proper effect of Gods word, hid in the heart, as an amulet. *Bellerophon* and other Heathens, without this preservative, abstained from Adultery, either for love of praise, or fear of punishment, or opinion of merit, but this was not properly chastity, but continency, which kept them from the outward act, *sed non sine dolore*, but without inward lustings and hankerings after strange flesh. *Vellem, si non essem Imperator*, said *Scipio*, when a fair Harlot was offered to him, I would if I were not a General.

Of a strange woman] Filthiness (as also wearing and drunkenness) in a woman is most abominable. Hence (among other reasons, saith one) the whorish woman is called the strange woman.

Schist.

Kαλλις, σοφὴ
ἑλίου, ἡ
ἡστ. lib. 12. c. 1.

Verf. 25. *Lust not after her beauty*] *Aurelia Orestilla* prater formam nihil uirginitatis laudavit. *Aurelia Orestilla* had beauty indeed, but nothing else that was praise-worthy, saith the Historian. How much better *Aspasia* *Mileta*, of whom *Ælian* reports, that shee was Fair and Modest? And the Lady *Jane Gray* whose excellent beauty was adorned with all variety of virtues, as a clear Sky with stars, as a princely Diadem with Jewels. Some women are like *Helen* without, *Heeuba* within; but it is a small praise to have a good face, and a naughty nature, & beautiful countenance, and a base life.

In thine heart] See the Note on *Mat. 5. 28.* and on *1 Cor. 7. 34.*

Proper.
Pagin.

Neither let her take thee with her eye-lids] *Si nescis, oculi sunt in amore duci*. Some render it, *Necque te capiat splendore facie*. Let her not take thee with her glitterings, and gay habiliments, or head-tires. *Cyprian* and *Austin* say, that superfluous attire is worse than whoredome, because whoredome only

only corrupts chastity, but this corrupts nature. *Hierome* saith, that if women adorn themselves so as to provoke men to lust after them, though no evil follow upon it, yet those women shall suffer eternal damnation, because they offered poison to others, though none would drink it.

Verf. 26. *For by means of a Whorish woman*] See the Note on *Chap. 5. 10.* These creatures know no other language but that of the Horsteeches daughters, *Give, give*, and may fitly bee compared to the Ravens of *Arabia*, that full-gorged have a tuneable (sweet record; but empty, screech horribly; or to Carrion-crows, that flock to a dead carcass, not to defend it, but to devour it; and no sooner have they bared the bones, but they are gone. Thus Dame *Alice Peirce* (*King Edward* the thirds Concubine) served him whiles hee lived, all was here as shee would; and when this King lay a dying, shee packt away what shee could snatch, even to the rings on his fingers, and so left him.

*Corpus, opes, animus, famam, vim, lumina, Scortum
Debilital, perdit, necat, auferit, eripit, orbatur.*

Will hurt for the precious life] As *Penibars* wife did for *Joseph*, *Gen. 39. 14.* And surely it was a great providence of God, that upon her false accusation, hee had not been presently put to death. Into prison hee was thrown, and so laden with fetters, that the *iran* entered into his soul, i. e. eat into his flesh, *Psal. 105. 18.* and all by means of this Whorish woman, whose lust turned into hatred. *Aut te ardentius amat, aut te capitaliter odit*. See more in the Note on *Prov. 5. 11.*

Verf. 27. *Can a man take fire*] Left any man should reply, I will see to my self, and have one from the fore-named mischief. I have more wit than to trust any Harlot; and more skill than to let it come abroad to my disgrace and detriment: The Wise-man answers, that it is as possible to take a live-coal from the hearth, and bear it in a mans bosome, without burning his cloaths, or to walk upon fire without scorching his feet, as to attempt anything in this kinde, and to scape scot-free. *Flagitium & flagellum sunt acus & filum*. Sin and punishment go linked together with chains of Adamant. Thy cloaths will sink at least of that fire, thy feet will blister at least with those coals. If the great showr blow over thee, yet thou shalt bee wet with the after-drops.

Verf. 28. *Can one go upon hot coals?*] Similitudes are never set out to confirm or confute, but to adorn and illustrate, giving unto their matter a certain kinde of lively gesture, and stirring up thereby mens drowsie mindes to the consideration and acknowledgement of the truth, and to the pursuit and practice of vertue and godliness. Of the great use of *Similes*, wee may read in *Chrysost.* *Hom. in Gen. 13.* *Origen* in *Levit. 10.* *August. de doctrina Christi. lib. 2.* *Greg. Moral. lib. 3. cap. 36. 8cc.*

Verf. 29. *So hee that goeth into his neighbours*] That suspiciously converseth with her alone, though haply with no intent of corrupting her. *Joseph* hummed the company of his Mistris, hee would not bee with her alone, *Gen. 39. 10.* Chambering and secret familiarity with women is forbidden as a deed of darkness and dishonesty, *Rom. 13. 13.* How much more then wanton touches and dalliance. Sit not at all with another mans wife, sit not down upon the bed with her, saith *Siracides*, *Chap. 9.* Christs Disciples marvelled that hee talked with the woman of *Samaritan*, *Solum cum sola*, saith *Beza*. But hee might do that, that wee must beware of, lest concupiscence kinde. *Abraham* might see *Sodom* burning, but *Lot* might not look that way.

Shall not bee innocent] Shall not bee held so, howsoever shall suffer in his name, bee hee never so honest (besides that hereby hee tempts the Devil to tempt him to uncleanness.) Now the Proverb is, *Oculus & fama non patiuntur jocos*. A mans eye and his name will bear no jest. And hee was no fool that said, *Negligere quid de se quisque sentiat, non solum arrogantis est, sed & dissoluti*. Hee is not only a proud, but a lewd person, that takes no thought what others think and talk of him. Provide wee must

muſt for things honeſt, not onely before the Lord , but alſo before men , 2 Cor.
8.20 21.

Ver. 30. *Men do not despise a Thief*] Wee use to say, A lyer is worse than a thief; and *Siracides* saith the same of a constant lyer, Chap. 20. But that an Adulterer is worse than a Thief, the Holy Ghost here assureth us, and his reasons are unanswerable. For first, his necessity pleads for him, hee must either steal or starve, and this doth somewhat excuse him, *à tanto* as they say, but not *à toto*; For as a man should rather dye than lye, so hee should rather perish than purloin or pilfer. But what excuse hath the Adulterer? *non ventris in diem pariturus, sed cordis indigentiam*, hee wants not meat, but wit; hee preserveth not his body, but destroyeth his soul.

Vet. 31. *Hee shall refore seven-fold* i. e. Manifold, according as the Law limiteth, though it bee to the utmost of what the Theef is worth. But what restitution can the Adulterer make? should hee make him amends with as much more? The Theef steals out of want, the Adulterer of wantonness.

Vert. 32. *Lackeys understanding* Being wholly carried by sensual appetite, against the dictates both of Religion, and of Reason. Beetles love dunghills better than ornaments, and Swine love mud better than a garden. *Luther* tells of a certain Gracide in his Country, so befottered with the sin of Whoredome, hee was not ashamed to say, that if hee might ever live here, and bee carried from one Whore-houle to another, there to satisfie his lusts, hee would never desire any other heaven. This filthy man did afterwards breathe out his wretched soul betwixt two notorious Harlots.

Destroyeth his own soul] It is not therefore *leve peccatum*, a small sin, as the Popes Canonists call it. Divine Justice doth not use to kill Flies with Beesles.

Verf. 33. *A wound and dishonour [shall bee ge]* Either from the husband of the Adulterers, or from the Magistrate, who will put him to death, according to the Law of God; *Levit. 20. Dent. 22.* and of divers Nations, with whom Adultery is a capital crime.

And his reproach shall not be wiped away] See the Note in Chap. 5. 9. How oft read we of *David*, that hee was upright in all things, save only in the matter of *Uriah*? What an indeble blot is that still upon him?

Verf. 34. *For jealousy is the rage* Howbeit hee may not kill the Adulterer though taken in the act; but prosecute the Law against him, and appeal to the Magistrate, who is the *Lord-keeper of both Tables*. But if no Law will relieve a man, yet let him know, that hee shall do himselfe no difference by making God his Chancellor.

CHAP. VII.

Verf. 1. *My Son, keep my words]*

A *Riffotle* hath observed, and daily experience makes it good, that man shews his weaknes no way more than about moderating the pleasure of his *Tasting* and *Teaching*: For as much as they belong to him, not as a man, but as a living creature. Now therefore as where the hedge is lowest, there the beast leaps over soonest: So Satan will be sure to assault us, where wee are least able to withstand him. And whereas old men have no cause to bee secure (*David* was old, when hee went in to *Bathsheba*; and *Lot* not young when hee defoured his two daughters: Of the *Brabant* it is said, that *quo magis senescunt, eo magis se infesunt*, the elder the foolisher: And the *Heathen Sages* say, *Meritum est se senescere, quod non venit sola*, that old age is to bee feared, as that which comes not alone, but being it self a disease, it comes accompanied with many diseases both of body and minde.) young men especially whom the *Greeks* call *Wiseo* of *ἄνω* to bee *hst*, and *Alzies* of *ζῆω* to *boyl*, and who think they have a licence *belluari*, *scortari*, *fores effringere*, to drink and drab, which

Potior est fur
 quam qui assi-
 duc mepitur.
 ΠΕΙΝΩΝΤΙ
 ΚΛΕΠΤΕΙΝ, ΕΣ
 ΑΠΟΡΥΜΟΙΩΣ
 ΕΥΕΙΝ.
 Spides.

Lonicera theae.
histor. p. 568.

Costos utriusque tabula.

Turpe est senescere aetatem, non tamē senescere lasciviam. Nazianz.

Contra
πρεσβύτ. ηρ
ἀ πύρ &
σέλω: &
semper quasi
Semina

count and call a trick of youth, have but more than need to bee constantly and carefully cautioned and called upon (as here they are) to fly fornication, 1 Cor. 6. 8. to fly youthful lulls, 2 Tim. 2. 22. with post-haste to flee them, to abstain from fleshly lulls (*Tangam à melioꝝ veneno*) which war against the soul 1 Per. 3. 11. The body cannot bee so wounded with weapons, as the soul is with lulls. Holy *Timothy* (to temperate a young man, that Saint *Paul* was faine to prescribe him physick, bidding him no longer to drink water, but a little wine for his *flomackes sake*, and his often infirmities, contracted happily by his too much abstinence, for the better keeping under his body, and bringing it into subjection) is in the fame Chapter by the fame Apostle exhorted, to exhort the *younger women* with all *Purity*: Whereby is intimated, that through the deceit of his heart, and the slipperiness of his age, even while hee was preferring those young women to purity, some impure motion might preys in upon him; Which though but a stranger to *Timothy* (as *Peter Martyr* and others observe out of that passage in *Nahans* parable, 2 Sam. 13. 5. that lust was to *David*) yet might prove a troublefome inmate if not suddenly ejected. It is no marvel therefore that the Wifeman is so exceeding earnest with his Son about the busyness of abhorring hattory, the hatefulness whereof hee now points out in a parable, setting it forth in liveliest colours.

points out in a parable, letting it forth in lively colours.

Verſ. 2. *Keep my Commandments and live!* i. e. Live happily, *Iſa.* 48. 17. I am the Lord that teacheth thee to profit; therefore keep my Commandments; as if God ſhould ſay, it is for thy profit that I command thee, and not for mine own. In doing thereof there is great reward, ſaith *David*, and preſent reward, ſaith *Solomon* here: *Do it and live*. In the Courts of earthly Princes, there is *ἀνταβολή* *ἀνταβολή*, *delates and changes*. Men are off and on in their promiſes: they are alſo flow and ſlack in their performances. But it is otherwiſe here: The very entrance of thy word giveth light, *Pſal.* 119. 130. And the very onſet of obedience giveth life. It is but *Hear*, and your ſouls ſhall-live: *Iſa.* 55. 3. Behold I come quickly, and my reward is with mee, *Rev.* 22. 12.

Rev. 22. 12.

And my Law as the apple of thine eye] With all charinefs and circumspection. The least mote offends the eye, and the least deviation violates the Law. Sin is homogeneal, all of a kind, though not all of the same degree : as the least pibble is a stone, as well as the hugest rock, and as the drop of a bucket is water, as well as the main Ocean. Hence the least sins are in Scripture reproached by the names of the greatest; Malice is called man-slaughter : Lust, Adultery, &c. concupiscence is condemned by the Law, even the first motions of sin, though they never come to consent, Rom. 7. 7. Inward bleeding may kill a man. *De minutis non curat lex*, saith the Civilian : But the Law of God is *Spiritual*, though wee bee carnal. And as the *Sunshine* throws us *atoms* and motes, that till then wee discerned not, so doth the Law discover and censure smallest failings. It must therefore bee kept curiously, even as the apple of the eye; as that *little man* in the eye that cannot bee touched, but hee will bee disfigured. Careful wee must bee, even in the *minutula legis*, the punctilios of duty. Men will not lightly lose the least ends of gold.

lios of duty. Men will not lightly lose the least ends of good.
 Verl. 3. *Bindeth them upon thy fingers*] That thou mayest have them alwaies
 in fight : as God hath his people, [*Isa. 49. 16. Behold I have graven thee upon*
the palms of my hands: thy walls are continually before me. The Hebrews
 here refer fingers to action, *heart* to meditation and retention. Men should
 have the Law of God at their fingers ends. (Any of us Jews, saith *Iosephus*,
 being asked of any point of the Law, answereth it as readily as if hee had
 been asked his own name) they should also bee doers of the word, and not
 hearers onely. The hand is *ὑποκον δεικνυναι*, the instrument of action. *David*
lifted up both his hands to the word, as if hee would pull it to him with both
 hands, as if hee would do the deed in good earnest. The Heavens are the work
 of Gods fingers, [*Psal. 8. 3.* The Law should bee of ours. *cast downe*
Necque enim au-
 ri tantum majas
 tollas, sed &
 spirituales.
Aristot.
Psal. 119. 48

Verf. 4. *Say unto wisdom, thou art my Sister*] q. d. If thou must needs have a Lady to set thy love upon, Let mee commend a Mistress to thee more amiable

1 Tim. 5. 23

1 Tim. 5. 2

Pfal. 19.

ע"פ חזקוני

Neque enim au-
ri tantum massas
tollunt, sed &
bracteolas.

Aristot.

Work Pmt. 119, 48

seven daies together) look and think upon it; which bred a strange alteration in his life.

Verf. 18. *Until the morning*] But what if death draw the curtains, and look in the while? If death do not, yet guilt will. And here beasts are more happy in carnal contentments, than sensual voluptuaries; for in their delights they seldom surfeit, but never sin; and so never finde any cause or use for pangs of repentance, as *Epicures* do, whose pleasure passeth, but a sting staies behinde. *Job* calleth sparks the sons of fire, being ingendred by it upon fuel; as pleasures are the sons of mens lusts, when the object and they lye and couple together: And they are not long-lived; they are but as sparks, they dye as soon as begotten.

Verf. 19. *For the good man is not at home*] Heb. *The man*, not *my man*, or *my husband*, &c. the very mention (how much more the presence?) of such a man might have marred the mirth.

Verf. 20. *Hee hath taken a bag of money*] And so will not return in haste. Let not the children of this world bee wiser than wee: Lay up treasure in Heaven; provide your selves baggs that wax not old, *Luk. 12. 33.* Do as Merchants, that being to travel into a far Country, deliver their money here upon the Exchange, that there they may receive it. *Evagrius* in *Cedrenus* bequeathed three hundred pound to the poor in his will; but took a bond beforehand of *Synesius* the Bishop for the re-payment of this in another life, according to the promise of our Saviour of an hundred fold advantage.

Verf. 21. *With much fair speech*] Fair words make fools faine. This *Circe* so enchanted the yonker with her fine language, that now shee may do what she will with him, for hee is wholly at her devotion.

Verf. 22. *Hee goeth after her straightway*] Without any consideration of the sad consequences. Lust had blinded and befotted him, and even transformed him into a brute. *Nos animas etiam incarnavimus*, saith one. Many men have made their very spirit a lump of flesh, and are hurried on to Hell with greatest violence. Chide them, you 'do but give physick in a fit; counsel them, you do but give advice to a man that is running a race; bee your counsel never to good: hee cannot stay to hear you, but will bee ready to answer, as *Antipater* did when one presented him with a book treating of happiness, he rejected it, and said *ἔχολος*, *I have no leisure to read such discourses.*

As an Ox goeth to the slaughter] When hee thinks hee goeth to the pasture; or as those Oxen brought forth by *Jupiter's* Priest, with garlands unto the gates, but it was for a slain-sacrifice, *Acts 14. 13.* Fatted wate are but fitted for the flames.

Or as a fool to the correction of the Stocks] Such stocks as *Paul* and *Silas* (yet no tools) were thrust into, feet and neck also, as the word there signifieth, *Acts 16. 24.* This the fool fears not till hee feels; till his head bee cooled, and his heels too, till hee hath slept out his drunkenness, and then hee findes where hee is, and must stick by it. See this exemplified, *Prov. 5. 11.* How many such fools have wee now adaies (*Mori morantur quocunque sub axe morantur*) that rejoyce in their spiritual bondage, and dance to Hell in their bolts (as one saith) nay, are weary of deliverance? They sit in the stocks when they are at prayers, and come out of the Church when the tedious Sermon runs somewhat beyond the hour, like prisoners out of a Gaol. The Devil is at *Inne* with such (saith Master *Bradford*) and the Devil will keep holy-day, as it were in Hell, in respect of such, saith another.

Verf. 23. *Till a dart strike throw his liver*] i.e. Filthy lust, that fiery dart of the Devil, pointed and poisoned. (as the *Sythian* darts are said to bee) with the gall of Asps and Vipers. Philosophers place lust in the liver. Mathematicians subject the liver to *Venus*, the Poets complain of *Cupid's* wounding them in that part.

Cor sapit, & pulmo loquitur, sed commovet iras:
Splendide refacis, cogit amare jecor.

Or

Nunquam.
Bona in loc.

Plato in *hysse*
τὸ ἐπιθυμη-
τικὸν ποιεῖ.
Horat. *Ode 1.*
lib. 4. & *Ode*
25. lib. 5.
Ovid. *Trist.*

Or (as some sence it) till the Adulterer bee, by the Whores husband or friends, or by the hand of justice, deprived of life, perhaps in the very act, as *Zimri* and *Cochi* were by *Phineas* in the very flagrancy of their lust.

Verf. 24. *Hearken now therefore*] Call up the ears of thy minde, to the ears of thy body, that one sound may pierce both. *Solomon* knew well how hard it was to get ground of a raging lust, even as hard as to get ground of the Sea. Hence hee so sets on his exhortation.

Verf. 25. *Let not thine heart*] Think not of her, lust not after her. Thoughts and affections are *sibi mutuo cause*. Whilest I mused the fire burned, so that thoughts kindle affections, and these cause thoughts to boyl. (See *Job 31. 1.*) See therefore that evil thoughts, though they rush into the heart, yet they rett not in it.

Verf. 26. *For shee hath cast down many*] That have let in death at those windows of wickedness, those loop-holes of lust, that have dyed of the wound in the eye. *Aliorum perditio tua sit cautio*. Seest thou another man shipwrack, look well to thy tacklings.

See many strong men have been slain by her] The valour of man hath oft been flayed by the wyles of a woman. Witness many of your greatest Martialists, who conquered Countries, and were vanquished of vices, being *captivum suarum captivi*. The *Persian* Kings commanded the whole world, and were commanded by their concubines. So was *Alexander*, *Sampson*, *Hercules*, whom some make to bee the same with *Sampson*.

Leenam non potuit, potius superare leenam:
Quem fera non potuit vincere, vicit hera.

Verf. 27. *Her house is the way to hell*] The shortest cut to utter destruction. This, if well beleaved, would make the young man stop or step back, as if hee had trod upon a serpent.

Sed vivunt homines tanquam mors nulla sequatur:
Aut velut inferni fabula vana ferunt.

Going down to the Chambers of death] Both temporal and eternal. Lo those Hoatts that welcome men into their *Inne* with smiling countenance; will cut their throats in their beds. The *Syren* are said to live in green meadows, and to have by them ever an heap of dead mens bones.

CHAP. VIII.

Verf. 1. *Doth not Wisdom cry?*

And shall a Harlot bee sooner heard than shee? Shall men prefer dross before gold, acorns before wheat, a wine-sly before a Sanctuary? dirty delights and sensual pleasures, before peace that passeth all understanding, joy unspeakable and full of glory? Heathen stories tell how *Hercules* (when hee was young) was courted by *Virtue* on the one hand, and *Pleasure* on the other; But *Pleasure* lost her sweet words upon him, hee hearkned to *Virtue* rather: Shall not wee to *Wisdom*?

Put forth her voyce] In her Ministers, who are *Cryers* by office, and must bee earnest, *Isa. 58. 1.* See an instance in holy *Bradford*; I beseech you, saith *Hec*, I pray you, I desire you, I crave at your hands with all my very heart; I ask of you with hand, pen, tongue, and minde; in Christ, through Christ, for Christ, for his Name, Blood, Mercy, Power; and Truths sake, my most intirely beloved, that you admit no doubting of Gods final mercies toward you, &c. Here was a lusty *Cryer* indeed. And such another was *Mr. Perkins*, of whom it is said, that in expounding the Commandements (when hee was *Catechist* of

Xenophon.

A 2^d Mon.
1490.

G

Mr. Vallery Holy-Rate, p. 90.

Red. Bain.

Christ's Colledge. Hee applied them to home to his hearers, that hee made their very hearts fall down, and their hairs stand upright.

Verf. 2. *Shew Standeth in the top of high places*]. That is, saith an Interpreter, in the lofty Oracles of the Patriarchs and Prophets.

Verf. 3. *At the entry of the City*]. Heb. *At the mouth*; for as words go out of the mouth, so do men out of the City; onely men go and come at their pleasure, *Sed volat emissum semel irrevocabile verbum*. A word once uttered cannot be recalled.

At the coming in at the doors]. Every where Christ offereth himself; hence, ariseth this phrase, *My salvation is gone forth*, but to little purpose, through mens singular perversness. Indeed if the Lord would set up a Pulpit at the Ale-house door, they would hear oftner. But sith hee doth not, they will run to hell as fast as they can; And if God cannot catch them, they care not, they will not return.

Verf. 4. *Unto you, O men, I call*]. *O viri praestantes* (so some render it) O yee eminent men, whether for greatness of birth, wealth, or learning. The Pharisees and Philosophers for their learning are called the *Princes of this world*, 1 Cor. 2. 8. *Sed sapientes sapienter in infernum descendunt*, saith one, *et potentes potenter torquentur*, saith another. But the world by wisdom knoweth not God, 1 Cor. 1. 21. and not many wise men, not many mighty, not many noble are called, verf. 26. And yet they shall not want for calling, if that would do it; for unto you, O mighty men I call. *Sed furdo plerumque fabulum*, but all to little purpose, for most part. They that lay their heads upon down-pillows cannot so easily hear noyses. Courts and great places prove ill air for Zeal. *Divitibus idcirco pietas desit, quia nihil desit*. Rich mens wealth proves an hindrance to their happiness.

And my voice is to the Sons of men]. 1. e. To the meaner sort of people. See *Eph. 4. 2*. These usually, like little fishes, bite more than bigger. The poor are *Gospelized*, saith our Saviour. *Smyrna* was the poorest, but best of the seven Churches. Certain it is, that many of the meaner sort hold that they are not bound to look after Scripture-matters, but that it is for rich men and Scholars onely to do so. Wee have nothing, say they, to live by, but these hands. How can day-labourers, and poor Craftsmen intend such things? The baser sort of people in *Switzerland* do alwayes break the Sabbath, saying, that it is onely for Gentlemen to keep that day. See *Jer. 5. 4*. *Job. 7. 49*. But *Paul* (a poor Tent-maker) could say, *Our conversation is in heaven*, and Gods people are *afflicted and poor*, yet they trust in the Name of the Lord, *Zeph. 3. 12*. Who ever richer than *Adam* in Paradise? Poorer than *Job* on the dunghill? yet in Paradise Satan foiled *Adam*, on the dunghill *Job* foiled Satan. Think not that poverty can excuse from duty: Poor men also must listen to wisdoms voyce, or it will bee worse with them; there is yet but a beginning of their sorrows.

Verf. 5. *O yee simple*]. If yee bee not yet in sin, resolved of your way, as good as yee mean to bee: If yet there bee any place left for perswasion. See the Note on Chap. 1. 4.

And yee fools]. Yee that have already made your conclusion, and are wiser in your own conceit, than seven men that can render a reason.

Verf. 6. *I will speak of excellent things*]. *μεγαλυνει* - *Ruling-cases*, *Adaptations*, *Axiomes* of state, principles for Princes. I have written for them the great things of my Law, *Ho. 8. 12*. *Solomon* calls the Scriptures, *Lords of Collections*, as some sense that Text, *Eccle. 1. 2. 11*.

Shall bee right things]. Right for each mans particular purposes and occasions. The Scriptures are so perfectly, that every man may think they speak *de se*, in respect of him, and his case. In all the Commandements of God there is so much rectitude, and good reason (could wee but see it) that if God did not command them, yet it were our best way to practise them.

For my mouth shall speak truth]. Heb. *Shall meditate truth*; 1. e. I will neither speak falsely nor rashly, but upon due deliberation, and undoubted certainty. See my *True treasure*, pag. 122.

Verf. 8.

Verf. 8. *All the words*]. The rabbins have a saying, *That there is a confusion of sense hanging upon every title of the Scriptures*. *There is nothing forward or perverse in them*. Some places of Scripture may seem to cross other places, but they do only seem so; Men may think they are like the accusers of Christ, never a one speaking like the other; but those that understand them, shall finde them like *Nathanael* and *Bathsheba*, both speaking the same things. The old Rabbins could not reconcile *Ecclesiastes* (some passages in it) to the rest of the holy Scriptures, and had therefore some thoughts to conceal it from the people. But this was their weakness, and would have been their wickedness.

Verf. 9. *They are all plain to him that understandeth*]. Plain in things necessary for salvation; for as all duties, so all truths, do not concern all men; God doth not expect or require that every man should bee a Doctor in the chair; but those points that direct to duty here, and salvation hereafter, are clear, express, and obvious to them that desire to understand them; for some there are, *qui ut liberius peccent, libenter ignorant*. It was a smart answer which Mr. *Durand* a witty and learned Minister of the Reformed Church of *Paris*; gave to a Lady of suspected chastity, and now revolted. When shee pretended the hardness of the Scripture: Why? said hee, Madam, what can bee more plain, than *Thou shalt not commit Adultery*. Had shee not been failing in the practice of what shee could not but know, shee had found no cause to complain of the difficulty of that, which shee could not know.

Verf. 10. *Receive mine instruction, and not money*]. *That is*. Rather than money, as, *I will have mercy, and not sacrifice*, that is, rather than sacrifice. Knowledge of the Scriptures is the greatest riches, *Col. 3. 16*. *Let the word of Christ dwell richly in you*, 1 Cor. 1. 5. The *Corinthians* were enriched in all knowledge. *Plato* gave three hundred flourens for a Book that hee liked. *Diogenes* said, that *Aristippus* was alwayes craving money of him; but *Plato* desired nothing but Books. What spending of money, and levelling himself the bag is there for humane learning? And yet *Aristotle* might say, that a little knowledge, though but conjectural, about heavenly things, is to bee preferred above much knowledge, though certain, about inferiour things.

Verf. 11. *For Wisdom is better than Rubies*]. See the Note on Chap. 3. 15. Verf. 12. *I Wisdom dwell with Prudence*]. I draw all into practice, and teach men to prove by their own experience; what that good, and holy, and acceptable will of God is. Of the most that would bee held *knowing men*, it may well bee said, as *Tully* says the Proverb went of the *Athenians*, that they used their wisdom, as men do artificial teeth, for shew onely. And that they did *scire quae vestra sunt, sed facere nolle*, know what was right, but had no mind to do accordingly. *Socrates* said, there was no difference between *fools* and *wise men*, Wisdom, and Prudence, or Moderation: Sith hee that knows good things to do them; and evil things to avoid them; is to bee held a wise man, and none else.

And finde out knowledge of witty inventions]. Tending to piety? Not those toys, *sophismata*, *que nec ignorantibus melius, nec sciens utilis sunt*; that are hard to come by; but of no use, or worth, proof, or profit. These are but labours lost of time; as *Aristotle* saith it, like an Olive, or Date-stone, hard to crack the one, or cleave the other, but nothing, or nothing worth, when crackt or cleaved within either. Wisdom, guides her Scholars, how to use to do, what to be so busily idle. Witty men shew them to bee; but not utility wicked, not wise to do evil, inventors of so many things, *ut in malis spechis*, saith *Isa. 57. 8*, *non ut fidei, sed ut in malis spechis*, understanding what the will of the Lord is, and putting it in speedy execution. *Keep ye therefore and do it; for this is your wisdom*, see *Dan. 1. 4*. (See the Note there) this will speak you far more witty than those Wits of the World; who seek out many inventions, *Eccle. 7. 28*, but all to no purpose, and become vain in their imaginations, their foolish heart being darkned, *Rom. 1. 21*.

G 2

Verf. 13.

Verf. 13. *The fear of the Lord*] Which is an high point of heavenly wisdom (Chap. 1. 7.) to the praise whereof this therefore appertaineth. There are that makethis veriean explanation of the former, thus; I finde out the knowledge of witty inventing, such as are the fear of the Lord, the hatred of evil, yea, of inward evils, as Pride, Arrogancy, &c. *Odi fastum, istum Ecclesie.* I hate the pride of that Romish Church, said Basil long since. I hate vain thoughts, But thy Law do I love, Psal. 119. 113. I hate and abhor lying, verf. 163. Yea, I hate every false way, both in my self, and others, verf. 104. Thou hatest the works of the Nicolaitans, which I also hate, Rev. 2. Gods people partake of the Divine nature, and so have God-like both sympathies and antipathies; they not only leave sin, but loath it, and are at deadly feud with it. They purge themselves (by this clean fear of God, Psal. 19. 7.) from all pollutions, not of flesh only, worldly lusts, and gross evils, but of spirit also, that lye more up in the heart of the Country, as Pride, Arrogancy, &c. so *Perfiling holiness in the fear of God*, 2 Cor. 7. 1. There may be some kinde of pride in sincerity, and of humility in hypocritie. But hypocrities humility is followed with pride, and sincerities pride with humility: This latter humility is the better. And here only it is seemly for vertue to come behinde vice. Hypocritie is proud, because it is humble; Sincerity is humble, because it is proud.

And the evil way] That is, Custome of committing sin, *Viam pro frequentatione accipimus Hebraei.* And this the godly man doth, not that hee may appear to do so, *sed quia aliter facere non potuit*, (as one falsely and flatteringly said of Cato) but because having his heart seasoned with this holy fear, hee can do no otherwise.

Verf. 14. *Counsel is mine, &c.*] Christ is wise in heart, and mighty in strength, Job 9. 4. his (h)un ches both Countellor, Isa. 9. 6 and Champion, Isa. 37. 23, 24. And though shee bee but a Virgin daughter of Zion, yet shee despiseth her adversary, and laughs him to scorn, verf. 22. because shee hath one that is in love with her, and will fight her quarrel, who is,

ΑΙΜΩΤΕΘΥ ΒΑΣΙΛΕΥΣ Τ' ΑΥΘΩΣ, ΚΑΙ ΤΕΡΟΣ Τ' ΑΥΧΜΥΤΗΣ.

Hofibm band tergo sed forti pectore noxam.

Verf. 15. *By mee Kings reign*] How then can the School-men defend *Thomam Aquinam* in that Paradox, *Dominium & prelato introducta sunt ex jure humano*, Dominion and Government is of man? This crosseth the Apostle, Rom. 13. 1, 2. and the wisest of the Heathens.

Verf. 16. *And Nobles*] So called in the original, from their liberality and bounty. Hence Luke 22. 25. This word is expressed by *αυτοκρατορ*. *Bountiful*, or *benefactor*, such as are ingenious, free, munificent, indued with that free Princely spirit, Psal. 51. 14.

Even all the Judges of the earth] Though haply they bee reckoned in the rank of bad men, but good Princes; such as was *Galba*, and our *Richard* the third, and *Trajan*, much magnified for a good Emperour, and yet a Drunkard, a Biggerer, and a cruel Persecutor.

Verf. 17. *I love them that love mee*] The Philosopher could say, that if moral vertue could be seen with mortal eyes, shee would stir up wonderful loves of her self in the hearts of the beholders. How much more then would the *wisdom of God* in a *Mystery*? 1 Cor. 2. 7. that essentiall wisdom of God especially, the Lord Jesus, who is *totum desiderabile*, altogether lovely, Cant. 5. 16. the desire of all Nations, Hag. 2. 7. whom whosoever loveth not, deserves to bee double accursed, 1 Cor. 15. 22. *My love was crucified*, said Ignatius, who loved not his life unto the death, Rev. 12. 11. Neither was there any love lost, or can be: For *I love them that love mee*. And if any man love mee, my Father will love him, and I will love him, and will manifest my self unto him, and we will come unto him, and make our abode with him, Joh. 14. 21, 23. Men do not alwayes reciprocate, nor return love for love. For my love, Psal. 109. 4, 5. they are mine adversaries &

Tea,

De Achille
Homers.
De Achille
Cruellus.
Tho. a. a. g. To
a. 10.
Ex de Διός
Βασίλινος,
Hec.
Τὴν δὲ ἐν
Διὶ 15.
Homo.

Plin Secund.
Dion. Cass.

Ο ἰσως μὲν
15 α. γ. α. τ. α. μ.

Yea, they have rewarded mee hatred for my love. David lost his love upon *Ab-salom*. Paul upon the *Corinthians*. Old *Andronicus* the Greek Emperour upon his graceless Nephew of the same name. But here is no such danger, it shall not bee easie for any man to out-love Wisdom.

For whereas some one might reply, *You are so taken up with States, and have such great Suters, Kings, Princes, Nobles, Judges, as verf. 15, 16. that it is not for mean men to look for any love from you.*

Not so, faith Wisdom, for I love them that love mee, bee they never so much below mee. *Grace bee with all them that love the Lord Jesus in sincerity.* *Tantum velis, & Deum tibi praecurrer*, faith Nazianzen. *Ambula, sumas: Non enim passim ad Deum, sed affectibus currimus*, faith Augustin, Thou walkest if thou lovest; Thou affectest if thou affectest.

They that seek mee early] As Students sit close to it in the morning. *Aurora munis amica.*

Verf. 18. *Riches and honour are with mee*] I come not unaccompanied, but bring with mee that which is well worth having. The Muses (though *Jupiters* daughters, and well deserving) yet are said to have had no Suters, because they had no portions. Our *Henry* the eighth, when hee dyed, gave his two daughters, *Mary* and *Elizabeth*, but ten thousand pounds apiece. But this Lady is largely endowed, and yet (such is mens dulness) shee is put to solicit Suters, by setting forth her great wealth. See the Note on *Matth. 6. 33.*

Verf. 19. *My fruit is better than gold*] This Wisdom is as those two golden Pipes, *Zach. 4.* through which the two Olive-branches do empty out of themselves the golden oyles of all precious graces, into the Candlestick, the Church; Hence grace is here called *fruits*, and Cant. 4. 16. *Pleasant fruits*, and *fruits of the Spirit*, Gal. 6. 22.

Verf. 20. *I lead in the way of righteousness*] Which is to say, I got not my wealth *per fas acque nefas*, by right and wrong, by wrench and wile. My riches are not the riches of *unrighteousness*, the Mammon of iniquity, *Luke 16. 9.* but are honestly come by, and are therefore like to bee durable, v. 18. or (as others render it) *ancient*. St. Hierom somewhere faith, that most rich men are either themselves bad men, or heirs of those that have been bad. There is a prophane Proverb amongst us, *Happy is that childe, whose Father goes to the Devil*. It is reported of *Neveshan* the Lawyer, that hee should say, *Hee that will not venture his body, shall never bee valiant; hee that will not venture his soul, never rich*. But Wisdoms walk lyes not any such way. God forbid, faith shee, that I, or any of mine should take of Satan, from a thread even to a shoo-latchet, lest hee should say, *I have made you rich*.

Verf. 21. *To inherit substance*] Heb. *That that is*, that that hath some tack or substance in it, some firmity, or solid consistency. *Wilt thou set thine eyes upon that which is not?* Outward things are not, but onely in opinion, in imagination: In semblance, not in substance. The pomp of this world is but a fancy, *Ab. 15. 33.* the glory of it a conceit, *Matth. 4.* the whole fashion of it a meer notion, 1 Cor. 7. 31. Riches get them great Eagles wings, they fly away without once taking leave of the owner, leaving nothing but the print of their talons in his heart, to torment him. When wee grasp them most greedily, wee embrace nothing but smoke, which wrings tears from our eyes, and vanisheth into nothing. Onely true grace is durable substance; the things above outlast the dayes of heaven, and run parallel with the life of God, and line of eternity.

Verf. 22. *The Lord possessed mee*] Not created mee, as the *Arrians* out of the Separinge pressed it, to prove Christ a creature.

Before his works of old] Heb. *Ante opera sua, ante tunc, id est, priusquam quis dicere possit, tunc*, before there was any either now or then, before all time, therefore from all eternity. For whatsoever was before the world and time (that was created with the world) must needs bee eternall.

Verf. 23. *I was set up*] *Coronatus sum*, I was crowned, so some render it. *Inmilla*

Ob.

Sol.

Eph. 6. 13.

Eugl. Eli.

Gen. 1. 4. 13.

ΜΥΣΤΗ

Prov. 23. 5.

EXTROE.

EXTROE.

innatus *ius*, I was appointed (to others) for King, Priest, and Prophet of my Church. And to this high honour I grew not up by degrees, but had it presently from before all beginnings.

Verf. 24. *When there were no depths*] In mentioning Gods works of Creation, some observe here, that wisdom proceeds from the lower elements to the sup-er-iour and heavenly bodies: Shee begins with the earth, verf. 23. goes on here to the waters, and so to the air called Streets (rendred Fields) verf. 26. that is, the vast element of the air; which compared with the far less elements of earth and water, must needs seem exceeding large, spacious, and open, as streets, or fields. Lastly, by the highest part of the dust of the world, the Hebrew Doctors understand the element of fire, *Judicium sit pexes Lellorem*. Let the Reader judge.

Verf. 25. *Was I brought forth*] Or, *begotten*: Thus Wisdom describes her eternity in humane words and expressions, for our better apprehension. Which while *Arrius* either knew not, or weighed not, hee here hence took occasion to oppose the Deity of our Saviour, and to propagate that damnable error in the Eastern Churches, to the ruine of many souls. This Arch-heretick *Arrius* sitting on the stool to ease nature at *Constantinople*, voided there his entrails. And now Mahometisme is there as the extremest of *Arrius*.

Verf. 26. *Nor the fields, nor the highest*] See the Note on verf. 24.

Verf. 27. *When hee prepared the heaven*] Or caused them to be prepared, took order to have it done, viz. by mee, who was with him, and by whom hee made the worlds, *Heb. 1. 3. Job. 1. 3. Col. 1. 16. For the Father loveth the Son, and hath put all things into his hand.*

When hee set a compass] Or, drew a circle round about the earth, meaning the Out-spread firmament of heaven, *Gen. 1. 6.* Howbeit the Hebrews understand it of the world of Angels; called by them the third world, or the third heaven; whereunto *St. Paul* also seems to allude, *2 Cor. 12. 2.*

Verf. 28. *When hee established the clouds above*] That they might be kept there, as it were in Tunns and Bottles, till hee would have them to pour down their dew, or rain.

Verf. 29. *When hee appointed the foundations*] That it should remain unmoveable; though it hang in the air, as it were by Geometry.

Ovid.

*Terra pile similis nullo fulcimine nixa,
Aere suspensa eam grave pendet onus.*

Verf. 30. *Then I was by him*] Accused then for ever be that blasphemous assertion of the *Arrians*, *ὅτι ὁ θεὸς ἕν ἐστιν*, *There was a time when hee was not*. This Scripture so much abused by them, makes utterly against them. But Hereticks pervert the Scriptures, saith *St. Peter*, *2 Pet. 3. 15.* A metaphor from those who put a man upon the rack, and make him speak that which hee never thought. *Terentian* calls *Marci* the Heretick; *Alus Ponticus*, because of his arrodng and gnawing the Scripture, to make it serviceable to his errors.

ὅτι ὁ θεὸς ἕν ἐστιν
αὐτὸς ὁ θεὸς
ἕν ἐστιν.

More pueri
qui aliorum
et
vixum capiant
as coquition.
Mercer.

As one brought up with him] Or, as a nourisher; that is, as a maintainer and upholder of that his excellent workmanship of Creation, *Heb. 1. 3.* The Septuagint render it, I was with him making all fine and trim, *Eram apud eum aptans*; so *Irenaeus*.

Rejoicing alwayes] Or, *laughing with him*. This (as the very Jews are forced to confess) doth notably set forth that unspeakable sweetness and joy that the blessed God findeth in the apprehension of his own wisdom, which (say they) is one and the same with God himself.

Verf. 31. *Rejoicing in the habitable part*] That is, In the humane nature, wherein the fulness of the God-head dwelt bodily, by means of the hypostatical union. Or in the Saints, whose hearts the Lord Christ inhabiteth by faith. Or in the work of Creation, which Christ did without either tools or

Verf. 32.

Verf. 32. *Now therefore hearken unto mee*] *Audite scum juvenis*, said *Augustin* to his seditious Souldiers, and had audience: And shall not Wisdom, that is so ancient, as before the Creation, so eminent, as to make and conserve a world, so gracious with the Father, &c. shall not shee be hearkened to?

For blessed are they] And blessedness is the mark that every man shoots at.

Verf. 33. *Hear instruction, and become wise*] This way wisdom enters into the soul. Hear therefore: For else there is no hopes; Hear howsoever. *Austin* coming to *Ambrose* to have his ears tickled, had his heart touched.

Verf. 34. *Waiting at the posts of my doors*] At the Schools and Synagogues, say the Hebrews, where men should come in with the first, and go forth with the last, as door-keepers do, which was the office that *David* desired, *Psal. 84.*

Verf. 35. *For who so findeth mee, findeth life*] Left any man should hold it too hard a task to wait at Wisdoms gates (as Princes guards, or as the Levites did in the Temple) shee tells them what they shall have for so doing.

And shall obtain favour] Which is better than life; Gods favour is no empty favour; It is not like the Winters Sun, that casts a goodly countenance when it shines but gives little heat or comfort. As air lights not without the Sun, nor wood heats without fire, so neither can any thing yeeld comfort without Gods favour.

Verf. 36. *Wrought his own soul*] *Rapit animam suam*. Hee plunders his own soul of its happiness: yea, hee cruelly cuts the throat thereof, being ambitious of his own destruction.

CHAP. IX.

Verf. 1. Wisdom]

Heb. *Wisdomes* in the plural; and this either *honoris causa*, for honours sake, or else by an *Etypsis*, as if the whole of it were *Wisdom* of *Wisdomes*, as the Song of Song for a most excellent Song, *Cant. 1. 1.* *Junius* renders it *Summa sapientia*: See the Note of Chap. 1. 20.

Hath builded her house] That is, the Church, *1 Tim. 3. 15.* See the Note there.

Shee hath browned her seven pillars] Pillars, and polished pillars. Any thing is good enough to make up a mud-wall; but the Churches Pillars are of Marble; and those, not rough, but hewn; her safety is accompanied with beauty.

Verf. 2. *Shee hath killed her Beast*] Christ provideth for his the best of the best, fat things full of marrow, wines on the lees, &c. *1 Jo. 26.* his own flesh which is meat indeed, his own blood which is drink indeed, *Job. 6. 55.* besides that continual feast of a good conscience, whereat the holy Angels (saith *Luther*) are as Cooks, and Butlers, and the blessed Trinity joyful guests.

Shee hath mingled her Wine] That it may not inflame or dis Temper. Christ spake as the people were able to hear, lisping to them in their own low language; So must all his Ministers accommodate themselves to the meanest capacities. *Mercer* note here is, *Cum sobrietate tractanda Scriptura*. The Scriptures are to be handled with sobriety.

Shee hath also furnished her table] So that it even sweats with variety of precious viands wherewith her guests are daily and daintily fed. Mr. *Lastow* says, *That the assurance of Salvation, is the sweet-meats of this feasting Feast*. But what a dole was *Cardinal Bobba*, who speaking in commendation of the Library of *Bonny* (which being in an upper-room hath under it a Victualling-house, and *Angel Roccha* under that a Wine-cellar) had thought hee had hit it, in applying thereto in *Vatican*, this Text, *Wisdom hath builded her an house, hath mingled her wine, and furnished her table*?

Verf. 3.

Verf. 3. *Shee hath sent forth her Maidens*] So Ministers are called (in prosecution of the allegory, for it is fit that this great Lady should have suitable attendants) to teach them innocency, purity, and sedulity, as Maidens; keeping the word in sincerity, and not adulterating and corrupting it, as Vintners oft do their Wines, or Hucksters their Wares. Hence *Isaiah* also putteth the Prophets and Evangelists in the Feminine gender, *Mebashereth*, *Isa. 52. 7.*

Shee crieth upon, &c.] Shee, together with her maids, crieth; shee puts not off all the business to them, but hath a hand in it her self. Wee are workers together with God, saith *Paul*.

Verf. 4. *Who so is simple*] and withall *persuadable*; that have not yet contracted that *callum obdultum*, *corneae fibrae*, brawny breasts, horney heart-strings.

Shee saith to him] It is Christ then that speaketh in his Ministers, *He that heareth you, heareth mee*: Yee received it not as the word of man, but as it is indeed, the Word of the ever-living God.

Verf. 5. *Come, eat of my bread*] Stand not off in a sinful modesty; say not, I am not worthy. *&c.* but come, for the Master calls you, as they said to the blinde man, who therefore came. And those reculant guests, by not coming when invited, might not taste of Christs Supper; for they were unworthy. *Matth. 22.*

And, drink of the wine which I have mingled] Loe here a full feast, not a dry feast. *Livamus* noteth on this Chapter, that the Eucharist was anciently delivered in both kinds: But because of the danger of spilling the blood, the Church ordained that Lay-men should have the bread onely. The Council of *Constance* comes in with a *Non-obstante* against Christs institution, withholding the Cup from the Sacrament.

Verf. 6. *For sake the foolish*] No coming to this Feast in the tottered rags of the old *Adam*; You must relinquish your former evil courses and companies. There are that read the words thus, *For sake, O foolish ones, viz.* your own wayes, and live.

And go in the way of understanding] Renounce your vices, and practise the contrary graces. True repentance stands in an intire change of the whole man, from all that is evil, to all that is good.

Verf. 7. *He that reproveth a scorner*] This, with the three next verses, may seem to come in by way of Parenthesis: And they do not obscurely intimate, what manner of hearers Ministers mostly meet with, *viz.* such as our Saviour did, *Luke 16. 14.* *But the Pharisees that were covetous, derided, or blew their noses at him*, as One renders it. And such as long before him the Prophet *Isaiah* did, *Chap. 28. 10.* Precept upon precept, line upon line, &c. One observeth that that was a scoff put upon the Prophet: And is as if they should say, Here is nothing but line upon line, precept upon precept. The very found of the words in the Original (*Zan le zan, kan, la kan*) carries a taunt, as scornful people by the tone of their voyce, and riming words, scorn at such as they despise.

Verf. 8. *Reprove not a scorner*] See my Common-place of *Admonition*. Look how Dogs prefer loathsome carrion before the sweetest odours, and would live in the faces of such as would drive them from it: So is it here.

And hee will love thee] When hee hath well considered he will; though for present he may seem to do otherwise. As *Asa* swaggered with the Prophet, and put him in prison. We read in the Ecclesiastical History, that *Agapetus* Bishop of *Rome*, being sent by *Theodosius* King of *Goths* to *Constantinople* on an Ambassage to *Justinian*, and having obtained a peace, hee was earnestly intreated by the Emperour to subscribe and confirm the Heresie of *Eutyches*. This when hee utterly refused to do, the Emperour threatned him in case hee did not. *Agapetus* thereto boldly replied, *I had a desire to wait upon Justinian, whom I took to be a most pious Prince, but now I perceive him to be a most violent persecutor, a second Dioclesian*. With this free reproof, and Gods blessing withall, *Justinian* was so wrought

wrought upon, that hee presently embraced the true Faith; and banishing Bishop *Anthemius*, a great propagator of the *Eutychian* Heresie, hee set up *Mennas* an Orthodox Divine in his room, whom *Agapetus* consecrated, if *Platina* may be beleaved. *David* loved *Nathan* the better while hee lived, for dealing so plainly with him: And named him a Commissioner for the declaring of his Successor, 1 *King. 1.* So *Alipius* loved *Austin* for reproving him.

Verf. 9. *Give admonition to a wise man*] This is an *Alms* that the poorest may give, and hee never the poorer, but the better. For by instructing another, a man engageth himself, lest hee hear, *Physician heal thy self*. Turpe est doctori, cum culpa redarguit ipsum. See my common place of *Admonition*.

Verf. 10. *The fear of the Lord*] See the Note on *Chap. 1. 7.* Here it is given as a reason why wife men are the better for sharp and seasonable admonition, because the fear of the Lord is in them. This makes them, when they are reproved of all, fall upon their faces, worship God, and say, *God is in you of a truth*. 1 *Cor. 14. 26.* What shall wee say unto my Lord? What shall wee speak? How shall wee justify our selves? *God hath found out the iniquity of thy servants, &c.* *Gen. 44. 16.*

And the knowledge of the holy] That is, of the holy God. *Holy* is here in the plural number, importing the *Trinity of Persons*, as likewise *Jesh. 24. 19.* Howbeit wee may well take in here, holy Angels and Saints, whose Kingdome is in *Daniel* said to be the same with the Kingdome of God, *Dan. 7. 22, 27.* and whose knowledge is the right understanding of Gods will revealed in his Word.

Verf. 11. *For by mee thy daies*] This verse depends upon *vers. 6.* See the Note on *vers. 7.* Those that embrace wisdom, shall be paid for their pains, either in money, or monies-worth: Either they shall dye, as *Abraham* did, with a good gray-head, or else with *Josiah*, they shall live long in a little time. and then live for ever in Heaven. *Hennoch* had the shortest life of any of the ten Patriarchs: But then hee was recompensed in the longest life of his Son *Methuselah*, but especially, in that God took him to glory. Besides, that though hee departed the world soon, yet fulfilled hee much time, as Mr. Hooker hath it.

And the year of thy life shall be increased] Heb. *They shall encrease the years of thy life*. That is, they that survive thee, shall perpetuate thy memory, thy good name shall never dye. Some live to be their own Executors for their good name; and yet they see them (not honestly) buried before themselves dye: Nay, many are as those, *Job 27. 15, 23.* hissed and kickt off this Stage of the World, buried before they are half dead. There is scarce a vicious man, whose name is not rotten before his carcass. On the other side, a good mans name is oft-times the heir to his life. Or, if obscured for a time, as the Martyrs were, yet as the Sun breaks through the cloud that masketh it, so God shall bring forth their righteousness as the light, and their judgement as the noon-day, *Psal. 37. 6.*

Verf. 12. *If thou be wise, thou shalt*] The benefit shall be thine own. *Plutarch* reports of the Palm-tree, that it yeelds to the *Babylonians* 260. several commodities; And is therefore in great esteem amongst them. How should men esteem of sound wisdom, sith there is a *μεγαλακτης* in it, 1 *Tim. 4. 8.* a thousand commodities to be reaped by it?

Thou alone shalt bear it] Thy scorning shall not, as thou thinkest, hurt him that tendereth thy salvation. For as the air, when beaten, is not hurt, no, nor so much as divided, but returns to his place, and becomes thicker: *Itu animus recti conspius, & ad optima erectus, non admittit irradientium flammis, nec sentit*, saith One; so an honest heart, set for Heaven, flights the contempts of graceless persons, and pitties them that jeer when they should fear, as much as good *Lot* once did his prophane Sons in Law. His words to such are like those of the Prophet; *Be not yee mockers, lest your bands be increased*, *Isa. 28. 22.* with 10. See *vers. 7.* of this Chapter.

H

Verf.

CARANCA

ECCLESIASTICUS

Eccles. pol. l. 4. p. 168.

Verf. 13. *A foolish woman is clamorous*] This woman is *Folly*, as that woman sitting in the Epah is *wickedness*, *Zach. 5. 7.* *Lavater* is of opinion, that as by *Wisdom* is meant *Christ*, so by this foolish woman here is meant *Antichrist*; to whom therefore hee finely fitteth and applieth all the following words.

Is clamorous] *Folly* is full of words; and of a lavish tongue: her factours are extreme talkative, and usually lay on more words than the matter will bear: A great deal of small talk you shall usually have from them. *A fool also is full of words*, saith *Solomon*, and this fond custome of his is there expressed by way of imitation, in his vain tautologies: *A man cannot tell what shall bee; and what shall bee after him who can tell?* *Eccles. 10. 24.* The basest things are ever the most plentiful. Some kinde of Mice breed a hundred and twenty young ones in one nest; whereas the Lion and Elephant bear but one at once; so the least wit yeelds the most words. *Aristophanes* and *Lucian*, when they describe fools, they call them *νεκιδας*, *Gapers*, or *Open-mouthed*. Guiltinesse is ever clamorous, and the most lewd are most loud, *Alt. 7. 27, 28.*

Verf. 14. *For shee sitteth at the door*] In a Harlots habit: to see and bee seen, the guile and garb of Harlots. *Tully* wittily compareth the Greek tongue to an ambitious strumpet, *qua multo luxu superfluat*, which overlatheth in too much bravery: But the Latin tongue to an honest and modest Matron, *cui nihil deest quod ad honestum pertineat mundiciem*, That wants nothing pertaining to a necessary neatness. Such a like comparison between *Wisdom* and *Folly* is here made by *Solomon*.

Verf. 15. *That go right on their way*] Shee fights at the fairest, seeks to seduce the forwardest. *They shall deceive if it were possible, the very elect.* Flies settle upon the sweetest pertumes, when they are cold, and corrupt them.

Verf. 16. *Who is simple*] *Wisdom*es own words, *verf. 4.* Take heed, saith our Saviour; they come unto you in *sheeps clothing*, but trust them not: for with fair words and flattering speeches, they deceive the hearts of the simple, *Rom. 16.* *Samuel* himself could not have spoken more gravely, severely, divinely to *Saul*, than the friend at *Endor* did; when the Devil himself puts on gravity and religion, who can marvel at the hypocrisie of men?

Verf. 17. *Stollen waters are sweet*] Forbidden pleasures are most pleasing to Sensualists, who count no mirth but madnesse, no pleasure, unless they may have the Devil to their play-fellow. Venison is nothing so sweet, they say, as when it is stolen.

Ovid.

Quod licet ingratum est, quod non licet, acrima urit:
Sic interdum imminet ager aquis.

Men long to bee meddling with the murthering morsels of sin, which nourish not, but rent and consume the belly that receives them. Many eat that on earth, that they digest in Hell.

In terris manducant, quod inferis digerant.
Auguſtin.

Verf. 18. *That the dead are there*] See the Notes on *Chapter 2. 18.* and *7. 27.*

CHAP. X.

Verf. 1. *The Proverbs.*

Properly so called. (See *Chap. 1. 1.*) For the nine former Chapters are a kind of common places, or continued discourses, premised as a Preface to these ensuing wise and grave sentences tending much to the information of the mind, and reformation of the manners, and containing things profitable for all sorts of people. They are not unfitly compared by a Divine to a bag full of sweet and fragrant spices, which shuffled or shaken together, or taken single, yeeld a sweet odour: Or to stars in the firmament, each in it self glorious and

and independent of another; yet all receive their light from the Sun.

A wife Son maketh a glad Father] Children are certain cares, but uncertain comforts. Every Son should bee an *Abner*, that is, his *Fathers light*; and every Daughter an *Abigail*, her *Fathers joy*. *Eve* promised her self much in her *Cain*, and *David* did the like in his *Absalom*. *Sed, fallitur augurio spes bona saepe sua*, they were both deceived. *Samuel* (succeeds *Eli* in his cross, as well as his place; though not in his sin; and had cause enough to call his untoward children. (as *Augustus* did) *eres vomica, etia carcinomata*, so many ulcerous sores, mattery impotumes. *Virtue* is not as *Lands*, inheritable. All that is traduced with the seed, is either evil, or not good. Let Parents labour to mend by education, what they have marred by propagation; And when they have done all, pray *God* persuade *Japhet*, lest else they bee put to wish one day, as *Augustus* did, *O that I had never married, or never had children*. And let children cheer up their Parents, as *Joseph*, *Samuel*, and *Solomon* did; and as *Epaminondas*, who was wont to say, *Se longe maximum suarum laudum fructum capere quod eorum spectatores haberet parentes*, that hee joyed in nothing more, than that his Parents were yet alive, to take comfort in his brave achievements. For otherwise, *God* will take them in hand, as hee did *Abimelech*, to whom hee rendered the wickedness done to his Father, *Judg. 9. 5.* And as hee did *Absalom*, whom hee trusted up in the height of his rebellious practices, with his own immediate hand; Or else hee will punish them in, and by their posterity, which shall either bee none (*Prov. 10. 20.* compared with *2 Sam. 14. 7.*) or worse than none; as hee, who when his aggrieved Father complained that never man had to undutiful a child as hee had; yes, said his son (with less grace than truth) my Grandfather had.

The heaviness of his mother] The Mother is mentioned (though the Father haply as heavy) first, as most faulted in her children miscarry, *Prov. 24. 15.* Next, as most slighted by them, *Prov. 15. 20.* And lastly, as most impatient of such an affliction. *Rebecca* was weary of her life by reason of the daughters of *Heb* brought in to her by *Eſau*, *Gen. 27. 45.* If they lye lusing at home, mothers have the misery of it; if they do worke abroad, the worst is made of it to the mother at home, by fame that loud lye.

Verf. 2. *Treasures of wickednesse*] Our Saviour calls it *Mammon of iniquity*, *Luke 16. 9.* that next odious name to the Devil. Most mens care is how to grasp and get wealth for their children, --- *rem rem, quocunque modo rem*: *Viri non possunt vivere, &c.* But what saith a grave Author? *Better leave thy childe a Waker to beg from door to door, than a cursed hoard of evil-gotten goods*. There is for most part *lucrum in arca, damnum in conscientia*, gain in the purse; but loss in the conscience.

But righteousness delivereth from death] Piety, though poor, delivereth from the second death, and from the first too, as to the evil of it. For as *Christ* took away the guilt of sin, not sin it self; so hee hath taken away, not death, but the sting of death from all believers; making it so much, of a curse, a blessing; of a punishment, a benefit; of a Trap-door to hell, a Portal to heaven; a Postern to let out temporal life, but a Street-door to let in eternal life.

Verf. 3. *The Lord will not suffer the soul of the righteous*] That refuseth to enrich himself by evil arts, and to rise by wicked principles. For it might bee objected, If I strain not my conscience, I may starve for it. Fear not that faith the Wife-man, *Faith fears not famine*; Necessaries thou shalt bee sure of, *Psal. 37. 25, 26.* *Psal. 34. 11.* Superfluities thou art not to stand upon, *1 Tim. 6. 8.* The Hebrews by *righteousnesse* in the former verse understand *Almsdeeds*, as *Dan. 4. 24. 27.* (See the Note on *Matth. 7. 1.*) and so the sense here may bee. The righteous, though hee give much to the poor, shall bee never the poorer; for not getting, but giving is the way to thrive. See my Common-place of *Alms*.

But hee casteth away the substance of the wicked] For either they lose it; or live beside it, and are little the better for it. *Hee that getteth riches, and useth by right, shall leave them in the midst of his dayes, and in his end bee a fool*: *God* will

φρονιδὲς με-
γαλὰς ἐπι-
δὲς ἀνδρῶν.
Plut.

Sueton. c. d.

Corn. Nepos.

Mr. Fuller's
Holy State.

Mr. Belim.

August.

Ob.
Sol.

τροφὴν ἔσται
φινικίαν ὅτι
μακρὰ ἡ κοί-
μηματά.

Quo mihi di-
vitiis quæ non
conceduntur
Jen. 17. 21.

will make a poor fool of him quickly. And the like may be said of the illiberal and tenacious person. See the Note on Chap. 3. 27. Niggards fear to lose their wealth by giving, but fear not to lose their wealth and souls, and all, by keeping it.

Ob.
Sol.

Verf. 4. *Hee becometh poor*] Left any should say, If God do all, wee need do the less; Doing you must be, saith the Wife-man, or else the beggar will catch you by the back; Labour also you must with your hands, working the thing that is good, that yee may have to give to him that needeth, *Ephes. 4. 28.*

But the hand of the diligent] Or of the nimble, that do *motivate*, saith *Kimchi*, are active and agile, that will lose nothing for looking after, but take care of smallest matters that all go right, being frugal and parcimonious of time, husbanding the opportunity of thriving and plenty. How did *Boaz* follow the business himself? How were his eyes in every corner, on the servants, and on the Reapers, yea on the Gleaners too? Hee doth even lodge in the midst of his husbandry, *Ruth 2. and 3.* as knowing well the truth of that proverbial sentence, *Procl. à villa sua distat pectus vicinus.* Hee that is far from his business, is not far from loss.

columel.

Verf. 5. *Hee that gathereth in Summer*] A well-chosen season is the greatest advantage of any action; which as it is seldom found in haste, so it is too often lost in delay. The men of *Isachar* were in great account with *David*, because they had understanding of the times, to know what *Israel* ought to do, and when to do it, *1 Chron. 12. 32.* So are they in great account with God for their wisdom, who observe and use the season of well-doing.

But hee that sleepeth in harvest] i. e. That lets slip his opportunity; as *Plutarch* writes of *Hannibal*, that when he could have taken *Rome* hee would not; when hee would, hee could not. And as its storied of *Charles* King of *Sicily*, and *Jernusalem*, that hee was called *Carolus Custator*, *Charles the Lingerer*, not (in the sense as *Fabius*) because hee stayed till opportunity came, but because hee stayed till opportunity was lost.

Verf. 6. *Blessings are upon the head*] Plentifully and conspicuously; they shall abound with blessings, *Prov. 28. 20.* As the fear of the Lord is not only in them, but upon them, *2 Chron. 19. 7.* so blessings of all sorts, a confluence of all spiritual and temporal comforts and contentments, shall be, not only with them, but upon them, so that nothing shall hinder it. See *Gal. 6. 16.* They are blessed, and they shall be blessed, *Gen. 27. 33.* Neither shall any roaring or repining *Evan* be able to reverse it.

But violence covereth the mouth of the wicked] They shall be certainly shamed, condemned, executed; as *Haman* whose face they covered, *Esth. 7. 8.* and shortly after strangled. And as *Sir Gervaise Ellawayes* Lieutenant of the Tower, hanged on Tower-hill, for poisoning *Sir Thomas Overbury* his prisoner. This *Sir Gervaise* being on the Gallows, freely confessed that hee had oft in his playing at Cards and Dice, wished that hee might be hang'd, if it were not so and so, and therefore confessed it was just upon him.

Verf. 7. *The memory of the just is blessed*] *Demetrius* had a good report of the truth, *3 Joh. 12.* In the Hebrew tongue the same word signifieth a good name, and a blessing. This is one of those blessings mentioned *verf. 6.* that shall be heaped upon holy men. Holy and reverend is his Name, *Psal. 111. 9.* How comes Gods Name to be reverend, but by being holy? Be good, and do good, so shall thy name be heir to thy life; yea, when thou art laid in thy grave, thy stock remains, goes forward, and shall do, till the day of Doom.

But the name of the wicked shall rot] and stink as putrid flesh. Hypocrites then must be detested, though they carry it never so clearly; how else shall they be detested, and stink above ground? *Simon Magus* so handled the matter, that *Philip* mistook him for a Believer, and baptized him; but *Peter* soon smelt him out, and laid him open in his colours. Hee that perverte his ways shall be known, *Prov. 10. 9.* The Lord shall lead them forth with the workers of iniquity, for all their cunning contrivances, *Psal. 125. 5.*

Verf. 8.

Verf. 8. *The wise in heart shall receive Commandements*] i. e. Submit to Gods holy Word without replies and cavils. This is check to the brave gallants of our age, which exercise their ripe heads and fresh wits in wrestling with the truth of God, and take it for a glory to give it a foil. The *Athenians* encountered with *Paul*, and had argument for argument against him, that *Christ* was not the Saviour of the world, that hee was not risen from the dead, &c. This shewed they were not wise in heart, though reckoned chief among the worlds wifards.

But a prating fool shall fall] Or, *Bee beaten*; such a fool was *Diotrephes*, *3 Joh. 10.* Who prated or trifled against *Saint John* with malicious words, and might have been therefore surnamed *Nugax*, as *Rodolphus* (that succeeded *Anselm* in the See of *Canterbury*) was.

Godw. Cuius.

Verf. 9. *Hee that walketh uprightly, walketh surely*] Because keeping within Gods Precincts, hee keeps under his protection: as the King undertakes to secure him that travels the high way, and betwixt Sun and Sun. Hee is *sub umbra l'ionis*, safe under the hollow of Gods hand, under the shadow of his wing, *Psal. 91. 1.*

Shall bee known] All shall out to his utter disgrace. See *verf. 7.* Or hee shall be known, by some exemplary judgement of God inflicted upon him, for a terror to others; as one that is hanged up in Gibbets.

Verf. 10. *Hee that winketh with the eye*] That is, loath to stand to those truths that shall bring him to suffering. Or hee that winketh wiles; for all winking is not condemned. See *Joh. 13. 34.*

Causeth sorrow] i. e. To his own heart, sinneth against his own soul: or causeth sorrow, i. e. sin, for to sorrow is taken for sin, *Eccles. 11. 10.*

But a prating fool shall fall] Hee that runs himself upon needles danger, shall come to ruine. See *Prov. 28. 25.* and the Note above, *verf. 8.*

Verf. 11. *The mouth of a righteous man is a well of life*] *Vena vite os iusti.* A fountain runs after it hath run, so doth a good mans mouth unceasingly utter the words of truth and soberness, more *perennis aqua*. See the reason hereof, *Psal. 37. 30. 31.* The Law of his God is in his heart, that Law of his mind, *Rom. 7. 23.* that counterpane of the written Law, *Heb. 8. 10.* that good treasure, *Matth. 12. 35.* that is daily drawn out, and yet not diminished, *Salienti aquarum fonti undas si tollas, nec exhaustur, nec extenuatur, sed dulcescit.* Take water from a well, it loses nothing, but becomes better and sweeter.

Ab. 25. 26.

But violence covereth] See the Note on *verf. 6.*

Verf. 12. *Hatred stirreth up strifes*] Especially when hatred is grown from a passion to an habit; which is, when the heart is so settled in an alienation and estrangement from the person hated; that it grows to wish, and desire, and seek his hurt. I could like that exposition well if it were not *Calvins*, said *Adal-donat*; and that reformed Religion, if *Luther* had not had a hand in it, said *George Duke of Saxony*.

But love covereth all sins] See the Note on *1 Pet. 4. 8.* and on *1 Cor. 13. 4.* Love hath a large mantle. If I should finde a Bishop committing Adultery, (said *Constantine* the great) I would cover that foul fact with mine Imperial Robe, rather than it should come abroad to the scandal of the weak, and the scorn of the wicked. Love either dissembleth a trespass (if it be light) or by a wise and gentle reproof seeks to reclaim the offender, claps a plaister on the sore, and then covers it with her hand, as wee have seen Chirurgeons do. See the Note on *Levit. 19. 17.* *Lutherus commodius sensit quam loquitur, dum effruescit*, said *Cruciger*: So *Melancthon*, *Sciebam horridum scripturum Lutherum quam sentis.* The sayings, doings of others are reverenter glossanda, to have a reverent, a fair, and favourable gloss put upon them, as one said once of the Pontifical Laws. This is love.

Ruf. 6.

Verf. 13. *In the lips of him, &c.*] Grace is poured into his lips, as *Psal. 45. 2.* and hee poures it out as fast, for the good of others; who do therefore admire him, as they did our Saviour, *Luk. 4. 22.*

But a Rod is for the back] That sith hee will not hear the word, hee may hear

hear the Rod, and smart for his unconfellableness, *Mic. 6. 9.* Hee that trembleth not in hearing, shall bee broken to peeces in feeling, [saith *Bradford*.]

Verf. 14. *Wise men lay up knowledge*] To know when to speak, and when to bee silent. It is a great skill to bee able to *time a word*, *1sa. 50. 4.* to set it upon the wheels, *Prov. 25. 11.* How forcible are right words? *Job 6. 25.*

Eccles. 10.

But the mouth of the foolish] An open mouth is a purgatory to the Master. *Nemo stultus tacere potest*, [saith *Salon*.] A fool tells all, [saith *Solemon*.] And, *Us quisque est dissolutus: ista vice, ita est solutissima lingue*, [saith *Seneca*.] A fools bolt is soon shot, and as soon retorted oft-times upon himself.

Verf. 15. *The rich man's wealth, &c.*] Wealthy worldlings think themselves simply the better and the safer for their hoards and heaps of riches. The best of us are more ready to trust in uncertain riches, than in the Living God, who giveth us all things richly to enjoy, *1 Tim. 6. 17.* Surely this should humble us, that riches that should bee our *rises* to raise us up to God, or glasses to see the love of God in, our corrupt nature useth them as clouds, as clogs, &c. yea sets them up in Gods place, and faith to the fine gold, *Thou art my confidence*, *Job 31. 24.*

The destruction of the poor is their poverty] They are devoured by the richer Cannibals (*Psal. 14. 4.*) as the lesser fish are by the greater. Men go over the hedge where it is lowest. Poor and afflicted are joynd together, *Zeph. 3. 12.* So are to want, and to bee abased, *Phil. 4. 12.*

Verf. 16. *The labour of the righteous, &c.*] If the righteous man may but sweat out a poor living, get enough to bear his charges home to Heaven, have enough to serve his turn here, bee it but food and raiment, hee is content. *Cibus & potus sunt divitie Christianorum*. The true Christian desires but meat and drink.

1 Tim. 6. 1.

The fruit of the Wicked] Of the revenues of the wicked are wasted upon their lusts, which to seek to satish, is an endless labour: besides the danger of fathomless perdition, *1 Tim. 6. 4.*

Verf. 17. *Hee is in the way of life*] Rich fools refuse reproof; hold themselves above admonition (*Tange mones & sumigabunt*) and are therefore by the just judgement of God, led through a fools Paradise, into a true Prison. *Divitiis illis adeo amicis deest, quin nihil deest*. Rich men have few faithful counsellors.

Verf. 18. *Hee that bideth hatred, &c.*] These are dangerous creatures that thus lye at the catch, and wait advantages to do a man mischief, as *Cain* dealt by *Abel*, *Abelom* by *Amnon*, *Joab* by *Amasa*, *Judas* by *Jesus*, *Tuta frequensque via est, &c.*

And hee that useth a slander, is a fool] Because hee hath no command of his passion, as the former seems to have, because clofe in cloaking his malice, who yet is a fool too before God.

Verf. 19. *In the multitude of words*] *In multiloquio stultiloquium*. Many words are hardly well managed. *Non est cnsdem*, [saith one,] It is seldom seen that a man of many words mis-carries not.

But hee that refraine his lips] *A. Elith* did; *Job 32. 11.* and as *Epaminondas* is worthily praised by *Plutarch* for this, *quod nemo pluram oves, & pauciora loqueretur*; that no man knew more, and spake less than hee did.

Verf. 20. *The tongue of the just is as choice silver*] Hee scattereth pearls, *Mat. 7. 6.* hee throws abroad treasure, *Mat. 12. 35.* even Apples of Gold in shrines of Silver, *Prov. 25. 11.* I will turn to the people a pure language, [saith God, *Zeph. 3. 9.*] a lip of excellency, *Prov. 17. 7.* the language of Heaven. As *William* the Conquerour sought to bring in the French tongue here, by enjoyning children to use no other in schools, Lawyers to practise in French; no man was graced, but hee that spake French, &c.

Daniels Hist.

The heart of the wicked is little woth] *Est quasi parum*, is as little as need to bee. Hee is ever either hatching Cockatrice Eggs, or weaving Spiders Webs, as the Prophet hath it: Vanity or villany is his whole study, and his daily discourse.

Isa. 59. 5.

Verf. 21. *The lips of the righteous feed many*] A great house-keeper hee is, hath

hath his doors ever open; and though himself be poor, yet hee maketh many rich, *2 Cor. 6. 10.* hee well knows, that to this end God put Hony and Milk under his tongue, *Cant. 3. 11.* that he might look to this Spiritual lip-feeding: to this end hath he communicated to him those rivers of water, *Job. 7. 38.* that they may flow from him, to quench that world of wickedness, that being let on fire of Hell, would set on fire the whole course of Nature, *Jam. 3. 6.*

They are empty vases that bear fruit to themselves, *Hos. 10. 1.* Those are voyd houses, we say, where the doors daily open not. The people hung upon our Saviours lips, as the young Bird doth on the Damms bill, *Luk. 19. 43.* Bishop Ridley preached every Lords-day, and Holy-day, except letted by some weighty businesse: to whose Sermons the people resorted [saith Master Fox] A. & Mon. swarming about him like Bees, and coveting the sweet joyce of his gracious discourses. Look how *Joseph* nourished his Fathers household with Bread according to their Families, or according to the mouths of their Families, *Gen. 47. 12.* So doth the righteous man those of his own charge especially. Welfare Popery for that [saith a grave Divine.] I have heard old folks talk, that when in those dayes they had Holy-bread (as they called it) given them at Church, they would bear a part of it to those that did abide at home: So should Masters of Families carry home the bread of life to their House-holds.

But fools dye for want of wisdom] By their either refusing or abusing the food of their souls (as the Pharisees) they pine away in their iniquities, *Levit. 26. 39.*

Verf. 22. *The blessing of the Lord is maketh rich*] As is to be seen in the examples of the Patriarches, *Abraham*, *Isaac*, *Jacob*, and others. Whereas there is a curse upon unlawful practices though men be industrious as in *Job. 1. 3.* *Jer. 22.* And all our policies without prayer are but *Arena sine calce*, Sand without Lime, they will not hold together.

And he addeth no sorrow with it] Those three vultures shall bee driven away that constantly feed on the wealthy worldlings heart; Care in getting, Fear in keeping, Grief in losing the things of this life. God giveth to his wealth without woe, store without sore, gold without guilt, one little drop whereof troubleth the whole sea of all outward comforts. *Richard* the third had a whole Kingdom at command, and yet could not rest in his bed for disquietment of mind. *Polydor Virgil* thus writes of his Dreame that night before *Hofworth*-field: That he thought all the Devils in Hell pulled and haled him in most hideous and ugly shapes, and concludes of it at last: I do not think it was so much his dreame, as his evil conscience that bred those terrors.

Verf. 23. *It is a sport to a fool to doe mischief*] Hee is then merriest, when hee hath the Devil for his play-fellow: Hee danceth to Hell in his bolts, and is passing well apaid for his woful bondage. Was hee a Father or a Monster (think you) that playing with his own Childe, for a pastime, put his thumbs in the boyes eyes, and thrust out the balls thereof? This was *Robert de Belasme* Earl of *Shrewsbury* in the reign of our *Henry* the first, *Anno Dom. 1111.* And what a mad sport was that of *Joab* and *Abner*, *2 Sam. 2. 14.* to see and set those youngsters of *Helkath Hazzurim* to sheath their swords in their fellows bowels? And that of *Nero*, who set the City of *Rome* on fire for his pleasure, whiles hee plaid on his Harp the destruction of *Troy*?

But a man of understanding hath wisdom] *Viz.* For his sport or delight. It is his meat and drink, his Hony and Hony-comb, &c. *Lib. inter omnibus omnes opes concefferim, ut mihi liceat, vi nulla interpellante, isto modo in literis vivere*, [saith *Cicero*.] I would give all the wealth in the world, that I might live altogether in my Study, and have nothing to trouble me. *Crede mihi extingui duxit Leo Digges.* *esse Mathematicarum artium studio*, [saith another;] Believe me, it were a dainty death, to dye studying the Mathematicks. *Nusquam requiem invenit nisi in libro & claustris*, [saith a third;] All the comfort I have is in a Book, and a Cloyster, or Cloister. *Mentior si my soul accord him not*, [saith learned Doctor *Slatter*.] The old Lord *Burley* (Lord high Treasurer) to his dying day would carry always

Ecclesi. 10.

A. & Mon.

fol. 155v

Cheri appam.

M. Sam. Hier.

S. ed.

Lib. 9. Epist.

Stat. on 1. Ep.

to Theol. Ep.

Comp Gentle.

ways p. 116.

ways a *Tallier* Office about him, either in his bosome or pocket. And the Emperour *Charles* the Fifth, took such delight in the Mathematicks, that even in the midst of his whole Army, in his Tent, he fate close at his study; having for that purpose as his instructor, *Thyriamus* of *Cremona* evermore with him. So sweet is the knowledge of Human Arts to those that have tasted them: How much more the knowledge of the Holy (which faith *Agur*, is to ascend up into Heaven, *Prov.* 30. 3, 4.) to those mature ones, who by reason of use have their senses exercised to discern both good and evil? *Heb.* 5. 14. See *Psal.* 119. 103. *Job* 23. 12. *Rom.* 7. 22.

Staium in Thebaid.

Hic rogo, non furor est, ne moriari, mori?

Camdeus Eli. lib. pref.

Verf. 24. The fear of the wicked shall come upon him A sound of fear is in his ears: in prosperity the destroyer shall come upon him, *Job* 15. 21. *Pessimus in dubio Agur* *Timor* --- Thus it befell *Cain*, *Saul*, *Beshazzar*, *Pilate* (who for fear of *Cesar* delivered up Christ to be Crucified, and was afterwards by the same *Cesar* kicked off the Bench; yea off the Stage of the world) those wicked Jews that feared that the Romans would come and take away both their place and Nation, *John* 11. 48. which accordingly befell them some forty years after; at which time some of them also killed themselves, lest they should be taken by the enemy. The like may be said of our *Richard* the third, (see the Note on *Verf.* 21.) and *Henry* the Fourth of France, after his revolt to Popery. He being persuaded by the Duke of *Suby*, not to readmit the Jesuites, which had been banished by the Parliament of *Paris*, answered suddenly, *Give me then security for my life*: and afterwards admitted them into his bosome, making Father *Cotton* his Confessor, and using them ever with marvellous respect; yet was stabbed to the heart by *Ravilliac*, through their instigation. Excellent is that of *Solomon*, *Prov.* 29. 25. *The fear of man bringeth a snare: but who so putteth his trust in the Lord* (as *Heczekiah* did, *2 King.* 17. 4, 5. and our King *Edward* the Sixth, and that peerlesse Queen *Elizabeth*) *shall be safe*.

Peit.

But the desire of the righteous shall be granted Provided that these be the lawful desires of honest hearts. If such ask and misse, it is because they ask amisse, *Jam.* 4. 3. either they fail in the matter, as *Moses* in his desire to enter into the promised Land, or in the manner, as the Church in the *Canticles*, chap. 5. 3. *Virtutem exoptant, intabescuntque relictam*, they would, and they would not: There is a kind of wambling willingness and velleity, but it boyls not up to the full height of resolution for God, and utmost endeavour after the thing desired: Now affection without endeavour is like *Rachel*, beautiful but barren. Or lastly, they say in the end, either of *Intention*, *Jam.* 4. 3. or of *Duration*, *Luk.* 18. 1. they draw not near with that true heart, *Heb.* 10. 22. that is, content either to wait, or to want the thing desired, being heartily willing that God should be glorified, though themselves be not gratified. Let them but bring this true heart, and they may have any thing. See the Note on *Matth.* 5. 6.

Euseb. de vit. Const. lib. 3.

Verf. 25. As the whirlwind passeth away The whirlwind is terrible for the time, but not durable: Lo such is the rage of Tyrants and Persecutors. *Nubecula est, cito transibit*, said *Athanasius* of the *Aryan* Persecution. Our *Richard* the third, and Queen *Mary*, had, as the bloudest, so the shortest reigns of any since the Conquest: *Blondy and deceitful men shall not live out half their dayes*. *Dioclesian*, that cruel Persecutor, giving over his Empire, decreed to lead the rest of his life quietly. But he escaped not so: For after that, his house was wholly consumed with Lightning, and a flame of Fire that fell from Heaven; hee hiding himself for fear of the Lightning, dyed within a little while after. Then terrours took hold on him as waters, a tempest stealeth him away in the night. The East wind carrieth him away and he departeth; and as a storm hurleth him out of his place, for God shall cast upon him, and not spare: hee would faine flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place; as *Job* elegantly and emphatically sets it forth, *Job* 27. 20, 21, 22, 23.

But the righteous is the everlasting foundation Or, is the foundation of the world, as firm as the worlds foundation, which remains unmoveable. The Hebrews

Hebrews sense it thus, *The righteous is the foundation of the world, which, but for their sakes, would soon shatter, and fall to ruine. Sanctum semen firmamen terre.* *Isa.* 6. 13. *I bear up the pillars of it.* saith *David*, *Psal.* 75. 3.

Alisq. flantibus non flante mundo.

Verf. 26. So is the sluggard to them that send him *Habent ania suum cito, cito, what thou doest, do quickly*, said our Saviour to the Traytor. Hee cannot away with dulness and oscitancy in any of his, but condemns it in those slow things the Hebrews, *Heb.* 5. 11. and commands them double diligence, *Chap.* 6. 11, 12. *Not slothful in business, fervent in spirit, serving the Lord*, *Rom.* 12. 11. A dull heart makes no riddance. *Baruc* accendit seipsum, *Neh.* 3. 20. repairing earnestly, and so finished his task in shorter time. Let Ambassadors, Ministers, Messengers, &c. nimble up their business, or look for no thank. What a deal of content gave *Cranmer* to *Henry* the eighth, by his expediting the business of the Divorce both at home and abroad in foreign Universities? And what a deal of distaste gave *Wolsey* by the contrary?

Wolsey.

Verf. 27. The fear of the Lord prolongeth dayes *Heb.* *Addeth dayes, viz.* Beyond expectation or likelihood in a course of nature, *Gen.* 27. 41. *The dayes of mourning for my Father are at hand*, said bloody *Esau*, and then will I slay my brother *Jacob*. But threatened men (if they fear God especially, *Eccles.* 8. 12, 13.) live long. For even *Isaac* who dyed soonest, lived above fifty years beyond this. See the Note on *Exod.* 20. 12.

But the years of the wicked shall be shortened Bee not overmuch wicked, neither bee thou foolish: *Why shouldst thou dye before thy time?* *Eccles.* 7. 17. *Sin* brings death, and the worst of deaths, an unreasonable death, when it were better for a man to do any thing than to dye; for to such, death is a Trap-door to hell: And as their friends are scrambling for their goods, the worms for their bodies, so are the Devils for their souls.

Verf. 28. The hope of the righteous shall be gladness The righteous doth not so fear God, *vers.* 2. 7. but that hee hopes in him also. See *Psal.* 130. 4, 5. and that with such an hope as maketh not ashamed. *Deo confisi nunquam confusi*: The righteous hath hope in his death, *Prov.* 14. 32. his *Adagio* is, *Cum expiro, spero*, My hope lasts beyond life.

But the expectation of the wicked As *Esau* came from hunting with his head full of hopes, but went away with his heart full of blanks, and his face full of blushing.

Verf. 29. The way of the Lord is strength The joy of the Lord (that joy of hope, spoken of in the precedent verse) is their strength, *Neb.* 8. the peace of God within them, and the power of God without them bears up their spirits under whatsoever pressures; such can boldly say, It is well with mee for the present, and it will be better hereafter.

But destruction Such as they shall never be able, either to avoid, or to abide.

Verf. 30. The righteous shall never be removed Or they shall not be removed for ever, though for a while they may seem to be so.

But the wicked shall not inhabit the earth God sits upon the circle of the earth, to shake them out thence, as by a Canvase.

Verf. 31. The mouth of the just, &c. *Heb.* *Buddeth forth*, as a fruit-tree, to which the tongue is fitly and finely here resembled. Hence speech is called the fruit of the lips.

But the froward tongue shall be cut out As a fruitless tree is cut down to the fire. *Nestorius* the Heretick his tongue was eaten off with worms. Arch-bishop *Arundels* tongue rotted in his head. From *Miriam's* example, *Num.* 12. the Jew Doctors gather, that Leprosie is a punishment for an evil tongue, and in special for speaking against Rulers. The Lady *de Breuse* had by her virulent and railing tongue more exasperated the fury of King *John* (whom shee reviled as a Tyrant and a Murderer) than could be pacified by her strange present (of four hundred Kine, and one Bull, all milk-white, except onely the ears which were red) sent unto the Queen.

Nestorii lingua vermicibus excisa.

Speeds Chron. fol. 572.

Verf. 32. The lips of the righteous Hee carries, as it were, a pair of ballances betwix

betwixt his lips, and weighs his words before he utters them. *Et prodesse velens & delectare* — willing to speak things both acceptable and profitable. The wicked throws out any thing that lyes uppermoſt, though never ſo abſurd, obſcene, deſamatory, &c.

*Alia puto noſci tinnitu, ſed peſtora verbis :
Sic eſt, namque id ſunt utraque quale ſonant*

CHAP. XI.

Verſ. 1. *A falſe Balance is abomination*

See the Notes on *Lev. 19. 36. Dent. 25. 15.* This kinde of fraud falls heaviest upon the poor, *Amos 8. 5.* who are fain to fetch in every thing by the penny. Hither may be referred corruptions in Courts, and partialities in Church-buſineſſes. See that tremed charge to do nothing by partiality, or by tilting the balance, *1 Tim. 5. 21.* Thoſe that have the ballances of deceit in their hand are called *Canaanites* (ſo the *Hebrew* hath it) that is, meer natural men, *Ezek. 16. 3.* that have no goodneſs in them, no not common honeſty; they do not as they would be done by, which very Heathens condemned.

Verſ. 2. *When pride cometh* Where Pride is in the Saddle, Shame is on the Crupper, *tangquam Nemefis a tergo.* Hee is a proud fool, ſaith our *Engliſh* Proverb. Proud perſons whiles they leave their ſtanding, and would riſe above the top of their places, they fall of their footing, and fall to the bottom.

But with the lowly is wiſdom] Which maketh the face to ſhine. Pride proceeds from folly, and procures contempt. But God gives grace to the humble, that is, (as ſome ſenſe it) good repute and report amongſt men. *Who am I?* ſaith *Moses*, and yet who fitter than hee to go to *Pharaoh*? Hee refuſed to beee *Pharaohs* daughters Son; hee was afterwards called to beee *Pharaohs* God, *Exod. 7. 1.* *Aben-Ezra* obſerves, that the word here rendred lowly, ſignifies *baſhful*, *ſhame-faced*, *Qui pro verecundia ſeſe abdunt*, that thruſt not themſelves into obſervation. The humble man, were it not that the fragrant ſmell of his many virtues betrays him to the world, would chuſe to live and dye in his ſelf-contenting ſecrecy. Hence humility is by *Bernard* compared to the *Violet*, which grows low to the ground, and hangs the head downward, and beſides, hides it ſelf with its own leaves.

Verſ. 3. *The integrity of the upright ſhall guide them* An elegant alluſion in the original. Their uprightness ſhall lead them whither they would, and ſecure them from danger: They fulfil the Royal Law, *James 2. 8.* keep the Kings high-way, and ſo are kept ſafe, whiles thoſe that go out of Gods Precincts are out of his protection.

But the perverseneſſes of tranſgreſſors] Of prevaricators, that run upon rough Precipices. Theſe are by the Prophet *Amos* likened to horſes running upon a rock, where firſt they break their hoofs, and then their necks, *Amos 6. 12.*

Verſ. 4. *Riches profit not in the day of wrath* Neither their ſilver, nor their gold ſhall beee able to deliver them in the day of the Lords wrath, *Zeeph. 1. 18. Iſa. 13. 7.* Yea, they carried away the richer Jews, when the poorer ſort were left to till the land, *2 King. 24.* The great *Caliph* of *Babylon* (whom all the *Mahometan* Princes honoured above all others, as the true ſucceſſour of *Mahomet*, and the grand Oracle of their Law) being taken together with his City by the great *Cham* of *Tartary*, was by him ſet in the miſt of his infinite Treafure, and willed to feed thereon, and make no ſpare; In which order the covetous wretch kept for certain dayes, miſerably dyed for hunger, in the miſt of thoſe things, whereof hee thought hee ſhould never have enough. Wherefore ſhould I dye being ſo rich? ſaid that wretched Cardinal *Henry Beauford* Biſhop of *Wincheſter*

Turk. hiſt.
fol. 13.

Wincheſter in *Henry* the fixths time. *Fie*, quoth hee, will not death beee hired? *Ag. & Mon. fol. 925.*

will mony do nothing? His riches could not reſcieve him.

But righteousneſſes delivereth from death] See the Note on *Chap. 10. 2.*

Verſ. 5. *The righteousneſſes of the perfect*] This is the ſame in effect with *verſ. ſeneca.*

3. *Nunquam ſatis dicitur, quod nunquam ſatis diſcitur.*

But the wicked ſhall fall by his own wickedneſſes] Or, In his own wickedneſſes: hee ſhall fall out of one wickedneſſes unto another, whiles hee draws iniquity with cords of vanity, and ſin as it were with a cart-rope, *Iſa. 5. 18.* Thus *Babylons* ſins are ſaid to reach unto Heaven, *quasi concatenatis funis*, *Rev. 18. 5.* Therefore ſhee is fallen, ſhee is fallen, *cerio, brevi, penitus, nondum tamen. Flagitium & flagellum*, ut *acus & filum*. Sin and puniſhment are inſeparable companions.

Verſ. 6. *The righteousneſſes of the upright ſhall deliver them*] As *Noahs* integrity prevailed for his ſafety. Many are the troubles of the righteous; but, out of them all, they are ſure to beee delivered. No Country hath more venomous creatures, than *Egypt*, none more Antidotes: So godlineſſes hath many troubles, and as many helps againſt trouble. As *Moses* ſaid, it turns a Serpent into a Rod: And as the tree that *Moses* caſt into the waters of *Marah*, it ſweeteneth the bitter waters of affliction: Well may it beee called the *Divine Nature*: For as God brings light out of darkneſſe, ſo doth grace.

But tranſgreſſours ſhall beee taken in their own naughtyneſſes] Taken by their own conſciences (thoſe blood-hounds) and by the juſt judgements of God which they ſhall never beee able to avoid or abide: Though now they carry themſelves as if they were out of the reach of his Rod, or had gotten a protection.

Verſ. 7. *When a wicked man dyeth, his expectation ſhall periſh*] Hee died perhaps in ſtrong hopes of Heaven, as thoſe ſeem to have done that came rapping and bouncing at Heaven-gates, with *Lord, Lord, open unto us*, but were ſent away with a *Non novi vos, Depart, I know you not*, *Mat. 7.*

And the hope of unjuſt men] *Etiams ſpes valentiſſima perit*. So ſome render it; his moſt ſtrong hope ſhall come to nothing. Hee made a bridge of his own ſhadow, and thought to go over it, but is fallen into the brook: Hee thought hee had taken hold of God: but it is but with him, as with a childe that catcheth at the ſhadow on the wall, which hee thinks hee holds faſt, but hee onely thinks ſo.

Verſ. 8. *And the wicked cometh in his ſleed*] Thus it beſel *Haman*, and *Daniels* enemies, and thoſe inhumane *Edomites*, *Lam. 4. 21.* And *Herod* with his Hackſters, *Act. 12.* It is a righteous thing with God, *2 Theſ. 1. 6, 7.* though to men it ſeem an incredible paradox, and a news by far more admirable, than acceptable, that there ſhould beee ſuch a tranſmutation of conditions on both ſides, to contraries: But thus it falls out frequently. *John Martin* of *Briquevrat* (a mile from *Angrogne* in *France*) vaunted every where, that hee would ſlit the Miniſters noſe of *Angrogne*. But behold himſelf was ſhortly after aſſaulted by a Woolf, which bit off his noſe, ſo that hee died mad thereof.

Verſ. 9. *An Hypocrite with his mouth deſtrojeth*] That is, the flatterer, flanderer, evil counſellour, but eſpecially the Heretick; as the *Valentinians*, *qui artificium habuerunt, quo prius perſuaderent quam docerent*, by their *Prihanology*, by good words, and fair ſpeeches, they deceive the hearts of the ſimple, *Rom. 16. 19.* they bring men into the Lions mouth, as that old ſeducer did, by telling them of an Angel that ſpoke to them, and to make prize of them, *Col. 2. 8.* and drag Diſciples after them, *Act. 20. 30.*

But through knowledge ſhall the juſt beee delivered] Hee is too wiſe to beee flattered, and too knowing to beee plucked away with the error of the wicked, *1 Pet. 3. 17, 18.* *Zanchinus* was ſet upon by *Socinus*; but the Heretick loſt his labour. Wherefore adde to your virtue knowledge, *2 Pet. 1. 5.* and have your ſenſes exerciſed to diſcern good and evil, *Heb. 5. ult.*

Verſ. 10. *When it goeth well with the righteous*] When they are ſet in place of Authority, all the Country ſare the better for it. All cannot chuſe but do well, ſo long as thou ruleſt well, ſaid the Senate to *Severus* the Emperour.

*Zanch. Miſe.
pantes pantes
τα υαδης
πορστη περι-
δαν συ κα-
λως αγγελος.
Dion.*

And when the wicked perish, there is shouting.] For by their fall, the people rise; and their ruine is the repair of the City.

And when the wicked perish, there is shouting.] For by their fall, the people rise; and their ruine is the repair of the City.

*Cum mors crudelem rapuisset sua Neronem,
Credibile est multos Romam aguisse jocos.*

Verf. 11. *By the blessing of the upright the City is exalted*] This is given in as a reason of that public joy in the welfare of the just; Because they are of public spirits, and will by their good deeds, good doctrines, good counsels, and good prayers, promote the publick good to their utmost. *Catonis mores erant* — *Toti gentium se credere mundo*. Saints are clouds, *Heb. 12. 1.* that water the earth, as a common blessing.

But it is ever brown by the mouth of the wicked.] Whether hee bee a seedsman of [editions, or a seducer of the people, a *Sheba*, or a *Shebna*, a carnal Gospeller, or a godles Politician (whose drift is to formalize and enervate the power of truth, till at length they leave a heartles and saples Religion) one of these finners may destroy much good, *Eccles.* 9. 18.

Verf. 12. *Hee that is void of wisdom despiseth his neighbour* Not remembering that hee is his neighbour, cut out of the same cloth, the shears ought going between, and as capable of Heaven as himself, though never so poor, mean, deformed, or otherwise despicable. None but a fool will do so, none but hee that hath a base and beggarly glory of his own, as the words signifie.

But a man of understanding holdeth his peace] That is, refraineth his tongue from such opprobrious language, speaketh the best hee can of another, thinks with himself,

Aut sumus, aut fuimus, aut possumus esse quod hic est.
 exultant or replied, "Yes, we are."

Or if himself be slighted or reviled, offereth propra digno supplicio punit, festivo
scilicet contemptu & oblivione, vespertanti se, misericordia elevat. Hee knows
it is to no purpose, to wash off dirt with dirt, and is therefore as a dumb man.
g.c.

Verf. 13. *Atale-bearer revealeth secrets*] Heb. *A Pedler*. See the Note on *Levit. 19. 16.* and on *1 Tim. 5. 13.* *Si sapiſ arcano vna reconde cado*. God forbids us to chaffer with theſe petty-chapmen, *Prov. 20. 19.*

Concealeth the matter? Tacitus to him is the best Historian, *primus in Historia*. Hee is a rare friend, that can both give counsel, and keep counsel. One being hir in the teeth with his stinking breath, wittily excused it, that it was by reason of the many secrets committed to him, and concealed by him so long, till they were even rotten in his bosome.

Verf. 14. *Where no counsel is, the people fall*] As where no Pilot is, the ship miscarrieth. The Vulgar renders it, *Ubi non est gubernator, corrumpit populus*. Tyranny is better than Anarchy: And yet, *Was also this O Land, whose King is a child*, that is, wilful, and uncounsellable, as *Rehoboam*, who was a child at forty years old; when as his Father was a man at twelve. Age is no just measure of wisdom: and royalty without wisdom is but eminent dishonour. *Solomon the wise chose him* an excellent Council of state, whom *Rehoboam* refused to hear, being as much more wilful than his Father, as less wise; all *Jerusalem* lighter by a Crown than hee went forth. Hee and his green-headed Council was like *Ascribiades* and his Army, where all would be Leaders, none Learners. Or it may bee it was now in *Israel*, as once it was in *Perfia* (and as now it is in *Turkey*, when the Great Turk stands at the dangerous door) where if any Counsellor delivered any thing contrary to the Kings mind, *flagrantis cadaveris*, hee was chastised with Rods: Or as in *Regno Cyclopi ubi sibi sibi reges* and *reges & reges*, where no man cared for better counsel, but each one did what was good in his own eyes. Such cannot long subsist.

Turk. Hist.
Kecherm. Po-
litic.
Ulysses interro-
gat quæ re-
gnum esset Cy-
clopium? re-
spondet Silenus,
Νομάδες, ἀ-
μῶναι τοῖς
τοῖς τοῖς.

But

But in the multitude of Counsellors] So they bee good Counsellours; better than *Balaam* was, better than *Achiophet*, better than those of *Aurelius*, Tertul. Apol. by whom the good Emperour was even *bought and sold*. One special thing the Primitive Christians prayed for the Emperour, was, that God would send him *Senatum fidelem*, a faithful Council. There were in *Jesiah's* dayes horrible abominations: And why? *The Princes were as roaring Lions, the Judges Wolves*, &c. *Zeph. 3. 3.* Queen *Elizabeth* was happy in her Council (by whom shee was most-well ruled) and grew amiable to her friends, and formidable to her enemies both at home and abroad. *Wisdom is better than strength*, saith *Salomon*; And, *Romani sedendo vinum*, said they of old. The welfare of a State is procured and preserved, not so much by a multitude of worthy Warriors, as of wise Counsellours; as *Cleon* in *Thucydides* long since observed, and as we have blessedly found in this present *Parliamentum benedictum*, more truly so styled, than that was in the 25. of *Edward* the third. Polyb. Thucyd. lib. 3.

Verf. 15. *He that is surety for a stranger shall smart for it*] *Hebr. Shall break,*
 prove a bankrupt. See the Notes on *Chap. 6. 1, 2, 3, &c.*

Verf. 16. *A graciola toman retinetur honor* | Such a one as is fet forth in
Lemuel Lefson, Prov. 31. fuch as was Sarah, Deborah, Abigail, Eſter, Queen
Elizabeth, of whom a great French Princeſſe gave this Elegium, that thee was
glorioſiſſima, & omnium que unquam ſcriptum ceſſerunt feliciffima femina, Toman, Hig,
lib. 124.
the braveſt and happieſt woman that ever lwayed ceſſerunt. Piety, Sobriety, Puri-
ty, Charity, and Chaffity (maugre the venomous tongues of all Hell-born
ſlanderers, ſuch as Sanders, Rhiſon, and other Romiſh raylers, and dead Dogges
that barked againſt her) were her inſeparable companions : never ſuffering
any Lady to approach her ſacred preference, of whoſe ſtain the had but the leaſt
ſuſpicion.

*Sanders lupu
Anglicanam
appellat.
Rhiſonus no*

And strong men retain riches.] By their industry and good husbandry: that they may maintain their Wives honour, and bear up their port according to their place. Others render it, *Improbi apprehendunt divitiis*. Wicked men catch at wealth, &c. in the choice of their wives. And indeed among Suters, both in Love and in Law, Money is a common medler, and commonly drives the bargain and businels to an upshot.

Protinus ad censum: de moribus ultima fiat
Questio. — good enough if goods enow.

Funeral.

Verf. 17. *The merciful doth good to his own good* [his] His chief businels is with and for himself: how to set all to rights within, how to keep a continual Sabbath of soul, a constant compedness. He will not violate his Conscience to get or retain riches, as *verf. 16.* or purchase earth, with the loss of heaven. And in as much as the body is the souls servant (and should therefore be neither *supra negotium*, nor *infra negotium*, but *par negotio*, fit for the souls businels) it ought not to be pined or pinched with penury, and over-much abstinence; as those Impostors, *Coloff. 2. 23.* and our Popish Merit-mongers that starve their *Genius*, and are cruel to their own flesh. These shall one day hear, Who required these things at your hands?

Verl. 18. *The wicked worketh a deceitful work*] By defrauding his *Geniu*, and afflicting his flesh (as *verf.* 17.) hee thinks hee doth a very good work; (some Emperours have left their Thrones, and thrust into a Monastery, there to macerate themselves with much fasting and coarse clothing, out of an opinion of promoting their souls health thereby.) But *badly exercise* profiteth little, 1 *Tim.* 4. 8. And as the pride of Virginitie is as foul a sin as impurity: so is it in this case. The Formal faster loseth his labour, *Iſa.* 58. 3. *Zach.* 7. 5. In seventy years they kept eleven score Fasts in *Babylon*: yet amongst them all not one Fast to God. There are that render it thus, *Improbis comparat premium falsum*, The wicked gets a false reward: all that he hath is but the things of this life, *que nec vera sunt, nec veftra*. For the very fashion of this world passeth away: And surely, every man walketh in a vain shew, or shadow, surely hee disquieteth himself in vain: hee heapeth up riches, and knows not who shall gather them, *Pſal.* 39. 6. They that digge in Mines, or labour in

Corpus siue cer-
por quasi cordis
por, i. e. puer
siue famulus; ea
forma qua Man-
cipor. Quintipor.
Camer.

Auguſtin.

Mints, have gold enough about them, but are little the better for it. A Sumpter-horse bears much treasure on his back all day: but is eased of it at night, and turned into the Stable with his back full of galls and bruises. So shall it be with wicked rich men at death: so, that they have no great bargain of it.

ὁ σπείρων ἐπ' ὠλογίας, ἐν ἰσχύ ἰριγίου.
But to him that soweth righteousness [as the Apostles Greek hath it, 2 Cor. 9. 6. See the Note there, and on Gal. 6. 7, 8.] upon well watered places, Eccles. 11. 1. To such shall be a sure reward: Only he must have patience; and not look to sow and reap, all in one day. Jam. 5. 7. See the Note there.

Verf. 19. *As righteousness tendeth to life* [Hebr. *Lives*, for godliness hath the promise of the life that now is, and of that which is to come. 1 Tim. 4. 8. And this is that sure reward spoken of in the former verse: For hee that soweth to the Spirit, shall of the Spirit reap life everlasting, Gal. 6. 8. which indeed is the only life that deserveth to be called and counted.]

So he that pursueth it [That follows it hot-foot, as Asael followed Abner, that is wholly carried after it, and thinks to have a great catch of it, that works all uncleanness with greediness, Ephes. 4. 19. This the Prophet calls a spirit of whoredome, a strong inclination, a vehement impetu to that and other sins, an adding drunkenness to thirst, rebellion to sin, till wrath come upon them to the utmost. Hell gapes for such sinners.]

Verf. 20. *They that are of a froward heart, &c.* [Not only those that pursue and practise wickedness, but they also that harbour it in their hearts, are hated of God, Luke 16. 15. A man may dye of inward bleeding: a man may be damned for contemplative wickedness. Jer. 4. 14. The Schools doe well observe, that outward sins are majoris infamiae, but inward heart-sins are majoris reatus, as we see in Devils.]

But such as are upright in their way [The Antithesis requires that hee should say, such as are upright in heart. But he chuseth rather to say in their way, not only because a good heart ever makes a good life, but to meet with such as brag of the goodness of their hearts, when their lives are altogether loose and licentious. Whereas holiness in the heart (as the Candle in the Lanthorn) well appears in the body; These boasters are ignorant, Revel. 3. 17. proud, John 9. 41. carnal, Rom. 8. 6. therefore stark naught. Prov. 19. 2.]

Verf. 21. Though hand joyn in hand, &c. [Hebr. *Hand to hand*, that is, one of hand, by and by, as some interpret it. Munster renders it. *Though plague follow upon plague, the wicked will not amend.* Others, though there be a combination, a conspiracy of wicked doers, as if (Giant-like) they would fight against God, and resist his wrath, yet they shall never be able to avert or avoyd it. The wicked shall be turned into Hell, yea whole Nations that forget God, Psal. 9. 17. God stands not upon multitudes: he buried the old World in one universal grave of waters. And turning the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, 2 Pet. 2. 6. This is a good sense. Howbeit I cannot but incline to those that expound *Hand to hand*, for Father and Child, in regard of the following hemistich, *But the seed of the righteous shall be delivered.* As if the Prophet should say. The wicked traduce a cursed stock of sin to their Children, and shall therefore be punished in their own person, or at least in their posterity. Psal. 49. 11, 13, 14. *This their way is their folly: yet their posterity approve their sayings. Therefore like sheep they are laid in the grave, death shall feed on them, &c.*

Verf. 22. As a Jewel of gold in a Swines snout [It is a small praise saith one, to have a good face and an evil nature. No one means, saith another, hath so enriched Hell as beautiful faces. *Aurelia Orestilla prater formam nihil unquam bonum laudavit*, saith Salust. In Aurelia Orestilla, there was nothing praise-worthy but her beauty. Art thou fair? saith an Author: be not like an Egyptian Temple, or a painted Sepulcher. Art thou foul? let thy soul be like a rich pearl in a rude shell.]

Si

Si mihi difficultis formam natura negavit: Ingenio forma damna rependo me.

So is a fair woman which is without discretion [sic dignitas in indigno est ornamentum in luto, saith Salustian. Fair and foolish ones about their beauty to pride and incontinency, and so give occasion to some Diogenes to say, *O quam bona domus & malus hospes.* O fair house, but ill inhabitant.]

Verf. 23. *The desire of the righteous is only good* [i. e. So far as hee is righteous, or spiritual; hee delights in the Law of God after the inward man, willing in all things to live honestly, Heb. 12. 18. Evil motions haunt his minde otherwhiles, but there they inhabit not. Lust was a stranger to David, as Peter Martyr observes out of Nathan's Parable: There came a Traveller to this rich man, 2 Sam. 12. 4. The main stream of his desires, the course and current of his heart ran upon God and godliness, Psal. 119. 4, 5. And Psal. 39. 1, 3. Hee resolved to do better than hee did. The spirit ever lusteth against the flesh; howbeit when the flesh gets the wind and hill of the spirit, all is not so well carried. As the Ferry man plyes the Oar, and eyes the shore home-ward where hee would be; yet there comes a gulf of wind that carries him back again: so it is oft with a Christian. But every man is with God so good as he desires to be. In vita libro scribuntur qui quod possunt faciunt, et si quod debent, non possunt. They are written in the book of life, that do what good they can, though they cannot do as they would.]

But the expectation of the wicked is wrath [i. e. The good they expect proves to be indignation and wrath, tribulation and anguish, Rom. 2. 8, 9. woful perplexities and convulsions of soul, which will be so great and so grievous, as will make them rave and rage with madness and fury, especially because they looked for a better state.]

Verf. 24. *There is that scattereth, and yet increaseth* [Bounty is the most compendious way to plenty; neither is getting, but giving the best thrift. The five loaves in the Gospel, by a strange kinde of Arithmetick, were multiplied by Division, and augmented by Subtraction. So it will be in this case.]

But it tendeth to poverty [St. Austin descending upon those words, Psal. 76. 5. They have slept their sleep, all the rich men, and have found nothing in their hands (for hee reads that Text) And why is this? saith Hee, *Nihil invenimus in manibus suis, quia nihil posuerunt in manu Christi.* They found nothing in their own hands, because they feared to lay up any thing in Christs hands. *Manus pauperum gazophylacium Christi*, saith another Father; The poor mans hand is Christs treasury.]

Verf. 25. *The liberal soul shall be made free* [See the Note on Matth. 5. 7. and my Common-place of Almes.]

Verf. 26. *The people shall curse him* [i. e. Complain and cry out of him; as the people of Rome did of Pompey in another case. *Nostri miseria tu es Magnus.* In another case, I say, for in this I must acquit him, remembering that speech of his, when, being by his office to bring in Corn from a far Country for the peoples necessity, and wished by his friends to stay for a better wind, hee boyled up sail, and said, *Necesse est ut eam, non ut vivam*; There is a necessity of my going, not so of my life; *If I perish, I perish.* Hence hee was the peoples *Cornucopia*, or Sweet-heart, as it is said of Scipio *Nasica*.]

Verf. 27. *Hee that diligently seeketh good* [Hebr. *Hee that is up betime* to promote the publike good, as Joseph, who came not in till noon to eat meat, as Nehemiah, who willingly brake his sleep, and traded every talent for his peoples comfort: As Scipio Africanus, who usually went before day into the Capitol in cellam Jovis, and there stayed a great while, quasi consultans de Rep. cum Jove, as consulting with his God about the Weal-publike; whence his deeds were plerumque admiranda, saith mine Author, amiable and admirable, the most of them. And as Daniel, who though sick, yet rose up, and did the Kings business, Chap. 8. 27.]

It shall come to him [It shall come certainly, suddenly, irresistibly, and (as wee say of foul weather) unsent for; God will say to such as *Anima Futura* did

Sapph. ap. Ovid.

Bern.

Cell. lib. 9. cap. 1.

to his traitorous son, and then slew him, *Non Cassinae gemit, sed patrie*. The Lord shall pour upon him, and not spare, because hee cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, therefore hee shall dye in his iniquity, *Ezek. 18. 18.*

Verf. 28. *Hee that trusteth to his riches shall fall* Riches were never true to any that trusted to them. The rich Churl that trusted and boasted that hee had much goods laid up in store for many years, when, like a Jay, hee was pruning himself in his boughs, hee came tumbling down with the arrow in his side, *Luke 12. 15, 16. &c.* So did *Nebuchadnezzar*, *Belshazzar*, *Herod*, &c. The righteous also shall see and fear, and laugh at such a one, saying, *Loe this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness*, *Psal. 52. 6, 7.* But I am like a green Olive tree, &c. verf. 8. Agreeable whereunto is this that follows here, *But the righteous shall flourish as a branch*, whiles the wicked, *Fancta quidam felicitate temporaliter florent, & exoriuntur ut exsurgant*, flourish and ruffle for a time, but shall bee soon cut down like the grafs, and wither as the green herb.

Verf. 29. *Hee that troubleth his own house* Either by prodigality, or excessive parsimony, *Prodigi singulis auribus bina aut terna dependent patrimonio*, saith *Seneca*, wee have known great Rents soon turned into great Ruffles, and Lands into Laces. For parsimony and cruelty, see the Note on Chap. 15. 27.

Shall inherit the wind That is, shall bring all to nothing; as hee did that having wasted his estate, vainly vaunted that hee had left himself nothing, *præter colum & canum*. His substance shall flye up like smoak into the air, and nothing bee left to maintain him on earth. And when all his goods are gone, his liberty must go after (for this fool shall bee servant to the wife in heart) if not, his life; as that notorious unthrifte *Apicius*, who having eaten up his estate, and finding by his account that hee had no more than two hundred thousand Crowns remaining, thought himself poor, and took down a glaſs of poyſon.

Verf. 30. *The fruit of the righteous is a tree of life* i. e. The commodities and comforts that one may every way receive from a righteous person (for *est aliquid quod a viro bono etiam accente discas*, saith *Seneca*, somewhat a man may learn from a good man, even when hee sayes nothing) are more than can bee imagined. *Plutarch* reporteth, that the *Babylonians* make three hundred and threecore several commodities of the Palm-tree, and do therefore greatly honour it. Should not wee much more honour the multivariuous gifts of God in his righteous ones for our good? For whether it bee *Pani*, or *Apello*, or *Cephus* --- *All is ours*, 1 Cor. 3.

And hee that winneth souls And useth singular art and industry therein, as Fowlers do to take birds (for so the Hebrew word imports) or Fisher-men fishes, *Hee is wise*, and wiseth others, as *Daniel* hath it, Chap. 12. 3. hee is just, and justifieth others, hee shall save a soul from death, *Jam. 5. 20.* Hee shall shine as a star in heaven. And this is instanced as one special fruit of that tree of life mentioned in the former Hemistich: This is a noble fruit indeed, sith one soul is more worth than a world, as hee hath told us, who only went to the price of it, *Matth. 16. 26.*

Verf. 31. *The righteous shall bee recompensed* i. e. Chastened, afflicted, judged of the Lord, that they may not bee condemned with the world, (for their sufferings are not penal, but medicinal, or probational) and they have it here in the earth (which is their house of Correction) not in Hell.

Much more the wicked *Nahum 1. 9.* *Non surget hic afflictio*, these shall bee totally and finally consumed at once. See the Note on 1 Pet. 4. 17, 18. See also my *Love-tokens*, pag. 69. &c.

CHAP. XII.

Verf. 1. *Whoſe loveth instruction, loveth knowledge.*

HERE is shewed, that *Adversity is the best University*, saith an Interpreter. *Schola crucis, schola lucis*, Corrections of instruction are the way of life. *Poenis dat intellectum.* Men commonly beat and bruise their links, before they light them, to make them burn the brighter. God first humbles whom hee means to illuminate; as *Gideon* took thorns of the wilderness and briers, and with them hee taught the men of Succoth, *Judg. 8. 16.* See my Treatise on Rev. 3. 19. pag. 152. &c. Mr. *Asham* was a good school-master to Queen *Elizabeth*, but affliction was a better, as one well observeth. That verse was much in her mouth.

Non ignara mali miseria succurrere disco.

Virgil.

But hee that hateth reproof Whether it bee by the rebukes of men, or the Rod of God, hee is brutish: *sardus est*, hee is fallen below the stirrop of reason, hee is a beast in mans shape; nothing is more irrational than irreligion. That sapsle fellow *Nabal* would hear nothing; there was no talking to him, no dealing with him; but as Horse and Mule that have no understanding, *Psal. 32. 9.* *Basil* complains of the Western Churches, that they were grown so proud, *ut quid verum sit neque sciant, neque sustineant discere*, that they neither knew what was truth, nor would bee taught better. Such are near to ruine, and that without remedy, *Prov. 29. 1.* See the Note there.

Verf. 2. *A good man obtaineth favour of the Lord* Or, *Hath what hee will of God*, *id quod vult a domino impetrat; quia ejus voluntas est ipsissima Dei voluntas, nec aliud vult.* Thus *Mercer* out of *Rabbi Levi*. Thus it is written of *Luther*, that by his prayers hee could prevail with God at his pleasure. When great gifts were offered him, hee refused them with this brave speech, *Valde protestatus sum me nolle sic sagari à Deo.* I solemnly protested to God, that I would not bee put off with these low things. And on a time praying for the recovery of a godly useful man, among other passages, hee let fall this transcendent rapture of a daring Faith, *Fiat mea voluntas*, Let my will bee done; and then falls off sweetly, *Mea voluntas, Domine, quia tua*; My will, Lord, because thy will. Here was a good man, here was a blessed man; according to that Rule, *Beatus est qui habet quicquid vult, & nihil male vult.* Blessed is hee that hath what hee will, and wills nothing but what hee should.

But a man of wicked devices Such as no good man is; hee doth not plot or plow mischief, hee doth not cater and make provision for the flesh, *Rom. 13.* there is no way of wickedness found in him; the peace is not broken betwixt God and him, because his mind never yeelds to sin, *Rom. 7. 25.* hee walks not after the flesh, but after the spirit, therefore no condemnation, *Rom. 8. 1.* If an evil thought haunt his heart (as oftsoons it befalls) it is the device of the man, hee is not the man of such devices. The wicked (on the contrary) is wholly made up of sinful thoughts and purposes, and is in the midst of them; therefore God will call him to an heavy reckoning, *Jer. 6. 19.* *Rev. 2. 23.*

Verf. 3. *A man shall not bee established by wickedness* For hee laies his foundation upon fire-work, and brimstone is scattered upon his house top: if the fire of God from Heaven but flash upon it, it will bee all on a light flame immediately. Hee walks all day upon a mine of gun-powder; and hath God with his armies ready to run upon the thickest bosses of his buckler, and to hurle him to Hell. How can this man bee sure of any thing? *Cain* built Cities, but could not rest in them. *Abab* begat seventy sons, but not one succed for in the Kingdom. *Phocæ* having built a mighty wall, heard from Heaven; Though thy walls were as high as Heaven, sin is under it, and will subvert it, *Asæchuntor to kachon*. Sin hath no settledness.

But the root of the righteous shall not bee moved For though shaken with winds,

K

winds,

Psal. 129

*ἐὰν ὕψος τὰ
τεταχέντες ἂν
ἐπὶ τὸν οὐρανὸν
καὶ οὐρανὸν ἐνα-
λάτωσιν ἢ πύ-
λιν.*

winds, yet they are rooted as trees: like a Ship at Anchor, they wagg up and down, yet remove not, *God is my Rock, I shall not bee greatly moved*, *Psal.* 62. 2. Nay, *I shall not bee moved at all*, *verf. 6.* the gates of Hell cannot do it, *Mat.* 16. 18. None can take them out of Gods hands, *John* 10. 28. for hee hath laid help upon one that is mighty, *Psal.* 89. 19.

Verf. 4. A virtuous woman is a Crown to her husband Heb. *A valiant woman*, an able hufwife, such as *Bathsheba* commends to her son, *Chap. 31.* and as *Paul* describes, *Tit.* 2. 4, 5. Shee is said to bee a Crown to her husband, not a Ring for his finger, or a Chain of gold for his neck, but a Crown or Garland for his head, a chief and choice Ornament, as *Sarah* was to *Abraham*, as *Livia* to *Augustus*, as *Placidia* to *Theodosius*, as *Nazianzenus* Mother to her Husband &c.

8 ουεργος
μόνον αλλὰ
καὶ ἀρχηγὸς ἐ-
γένετο. Naz.

Is as rottenness in his bones Not a disgrace onely to him, but a disease, and such a disease, as is far worse than a quartan Ague: for there bee two good daies for one bad; but here a continual pain, and hardly curable. The wife man here expresseth the mischief of an evil wife, by a very apt similitude. And that of *Hierome* is not much behinde it, *Sicut in ligno vermis, ita perdit virum suum uxor malefica.* As the worm eats into the heart of the tree, and destroies it, so doth a naughty wife her husband. All evils (as elements) are most troublesome, when out of their proper place, as impiety in Professors, injustice in Judges, dishonour and discomfort in a wife, &c.

Verf. 5. The thoughts of the righteous are right Hee seeds his thoughts upon the best objects; those especially mentioned in that little Bible, *Phil.* 4. 8. Finally brethren, whatsoever things are true, whatsoever things are honest, &c. if there bee any virtue, if there bee any praise, think on these things. If worse, break in, as they will, hee justifies them out, and rids the room of them. See the Note on *Chap. 11. 23.*

But the counsels of the wicked are deceit Not their rash thoughts onely, but also their deliberate ones are how to circumvent others, or to cloak their own wickedness. Every imagination, the whole frame of their thoughts is evil, onely evil, and continually evil. If good thoughts look into a wicked heart, they stay not there, as those that like not their lodging: The flashes of lightnings may bee discerned into the darkest prisons. The light that shines into an holy heart, is constant, like that of the Sun, which keeps due times, and varies not the course for any of these sublunary occasions.

Gen. 6.

Mat. 5.

A.R. & Moa.

Verf. 6. The words of the wicked are to lie in wait for blood As they think not, so neither speak they the language of the righteous. *Yee are the light of the world*; and because the light stands in the light of their wicked waies, as the Angel in *Balaams* way to his sin, therefore they hate the Saints; and (as all hatred is bloody) seek their lives, mixing cruelty with their craft, as *Cain*, *Herod*, *Julian*, &c. The old Serpent lends them his seven heads to plot; and his ten horns to push. Their own study and exercise also hath made them expert and skillful in their hellish trade; and the taste of blood hath made them as hungry as hounds after it. Thus I kept the ban-dogs at staves end (said *Nicholas Sherterden*, Martyr) not as thinking to escape them, but that I would see the Foxes leap above ground for my blood, if they can reach it (so it bee the will of God) yet wee shall see them gape and leap for it.

But the mouth of the upright shall deliver them Shall defend harmless men that are helpless, *Prov.* 24. 11. Hence those many Apologies of *Tertullian*, *Apollonius*, *Arnobius*, and others for the Primitive Christians under persecution. Hence wee had that unparralleld peace, *Calvins* Institutions, which was written upon this occasion. *Francis* King of France, willing to excuse his cruelty exercised upon his Protestant Subjects, to the German Princes (whose friendship hee then desired) wrote to them, that hee onely punished Anabaptists for their contempt of the Scriptures, and of all Civil Government. *Calvin* (though then but five and twenty years of age) not able to bear that blur cast upon the Reformed Religion under the name of those Sectaries, set forth that excellent work, as well to vindicate the truth, as to plead for the innocency of those that professed it.

Verf.

Smaller. Annal.
434.

Verf. 7. The wicked are overthrown, and are not Say that the righteous cannot prevail by their Apologies for themselves and others, God will take the matter into his own hand, and avenge them, *Luk.* 18. 7. as he did the Primitive Christians, and the French Protestants, upon their mercilesse Persecutors.

Tu vero Herodes sanguinolente time.

As *Beza* warned *Charls* the Ninth, Author of the Massacre.

But the house of the righteous shall stand Gods house the Church shall (as the Glossie applies this Text) The mountain of the Lord shall bee exalted above all mountains. The Church, as it is highest in the favour of God, so it shall bee highest in it self: when the enemies shall be in that place that is fittest for them, the lowest, that is the foot-stool of Christ. There is a Council in Heaven will dash the mould of all contrary Counsels upon earth, *Psal.* 2. *Gaudeo quod Christus dominus est: aliqui totum desperassem.* I am glad yet that Christ is King: For otherwise I should have been utterly out of hope, writes *Micanius* to *Calvin*, upon the view of the Churches enemies.

Verf. 8. A man shall be commended according to his wisdom And all wisdom consists in this, *Ut Deum quis cognoscat & colat*, saith *Lactantius*, That a man rightly know and worship God. This did not *Apollonius*, whom yet *Philostratus* commendeth, that he was non doctus, sed natus sapiens, not instructed, but born wise. (See the contrary, *Job* 11. 12) Nor *Archimides*, who yet had the name and note (saith *Plutarch*) of a Divine, and not Human wisdom. Nor *Aristotle*, whom yet *Averroes* admires as the very Rule and Copy that Nature invented, wherein to set forth the utmost of Human perfection: And further saith, that his doctrine was the chiefest truth, and his understanding the utmost extent of human wisdom. These were wise, I confesse, in their generations, and so accounted: But by whom? Not by Saint *Paul*; he had another opinion of them. See *Rom.* 1. 22, 23. *1 Cor.* 2. 6. Not by our Saviour, *Matth.* 11. 25. Not by any that are rightly instructed to the Kingdom of Heaven, and have their senses exercised to discern good and evil. The *Italians* arrogate to themselves the monopoly of Wisdom, in that Proverb of theirs, *Italus sapit ante factum, Hispanus in facto, Germanus post factum.* *Italians*, say they, both seem and are wise: whereas *Spaniards* seem wise, and are fools; *Frenchmen* seem fools, and are wise; *Portugals* neither are wise, nor so much as seem so. Thus the Jesuites (those great Clerks, Politicians, and Wisards of the world) doe vaunt that the Church is the soul of the World, the Clergie of the Church, and they of the Clergie. But what saith that great Apostle that knew more than twenty of them? *He that glorieth, let him glory in the Lord*: for not hee that commendeth himself is approved, (no nor hee whom the world cries up for a wise man) but he whom the Lord commendeth, *2 Cor.* 10. 18.

But he that is of a perverse heart As all are that are not heavenly-wise, and that shew not out of a good conversation their works with meekness of wisdom, *Jam.* 3. 13, 17. But so did none of those Heathen Sages, whom God for their unthankfulness, gave up unto vile affections, and vicious conversation; and so set a *Noverint Universi*, as it were, upon them. Know all men, that these men know nothing aright, and as they ought to know; professing themselves to be wise, they proclaim themselves fools. *Rom.* 1. 16

Verf. 9. Better is he that is despised Viz. Of others, and hath no extraordinary opinion of himself, but sticks close to his business, and hath help at hand when he pleases, a servant at his beck and check. This was the case of *Galleacius Caracciolus* that noble Marquess, in his exile at Geneva for conscience sake. See his life set forth in English by Mr. *Crashaw*. *Rom.* 1. 22

Than he that honoureth himself and lacketh bread That standing upon his Pantofles, and boasting of his Gentility (as those Spanish *Hidalgos*) ruffle it out in brave apparel, but hath not a penny in his purse, yea, not sometime food sufficient to put in his belly. *Spaniards* are said to be impudent braggars, and extremely proud in the lowest ebbe of fortune. If a *Spaniard* have but a

K 2

Capon

Hoyl. Geog.

Capon, or the like good dish to his supper, you shall find the feathers scattered before his door the next morning.

Verf. 10. *A righteous man regardeth the life of his beast*] There bee beasts *ad usum, & ad esum*. Some are profitable alive, not dead; as the Dogge, Horse, &c. Some dead, not alive, as the Hogge: some both, as the Oxe. There is a mercy to be shewed to these dumb Creatures, as wee see in *Eleazar*, Gen. 24. 32. And the contrary in *Balaam*, who spurred his Ass till the spake, *Numb.* 22. 27. Otherwise we shall make them groan under the bondage of our corruption, *Rom.* 8. 21, and he that bears the young Ravens, may hear them: for *he is graciom*. The restraint that was of eating the blood of dead beasts; declared, that hee would not have tyranny exercised on them whiles they are alive.

Exod. 22.

But the tender mercies of the wicked] If any such thing there were; but they have no such bowels left, with *Judas*, no such tendernes, scarce common humanity: Cannibal-like, they eat up Gods people as they eat bread, feeding upon them alive, and by degrees; and dealing by them as the cruel *Spaniards* doe by the *Indians*; They suppose they shew the wretches great favour, when they doe not for their pleasure whip them with cords, and day by day drop their naked bodies with burning Bacon, which is one of the least cruelties that they exercise toward them. In the sixth Council of *Toledo* it was enacted, that the King of *Spain* should suffer none to live within his Dominions that profess not the *Roman* Catholick Religion. In pursuance of which Decree, *Philip* King of *Spain* said, he had rather have no Subjects than Protestants: And out of a bloody zeal suffered his eldest Son *Charles* to be murdered by the cruel Inquisition, because he seemed to favour that profession. When the *Spaniards* took *Heidelberg*, they took Monsieur *Myllin* an ancient Minister: and after they had abused his Daughter before his eyes, tied a small cord about his head, which with truncheons they wreathed ab. or till they squeezed out his brainis. What should I speak of the *French* Massacres, and late *Irish* immane and monstrous murders, equalling it not, exceeding that at *Athens*, taken by *Sylla*, which yet, saith *Appian*, was *ovleis o'poy*, a merciless Massacre: Or that of *Protopemus*, *Lachurus* King of *Egypt*, who slew thirty thousand *Jews* at once, and forced the rest to feed upon the flesh of their slain fellows: Or lastly, that of the *Jews* committed upon the inhabitants of *Cyrene*, whom they not only basely butchered, but afterwards ate their flesh, drank their blood, and cloathed themselves with their Skirts, as *Dio* relates in the Life of *Trajan* the Emperour?

Verf. 11. *He that tilleth his Land shall be satisfied, &c.* This is true of all other lawful Callings *manual* or *mental*, the sweat of the brow or of the brain. Sin brought in sweat, *Gen.* 3. 19. and now not to sweat increaseth sin; Men must earn their bread before they eat it, *2 Thess.* 3. 12. and bee diligent in their Callings to serve God and Men, themselves and others, with the fastnesse, and sweetnesse thereof; and then they have the promise, they shall be fed, *Psal.* 37. 7.

Dum de mor.

But he that followeth vain persons, &c.] It is hard to bee a good fellow and a good husband too. *Qui aquo animo malis immiscetur, malus est*, saith one, Hee that delights in bad company cannot be good.

Jum. in hoc.

Verf. 12. *The wicked desireth the net of evil men*] i. e. He so furiously pursueth his lusts, as if he desired destruction; as if he would out-dare God himself; as if the guerdon of his gracelesnes would not come time enough, but hee must needs run to meet it. Thus Thralonical *Lamech*, *Gen.* 4. 23. thinks to have the odds of God, seventy to seven. Thus the Princes of the *Philistims*, (whilome plagued) came up to *Mizpeh* against *Israel* (who were there drawing water, i. e. weeping abundantly before the Lord:) as it were to fetch their bane. Thus Pope *Julius* the third will have his Pork-flesh, *al despo de dio*. And Doctor *Stor* will curse Queen *Elizabeth* in his daily grace afore meat, and yet say in open Parliament, that he saw nothing to bee ashamed of, much lesse to be sorry for, but that he had done no more against the Hereticks, yea against

A. & Mon.
1595.

against the Queen her self in the dayes of her sister *Mary*. This *Stor* escaping out of Prison, got to *Antwerp*, and there received Commission under Duke *D'Alva* to search all ships coming thither, for *English* books. But one *Parker* an *English* Merchant, trading to *Antwerp*, laid his net fair to catch this foul bird, causing secret notice to bee given to *Stor*, that in his ship were store of heretical books, with other intelligences that might stand him instead. The Canonist conceiving that all was cock-lure, hatted to the ship, where with looks very big upon the poor Mariners, each Cabbin, Chest and corner above-board were searched, and some things found to draw him further on; so that the hatches must bee opened, which seemed to bee unwillingly done, and great signs of fear were shewed by their faces. This drew on the Doctor to descend into the hold; where now in the Trap the Mouse might well gnaw, but could not get out; for the hatches went down, and the sails hoisted up, which with a merry gale were blown into *England*, where ere long hee was arraigned and condemned of high Treason, and accordingly executed at *Tiburn*, as hee had well deserved.

Speeds hist. of
great Britain,
fol. 1174.

Verf. 13. *The wicked is snared by the transgression of his lips*] His heart is oft so full of venom that it cannot bee hid, but blisters his tongue, and breaks out at his lips to his own ruine, as it befell *Stor*, *Campion*, *Garnet*, and other Popish poysonful Spiders, who were swept down by the hand Justice, and drew their last thred in the Triangle of *Tiburn*. *Detexit facinum satanas, & non implevit*; as *Tacitus* saith of one that was sent by the Senate to dispatch *Nero*, but bewrayed, and betrayed himself.

But the just shall come out of trouble] They suffer sometimes for their bold and free invectives against the evils of the times, or otherwise for discharging their consciences, but they shall surely bee delivered. There is yet one man (saith *Abak*) *Micaiah* the son of *Imlah*, by whom wee may inquire of the Lord, but I hate him, for hee doth not prophesie good concerning mee, but evil. It is very probable that *Micaiah* was that disguised Prophet, who brought to *Abak* the fearful message of displeasure and death for dismissing *Benbadad*; for which hee was ever since fast in Prison, deep in disgrace. But God with the temptation made a way for him to escape. So hee did for *Peter*, *A. & 2. Paul*, *2 Tim.* 4. All the Apostles, *Alt.* 4. *John Baptist* indeed was without any law, right, or reason beheaded in prison, as though God had known nothing at all of him, said *George Marsh* the Martyr. And the same may bee said of sundry other faithful witnesses to the truth, but then by death they entered into life eternal. *Mors fuit arummarum requies*, which was *Chancers* Motto; besides that, heaven upon earth they had during their troubles. *Philip Langgrave* of *Hesse*, being a long time prisoner under *Charles* the fifth, was demanded what upheld him all that while, *Respondit, divinas consolationes Martyrum se fuisse*, hee answered, that hee had felt the divine comforts of the Martyrs. The best comforts are usually reserved for the worst times.

A. & Mon.
fol. 1413.

Verf. 14. *A man shall bee satiated with good, &c.*] There are empty Vines that bear fruit to themselves, *Hos.* 10. 1. And as empty Casks sound loudest, and base metal rings shrillest: so many empty Tatlers are full of discourse, *sed cui bono* as hee said. *Plato* and *Xenophon* thought it fit and profitable that mens speeches at meals should bee written. And if Christians should so do, what kinde of books would they bee? And yet for every idle word account must bee given; as for every good word there is a book of remembrance. Much fruit will rebound by holy speeches, to our selves, much to others. *Paul* sheweth that the very report of his bands did a great deal of good in *Cesars* house. A poor captive Maid was the means of *Naamans* conversion: As afterwards the words of his servants were greater in operation with him, than the words of the great Prophet *Elisha*. One seasonable truth, falling upon a prepared heart, hath oft a strong and sweet influence. Sometimes also, though wee know that which wee ask of others as well as they do; yet good speeches will draw us to know it better, by giving occasion to speak more of it, wherewith the Spirit works more effectually, and imprints it deeper; so that it shall bee a more

Mat. 12.
Mat. 3.

a more rooted knowledge than before; for that satiates the soul that is graciously known; and that is graciously known, that the Spirit seals upon our souls. In the morning therefore sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good, *Eccles. 11. 6.*

And the recompence of a mans hands [shall be given unto him] Hee shall eat the fruit of his doings, *Isa. 3. 10.* For the talk of the lips (if that bee all) tendeth onely to penury, *Prov. 14. 13.* *Nos non eloquimur magna, sed vivimus*, said they of old. *Origens* teaching and living were said to be both one. Hee cannot look to be satisfied with good by the fruit of his mouth, *qui operibus destruit quod verbe docet*, who sayes one thing, and doth another. A smoothe tongue, and a rough hand carries away double judgement.

Arachne ap.
Ovid.

Verf. 15. *The way of a fool is right in his own eyes*] Hee thinks his own wit best, *Consiliis suis est in se mibi*, hee will not part with his Commonwealth of bables, for the Tower of London. And such a fool is every natural man, *Job 11. 12.* wife enough, haply in his generation (so is the Fox too) wife with such a wildome, as (like the Oltrich-wings) makes him out-run others upon earth, and in earthly things, but helps him never a whit towards heaven; nay hinders him, and hangs in his light, as it fared with the Pharisees, *Matth. 23. 31.* Of such it may be said, as *Quintilian* said of some overweeners of themselves, that they might have proved excellent Scholars if they had not been so perfwaded already; so might many have been wise, if they had not been conceited of their own wildome; and fawed, if not over-well perfwaded of their good estate to God-ward. They clasp and hug the barn of their own brain with the Ape, till they strangle it.

--- *At parit ut vivat regnique beatius.*
Cogi posse negat. ---

Hor. Ep. 2.

But hee that hearkneth to counsel is wise] Hee that suspecting his own judgement, takes advice of wiser than himself, (eldome miscarries. There is that self-love in many, that they think their Mole-hill a Mountain, their Kestrel an Eagle, their Goose a Swan. And being self-conceited, they love to be flattered. Not so the wise man; hee knows that *humani est errare*. And that *Triste mortalitatis privilegium est licere aliquando peccare*. Hee is therefore glad of good counsel, and thankful for a seasonable reproof. *Let the righteous smite me.*

Verf. 16. *A fools wrath is presently known*] Hee hath no power over his passions. Hence *חם* a fool, and *חמה* suddenly, rashly, is from the same root. Like Tow, hee is soon kindled, like a pot, hee soon boyls, and like a candle whose tallow is mixt with brine, as soon as lighted hee spits up and down the room. A fool uttereth all his minde, *Prov. 29. 11.* The Septuagint render it, *All his anger*. For, as the *Hebrews* well note in a Proverb they have, *A mans minde is soonest discovered, bekis, bekos, becognos, in loculis, in poculis, in ira*, in his purse, in his drink, in his anger. See my Common-place of *Anger*.

Suppl.

But a wise man covereth shame] By concealing his wrath, or rather by suppressing it, when it would break forth to his disgrace, or the just grief of another. *Ut fragilis glacies, occidit ira mora*. This was *Sauls* wildome, *1 Sam. 10. 27.* And *Jonathans*, when incensed by his Fathers frowardness, hee went a shooting, *1 Sam. 11. 35.* And *Abashmurob*, when in a rage against *Haman*, hee walked into the Garden. The Philosopher wished *Augustus* when angry, to say over the Greek Alphabet: *Ambrose* desired an Angels Authority, *Gal. 1. 8.* *Theodosius* to repeat the Lords Prayer, before hee decreed any thing.

Ovid.

Verf. 17. *Hee that speaketh truth sheweth forth righteousness*] will be ready to help the truth in necessity, and will do it boldly (as the word signifies) even with a courage, not budging, for *Charity rejoiceth not in unrighteousness, but rejoiceth in the truth, 1 Cor. 13. 6.*

But

But a false witness uttereth deceit] Coloureth his sycophancies with plausible pretences, and faceth down an untruth, *Psal. 119. 69.* The proud have forged a lye against mee. The *Hebrew* hath it, *Affumit mendacium mendacio*, they eek out one lye with another, they are loud and lewd liars; as *Egesippus* saith of *Pilate*, that hee was *Vir nequam et parvi faciens mendacium*. What is truth? said hee scornfully to our Saviour, *q. d.* Thy life is in question, and dost thou talk of truth?

Verf. 18. *There is that speaketh lies like the piercing, &c.*] False witnesses do so, with a witness. As *Doeg*, *Psal. 52. 2.* And his fellow-backbiters with their murdering weapons in *Dauids* bones, *Psal. 42. 10.* whereby they killed him alive, and buried him in their throats, those gaping graves, open sepulchres. *Ahimelech* and his fellow-Priests were killed with the tongue, as with a Tuck or Rapier; so was *Naboth* and his sons; so was our Saviour Christ himself. Reckon thou *Shimei* and *Rabshakeb* among the first and chiefest *Kil-Christs* (saith one) because ever an honest mind is more afflicted with words, than with blows. You shall finde some (saith *Erasmus*) that if death be threatened, can despise it; but to be belied they cannot brook, nor from revenge contain themselves. How was *David* enraged by *Nababs* railings? *Adoles* by the Peoples murmuring? *Jeremy* by the derisions of the rude rabble? *Chap. 20. 7. 8.*

Act. 2. 27. and
3. 15.

But the tongue of the wise is health] Or, a medicine, as the Trench is to the wounded fibres, or as that Noble Lady *Elisabets* tongue was to her Husband Prince *Edward* (afterward *Edward* the first) who being traitorously wounded by a poisoned knife in the holy land, was perfectly cured by her daily licking his rankling wounds, whilst hee slept, and yet her self received no harm; So sovereign a medicine is a good tongue, anointed with the virtue of love and wisdom. Whole some words, as certain salves or treacles, cure the wounds of afflicted hearts, and extract the poison infused by evil tongues.

Speel.
Camden.

Verf. 19. *The lips of truth shall be established for ever*] *Veritas odium parit*: Truth breeds hatred: a good Mistress shee is, but hee that follows her too close at heels, may hap have his teeth struck out. Hee that prizeth truth, shall never prosper by the possession or profession thereof, saith Sir *Walter Raleigh*. This is most true (for most part) of the truth of the Gospel, *Gal. 2. 5.* the Doctrine according to godliness, *1 Tim. 6. 3.* Sweet in the mouth, but bitter in the belly, *Rev. 10. 9.* very pleasant in it self, but the publishing of it (whereby the fruit of it might come to the rest of the members) is full of trouble and anguish. How many faithful witnesses of the truth have lost their lives in the defence of it? All which notwithstanding, *the lips of truth shall be established*, saith the Spirit here. Great is the truth, and shall prevail. Hee that loseth his life in Christs cause, shall finde it in Heaven, his name also shall be famous upon earth, the Generation of the upright shall be blessed.

Hist. lib. 4. c. 1.

The lying tongue is but for a moment] As is to be seen in *Ghezi*, in *Ananias* and *Sapphira*, in *Doeg* and others, *Psal. 52. 5.* God shall likewise destroy thee for ever, and root thee out of the land of the living. Did hee not deal so by *Julian*, *Ecebolius*, *Latomus*, *Bomelius*, *Pendleton*, *Harding*, and other, both ancient and modern Renegadoes and Apostates? How are they brought into desolation as in a moment? they are utterly consumed with terror, *Psal. 73. 19.*

Verf. 20. *Deceit is in the heart of them, &c.*] Incendiaries and Make-bates Counsellours of contention, have twenty devices to make trouble, and to put all into a combustion; but they shall either be defeated of their purposes, or have small joy of their achievements; witness our late English *Bonifacius*, with the whole Nation of *Ignatius*, whose practice is to machinate mischief, and breed hate; being herein no less dangerous than once those Jews were, who before they were banished hence, threw bags of poison into the wells and fountains that the people were to drink of, and so endeavoured to poison them all. The just judgement of God upon *Nicholas Saunders* Priest, (the fire-brand of Ireland, Anno 1580, spent with famine, and forsaken of all succour) is most worthy to be kept in perpetual remembrance. Hee being impatiently grieved

B. Cuckers
thunk remem.
p. 49.

at the evil successe of his rebellion with Earl Desmond; and seeing that neither the Popes blessing, nor the consecrated banner, nor the plume of Phoenix feathers (so said to be at least) sent from Rome could do him any help, lost himself, and ran stark mad, wandring up and down in the Mountains and Woods, and finding no comfort, died miserably. Thus God met with a restless and wretched man: and that foul mouth was stopped with famine, that was ever open to sow sedition, and stir up rebellions against the state.

But to the counsellours of peace there is joy. They shall have peace for peace: peace of conscience, for peace of Country, *pax pectoris*, for *pax temporis*; they shall be called and counted the children of peace, yea, the children of God; have the comfort and credit of it, *Matth. 5. 9.* (see the Note there) as *Augustus Caesar*, and our *Henry* the seventh had; who as hee went into banishment together with the publick peace, so hee brought it back with him at his return; and was afterwards wont to say, If wee Princes should take every occasion that is offered, the world should never be quiet, but wearied with continual wars.

Verf. 21. *There shall no evil happen to the just*. First, for evil of sin, God will not lead him into temptation, but will cut off occasions, remove stumbling-blocks out of his way: *deceivatory evils*, (as *Terrulian* calls them) hee shall be sure not to fall into. *That Evil one shall not touch him*, 1 *John 5. 18.* viz. *in qualitativo*, as *Cajetan* expounds it, with a deadly touch; nibble hee may at their heels, but cannot reach their heads; shake hee may his chain at them, but shall not set his fangs in them; or, so far thrust his sting into them, as to infuse into them the venom of that sin unto death, *verf. 17.* Next for evil of pain; Though many be the troubles of the righteous, *Psal. 34.* and they fall into manifold temptations, *Jam. 1. 2.* they go not in step by step into these waters of *Marah*, but fall into them, being as it were precipitated, plunged over head and ears; yet are bidden to be exceeding glad, as a Merchant is to see his ship come laden in. Their afflictions are not penal, but probational, not mortal, but medicinal, &c. By this shall the iniquity of *Jacob* be purged, and this is all the fruit, the taking away of his sin, *Isa. 27. 9.* Look how the scourging and beating of a garment with a stick, drives out the moths and the dust, so doth afflictions corruptions from the heart; and there is no hurt in that, no evil happens thereby to the just.

But the wicked shall be filled with mischief. To treasure up sin, is to treasure up wrath, *Rom. 2.* Every bottle shall be filled with wine, *Jer. 13. 12.* the bottle of wickedness, when once filled with those bitter waters, will sink to the bottom: The Ephah of wickedness, when top full, shall be born into the land of *Shinar*, and set there upon her own base, *Zach. 5. 8, 11.* Hee that makes a match with mischief, shall have his belly full of it, *Hos. 4. 17.* *Prov. 14. 14.* hee shall have an evil, an evil, an only evil, *Ezek. 7. 5.* that is, judgement without mercy, as *St. James* expounds it, *Chap. 2. 13.* Now surgeth his affliction, as the Prophet *Nahum* hath it, *Chap. 1. 9.* affliction shall not rise up the second time: God will have but one blow at him, hee shall totally and finally be cut down at once. The righteous are smitten in the branches, but the wicked at the root, *Isa. 27. 8.* those, hee corrects with a rod (yea, with the rods of men) *hominum debiliis*, of weak or old men, as the word signifies, 2 *Sam. 7. 11.* but, these, with a grounded staff, *Isa. 30. 32.* and yet the worst is behinde too. For whatsoever a wicked man suffers in this world, is but hell typical, it is but as the falling of leaves; the whole tree will one day fall upon them. It is but as a drop of wrath fore-running the great storm, a crack fore-running the ruine of the whole building: It is but as a paying the use-mony required for the debt that must be paid at last.

Verf. 22. *Lying lips are abomination to the Lord*. Who hath therefore threatened to cut them off, *Psal. 12. 3.* and to broil them on coals of Juniper, *Psal. 120. 4.* which burn sweetly, fiercely, lastingly: and to make them eat their fallie words, as Master *Lewes* of *Manchester* made the Summoner (that came to cite his wife) eat the citation, by setting a dagger to his heart.

But

But they that deal truly, are his delights. Hee desireth truth in the inward parts, *Psal. 51. 6.* and all his, are children that will not lye, *Isa. 63. 8.* they will rather dye, than lye; *Nec produm, nec mentiar*, said *Firminus* in *Augustine*: *Non ideo negare volo, ne peream; sed ideo mentiri nolo, ne peccem*, said that good woman upon the rack, mentioned by *Hierome*. As they love in the truth, 2 *John 1.* so they speak the truth in love, *Ephes. 4. 15.* and are therefore dear to the Father in truth and love, 2 *John 3.* especially since they do truth, as well as speak it, 1 *John 6.* and do not more desire to be truly good, than they hate to seem to be so onely.

Verf. 23. *A prudent man concealeth knowledge*. scil. Till hee findes a fit time to vent it; for then, the lips of the wise do spread abroad knowledge, *Chap. 15. 7.* hee is no niggard where there is need, but loves not to outlash. *Tacturnity* is a virtue with him, *Tacitus* a good historian. *Perse magna rem sustineri posse non credunt ab eo cui tacere grave sit*. The *Persians* hold not him fit for great employments, that cannot keep counsel, saith *Christus*.

But the heart of fools proclaimeth foolishness. In it is, and out it must: *Pleni rimarum sunt*, they can keep no counsel, hold no secrets, must needs tell all, whatever come of it: *ut qui nec tacere nec prudenter loqui norint*, they can neither hold their tongue, nor use it to purpose. The *Moralist* advileth *ὁ οὐδὲν ἠγορεύοντα οὐδὲν λέγειν* either to say nothing, or that which is better than nothing. And *Socrates* being asked by one how hee might have the reputation of a wise man? First, said hee, thou must hold thy tongue oftner than speak: Secondly, thou must learn how to frame thy speeches.

Verf. 24. *The hand of the diligent shall bear rule*. i. e. It shall make rich, and so get preferment: for *regina pecunia*, Money bears the Mastery, and is a common medler in most businesses. *Agathocles*, by his industry, gat to be King of *Sicily*, *Crumwel* to be Earl of *Essex*, *Crammer* to be Arch-bishop of *Canterbury*, &c.

But the slothful (or deceitful) shall be under tribute. *Cajetan* renders it, *Deus erit ad liquidationem*. Deceitful dealing shall melt to nothing. The same word signifieth both melting and tribute, because too much tribute wasteth mens estates; as when the spleen swells, the rest of the body consumes. King *Johns* exactors received from his subjects no less summes of curses, than of coin: Hee gathered money the sinewes of warre, but lost their affections, the joynts of peace. He had a troublesome reign, ill beloved of his people; and gave a lesse King, only by striving to be more than he was; the just reward of violations: what tribute hee paid to the Popes Legat at his absolution (eight thousand Marks, besides other huge summes, inasmuch as that *John Florentinus* the Legat was nicknamed *Ferentinus*, for bearing away so much money) I need not here relate. And yet this King was not slothful (for his endless turmoils kept his body still in motion, his mind in passions, and his prowesse in ure) deceitful, I cannot deny him, in breaking promise with His Subjects about their just liberties: But a great part of that blame may well lye upon his Court-parasites, who suggested, that now hee was a King without a Kingdom, a Lord without a Dominion, and a Subject to his Subjects, &c. Wicked Counsellours; as if it were not enough to be above men, but to be above mankind, as those Princes would be, that would not be under the Law.

Verf. 25. *Heaviness in the heart of a man maketh it stoop*. Grief is like Lead to the soul, heavy and cold; it sinks downward, and carries the Soul with it; *Αἰὶα γὰρ ἐν καρδίᾳ τῷ βότῳ κατὰ κίνησιν*. How decrepit was *David* grown with much grief at seventy years of age? The like wee may say of *Jacob*, who attained not to the daies of the years of the life of his Fathers, *Gen. 47. 9.* as being a man of many sorrows. And this, some think, was the reason that our Saviour Christ, at little past thirty, was reckoned to be toward fifty, *Job. 8. 57.* Hee was the man that had seen affliction by the rod of Gods wrath, *Lam. 3. 1.*

But a good word maketh it glad. Such as was that of our Saviour to the poor Paralytick, *Son, be of good cheer, thy sins are forgiven thee*. The promises are

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in this
interpretation.

are called a good word, Jer. 29. 10. so David found them, Psal. 119. 92. Physick for the soul (more truly so called than the Library at Alexandria) cordials of comfort, breaths of consolation, Isa. 66. 11. Wells of salvation, Isa. 12. 3. *μαλὸν τιμω μισερίας* (as Plato said of Wine and Musick) that which mitigates mans miseries; and without which Wine, Musick, merry company, &c. will prove but miserable comforters, and at the best, but the Devils *Andynes*.

Verf. 26. *The righteous is more excellent than his neighbour* Let him dwell by whomsoever; hee is ever a better man than his neighbours; hee is a Prince of God amongst them, as Abraham was amongst the *Hittites*. The *Jews* say; that those seventy souls that went with Jacob into Egypt, were as much worth as all the seventy Nations in the world. *Nemo me major, nisi qui iustior*, said Agesilaus, when he heard the King of Persia styled *The great King*, i.e. I acknowledge none more excellent than my self, unless more righteous; none greater, unless better. Upon all the glory shall bee a defence, Isa. 4. 5. that is, upon all the righteous, those onely glorious, those excellent of the earth, Psal. 16. 2. that are sealed up to the day of redemption, Eph. 4. 30. Now whatsoever is sealed with a seal, that is excellent in its own kinde, as Isa. 28. 25. *hordum signatum*, excellent barley. The poorest Village is an Ivory palace, in quo est Pastor & credentes aliqui, saith Luther, if it have in it but a Minister, and a few good people.

But the way of the wicked seduceth them] i.e. The wicked will not be perwaded of the just mans excellency; hee cannot discern, nor will be drawn to believe that there is any such gain in godliness, any such worth in well-doing, any such difference betwixt the righteous and the wicked, betwixt him that serveth God, and him that serveth him not. Hee therefore goes another way to work, but is fearfully frustrated; For who ever yet hardened himself against God, and prospered? Job 9. 4. They think themselves far better than the righteous, and to they were indeed, if they could finde that felicity in wicked ways, which their deceitful hearts promise them. But this they can never do.

Verf. 27. *The sloathful (or deceitful) man roasteth not that which hee took in hunting*] Hee shall never enjoy his evil-gotten goods; but though hee heap up silver as the dust, and prepare raiment as the clay, hee may prepare it, but the just shall put it on, and the innocent shall divide the silver, Job 27. 16, 17. I read of a false Butcher, that having stoln an Oxe, and caused it to be dressed on his wedding day, was on that very day apprehended, and not long after executed. I read of *Tecelinus*, the Popes Pardonmonger in Germany, that having by sale of Indulgences scraped together a huge mass of money, and returning for Rome, hee was met, and eased of his cash by an odde fellow, who being afterwards prosecuted for a felon, produced a pardon for future sins granted him by *Tecelinus* himself, and being thereupon acquitted by the Judge, hee roasted that which that other old Fox had taken in hunting.

But the substance of a diligent man is precious] Great in value, whatsoever it bee in quantity; as a small box-full of Pearls, are more worth than mountains of pibbles, Pf. 37. 16. Prov. 15. 16, and v. 2. The house of the righteous hath much treasure, though there bee but *curia suppellex*, *Res angusta domi*, hee is without that care in getting, fear in keeping, grief in losing, those three fell Vultures that feed continually on the heart of the rich worldling, and dissweeten all his comforts. *Jabal* that dwelt in Tents, and tended the herds, had *Jabal* to his brother, the Father of Musick, *Jabal* and *Jabal*, diligence and complacency, good husbandry and a well-contenting sufficiency dwell usually together.

Verf. 28. *In the way of righteousness is life*] And life (in any sense) is a sweet mercy, a precious indulgence. Life natural is but a little spot of time between two Eternities, before and after, but it is of great consequence (for *ex hoc momento pendet Aeternitas*) and given us for this purpose, that glory may bee begun in grace, and wee have a further and further entrance into the Kingdome of heaven here, as Peter saith, 2 Ep. 1. 11.

And

And in the path thereof there is no death] Christ hath unstinged the first death, and made it of a punishment, a benefit; of a poftern to let our temporal life, a street-door to let in eternal life. Surely the bitterness of this death is past to the righteous, there is no gall in it (as the Hebrew word there signifies) nay there is honey in it, as once there was in the corps of *Sampson* dead Lion. And for the second death, there is no danger; for they shall pass from the jaws of death, to the joys of heaven; Yea, though hell had closed her mouth upon a child of God, it could as little hold him, as the Whale could *Jonah*; it must (perforce) regurgitate, and render up such a morsel.

More justus
via, porta
culi, Beta.

CHAP. XIII.

Verf. 1. *A wise son heareth his Fathers instruction.*

Hebr. *As the instruction (or discipline) of his Father*; hee was not *natus sapiens* (as *Apolonius*) sed factus, not born wise to salvation, but made so by his Fathers discipline, as *Solomon*, Prov. 4. 4. See the Note there.

But a sonner heareth not rebuke] Or, heareth and heareth, as *Lots* sons in law, as *Elies* sons, and (afterward) *Samuels*. *Samuel* succeeds *Eli* in his cros, as well as in his place, though not in his sin of indulgence. God will shew, that grace is by gift, not by inheritance, or education. *Ciceroni degenerem fuisse filium constat*, & *sapiens ille Socrates liberos habuit magis similes quam patri*, saith Seneca. *Cicero* had a son nothing like him; so had *Socrates*.

Verf. 2. *A man shall eat good by the fruit of his mouth*] See the Note on Chap. 12. verf. 14. and on Chap. 10. verf. 6. and on Mat. 12. 37.

Verf. 3. *Hee that keepeth his mouth*] As the guard keepeth the gates in a siege, God hath set a double guard of lips and teeth before this gate; and yet unless hee himself set the watch, and keep the door; all will bee lost, Psal. 141. 3.

But hee that openeth wide his lips] As shee did her feet, to multiply her Whoredomes, Ezek. 16. 25. *Κεχθώτες* Gaping-mouthed men are noted for fools by *Lucian* and *Aristophanes*. An open mouth is a purgatory to the Master say wee. And *cave ne series lingua tua collum tuum*, say the *Arabians* in their Proverb; Take heed that thy tongue cut not thy throat.

Verf. 4. *The soul of the sluggard desireth, &c.*] *Vult, & non vult piger* (so the Vulgar reads it) The sluggard would, and hee would not: hee would have the end, but hee would not use the means; hee would sit at Christs right hand, but hee would not drink of his cup, or bee baptized with his baptism. *Lyra* compares these men to Cats that would fain have fish, but are loath to wet their feet. (This is an English Proverb: for *Lyra* was a famous English Jew, and flourished in the year of Grace, 1330.) Affection without endeavour is like *Rachel*, beautiful, but barren.

But the soul of the diligent shall bee made fat] i.e. Those that work as well as wish, that adde endeavours to their desires, as 2 Cor. 8. 11. *David* ravished with the meditation of the good mans blessedness, presently conceives this desire and pursues it; not, *Obstat I had this happiness!* but, *Obstat I could use the means, that my wayes were so directed*, Psal. 119. 4. 5.

Verf. 5. *A righteous man hateth lying*] Hateth it as hell, Rom. 12. 9. I hate and abhorring saith *David*, Psal. 119. 163. and yet among other corruptions, hee had an inclination to this sin. See how roundly hee tells three or four lyes together, 1 Sam. 21. 2. 8. and 1 Sam. 27. 8. 10. but hee both hated it in himself, and prayed against it; Psal. 119. 29.

But a wicked man is loathsome] Stinks above ground; a lyer especially is looked upon as a Pest. Riches cannot make a man so graceful, as lying will disgrace him; for a poor man walking in his integrity, is better than a rich man that is a lyer, Prov. 19. 22. Hence the lyer denies his own lye, because hee is ashamed to bee taken with it. Some read it thus; *A wicked man maketh others*

L 2

others

others lauchsome, and casteth shame upon them, *sc.* by raising or reporting lies of them, by blasting or blemishing their good names. Thus *Core* and his Complices sought to cast an odium on *Moses*; the Pharisees upon our Saviour; the *Arrians* upon *Arbanus*, the Papists upon *Wicliffe*, whom *Binus* slanders for his mistaking the Bishoprick of *Worcester*, to have fallen upon that successful contradiction; like as the *Spitchel Jews* said *Paul* did, because hee could not obtaine the High-priests daughter to wife.

Verf. 6. *Righteousness keepeth him that is upright*] That, though belied or otherwise abused, hee will not let go his integrity. *Job 27. 5.* *Dauids* feet stood on an even place, *Psal. 126. 12.* The Spouse, though depoyled of her veil, and wounded by the watch, yet cleaves close to Christ, *Cant. 5.* Not but that the best are sometimes disquieted in such cases; for not the evenest weights, but at their first putting into the ballance; somewhat sway both parts thereof, not without some shew of inequality; which yet after some little motion, settle themselves in a meet poize and posture.

But wickedness overthroweth the sinner] Hebr. the sin, as if the man were transformed into firstimage. What is the transgression of *Jacob*? Is it not *Samaritan*, *Mic. 1. 5.* *Tubulus* quidam paulo supra *Ciceronem* Praetor fuit: *hominem* *prope* *improbum*: eius nomen non hominis sed vitii esse videretur, saith *Lipsius*. The Pope is called the Man of sin, *2 Thess. 2. 3.* to note him *Mervin* *Scelus*, saith *Beza*, made up merely of sin.

Verf. 7. *There is that maketh himself rich*] Such *Mercedemores* (as the witty *Gretian* calleth them) there are not a few, that stretch their wing beyond their nest, that beat a port beyond their estate, that trick up themselves with other mens plumes, laying it on above measure in cloaths, fair building, &c., when not worth a groat, but dye in prison, or make a fraudulent composition. This is no better before God than rapine and robbery.

There is that maketh himself poor, &c.] As the new-elected Pope doth, when in his Lateran procession, hee calls among the people peeces of brass and copper, saying, *Silver and gold have I none, but such as I have I give you*: So the Friars are a race of people (saith one that hath been long amongst them) that are alwayes vowing obedience, but still contentions: Chastity, yet most luxurious: Poverty, yet every where scraping and covetous. No Cappucine may take or touch silver; at the offer of it hee starts back; as *Moses* from the Serpent; yet hee carries a boy with him that takes and carries it, and never complains of either metal or measure. Wee had in King *Stephens* dayes a rich Chancellor of England, who yet was, and would bee called *Roger* *pauvre* *conseiller*.

Verf. 8. *The ransom of a mans life are his riches*] They may help a man out at a dead lift, and get him a release out of captivity, or a lease of his life. *Shay* *us* *not*, say they, *Jer. 41. 8.* *for we have treasures in the field, &c.* So hee forbore and flew them not among their brethren. Some read it thus, *The price of a mans life are his riches*. It costs him his life that hee is rich; as *Naboth*, and as many *Turkish* *Vipers*. In the dayes of *Caligula* the Tyrant, *publicum* *crimen* *fuit*, *divicem* *fuisse*, it was crime enough to bee rich: And in the reign of *Henry* the second of France, many were burned for Religion as was pretended: but indeed, to satiate the covetousness of *Diana* *Valentina* the Kings Mistress, to whom hee had given all the confiscations of goods made in the Kingdom, for cause of heresie.

But the poor heareth not rebuke] Hee escapes many times as not considerable, as not worth a chiding, as under law. In a Tragedy there is no place for a poor man but onely to dance, as *Arrian* hath observed upon *Epistatus*.

Verf. 9. *The light of the righteous rejoiceth*] As the Sun rejoiceth to run his race, and seemeth sometimes to suffer eclipse, but doth not. A Saints joy is as the light of the Sun, fed by heavenly influence, and never extinct, but diffused through all parts of the world.

But the Lamp of the wicked shall bee put out] Their joy is but as the light

Epiph.

Lips. Antiq. lect.

B. Hall's Serm.

Spec. Europ.

B. Hall's Epist. 5. D. c. 1. Godw. Catal.

Disin. Calig.

Hist. of Council of Trent. 389.

Sol non p. arit up. eclipsing, sed videretur tantum p. ut.

of a Candle, fed by base and stinking matter, soon wasting and ending in an offensive smuffe. The light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his Tabernacle: and his Candle shall be put out with him. *Job 18. 5. 6.* *Ecquidam* *vidisti* *flammam* *stipulae* *ex* *Apulem* *in* *orian* *claro* *strepitu*, *large* *fulgore*, *et* *in* *cremente*, *sed* *enim* *mater* *alevi*, *caduca* *Apolog.* *incendio*, *nihil* *requirit* *Salomon* *comparat* *it* *fuly* *to* *a* *handful* *of* *brush* *wood*, or leare thorn under the pot, *Ecclesi. 7. 6.*

Verf. 10. *Only by pride cometh contention*] Hebr. *dabit* *jurgium*. Pride if there be no cause of contention given, will make it. *Tantum* *inde*, *non* *obedio*, *perjurbo*, is the Motto written upon prides tripple-crown. A proud person is full of discontent: nothing can please him, &c. Just like one that hath a dwelling in his hands, something or other toucheth it still, and driveth him to our-aries. Pride maketh a man drunk with his own conceits, *Hab. 2. 5.* *The* *proud* *man* *is* *as* *beast* *that* *transgresseth* *by* *wine*: And drunkards we know are quarrellsome. The *Corinthians* had riches, and gifts, and learning: and carried aloft by their waxen wings, they domineered and despised others, *1 Cor. 4. 8.* they were divided and discontented, *1 Cor. 3. 3.* and these over-flowings of the gall and spleen came from a fulnesse of bad humours. Pride is a dividing distemper: gowry (swoll leggs) keep at a distance: bladders blown up with wind spurt one from another, and will not close: but prick them, and you may pack a thousand of them in a little room.

But with the well-advised is wisdom] The meekness of wisdom (as *St. James* hath it, *Chap. 3. 13.*) of the which we may well say as *Terentius* laid to *Felix*, *Alti. 2. 2.* *By* *thee* *we* *enjoy* *great* *quietness*. It was a great trouble to *Haman* to lead *Mordecai*, *Floris*, which another man would not have thought so. The moving of a straw troubleth proud flesh: whereas humility is compelled to goe one mile, will goe two for a need: yea, as far as the shoes of the Gospel of peace can carry it. The wisdom from above is peaceable, *Jam. 3.*

Verf. 11. *Wealth gotten by vanity shall be diminished*] *De* *male* *quasi* *mix* *gange* *certum* *heres*. Ill gotten goods fly away without taking leave of the owner: leaving nothing but the print of talops to torment him. *Prov. 23. 5.* Many when they have a dolle in their riches, it is as if we were raked out of their bellies, *Job 20. 15.* A piece of their very heart goes with it.

But he that gathereth by labour, shall increase] Howbeit sometimes it is otherwise: *Master*, *we* *have* *laboured* *all* *night*, *and* *are* *yet* *nothing*. Behold, is it not of the Lord of Hosts, that the people shall labour in the very fire, and the people shall weary themselves for very vanity? *Hab. 2. 13.* There is a curle upon unlawful practises, though men be industrious as in *Jehoiakim*, *Jer. 22.*

Verf. 12. *Hope deferred maketh the heart sick*] *Hope* *hours* *are* *full* *of* *eternity*: and how many see we lye languishing at *Hopes* *Hospital*, as hee at the Pool of *Bethesda*? *Spes* *in* *terrenis* *meritis* *nomen* *boni* *spes* *in* *divinis* *nomen* *est*: *certissimi*, *Heb. 11. 1.* Hope unfailable, *Rom. 5. 5.* is founded upon faith unfained, *1 Tim. 1. 5.*

But when the desire cometh] As cometh it will to those that wait patiently upon God: (for waiting is but hope, and trust denieced) *Deo* *confisi*, *nunquam* *confusi*. The vision is but for an appointed time; therefore wait, *Hab. 2. 3.* you shall be well paid for your patience. Wee are apt to antecede the Promises, and to see God a time as they (*Jer. 8. 20.*) looked for Salvation at *Sumer* *met* *at* *firstest*: We are short breathed, short-spirited: But as God seldom comes at our time, so he never fails at his own: and then he is most sweet, because most reasonable.

Verf. 13. *Who so despiseth the word, shall be destroyed*] Bishop *Bennet*, Chaplaine called the Bible (in corn) his little pretty Gods Book. *Gifford* and *Rail* *hold* *said*, it contained *doctrinam* *pergrinam*. strange doctrine, yea, some things profane and Apocryphal. The more modest Papists account Traditions the touch-stone of doctrine, and foundation of faith: And repute the Scriptures to be rather a kind of store-house for advice in matters of Religion. We account them the Divine beam, and most exact ballance. *Cor. 13. animam* *Dei*, the heart

Lindan. pan. lib. 1. ap. 9. Commonitorium, 88.

heart and soul of God, as Gregory calleth them; the best fortress against errors, as *Anſim*, &c. though some of our sublimed Sectaries blaspheme that blessed Book as a dead letter, and a beggerly element.

But he that feareth the Commandment] That honoureth the Scriptures, and trembleth at the Word preached, as King *Edward* the sixth did (that second *Josiah*) and as Queen *Elizabeth* (his sweet sister *Temperance*, as he used to call her) who when the Bible was presented to her as the rode triumphantly thorrow *London* after her Coronation, she received the same with both her hands: and kissing it, laid it to her breast, saying, that it had ever been her delight; and should be her Rule of Government.

Verſ. 14. The law of the wife is as a well of life] Or, the Law to the wife is a fountain, &c. whence he may draw the best directions and helps to holiness and happiness. It confines him to live in that element where hee would live, (as if one were confined to Paradise where hee would be) though there were no such Law. The wicked, on the contrary, leaps over the pale after profit and pleasure, and falls upon the snares of death; as *Shimei* fought his Servants; lost himself.

Verſ. 15. Good understanding giveth favour] See this exemplified in *Joseph*, *David*, *Daniel*, *Paul*; *Acts* 27. 43. &c. 28. 2. God oft speaketh for such in the hearts of their enemies, who cannot but admire their piety and patience, and spend more thoughts about them than the world is aware of; as *Darius* did about *Daniel* when cast into the Den. Natural conscience cannot but doe homage to the Image of God stamped upon the natures and works of the godly; when they see in them that which is above the ordinary nature of men, or their expectation, they are afraid of the Name of God, whereby they are called. *Deut.* 28. 9. 16. and are forced to say, *Surely this is a wise and understanding Nation*; *Deut.* 4. 6. *God is in this people of a truth*, 1 *Cor.* 14. 25. *Certainly this was a righteous man*, *Luk.* 23. 47.

But the way of transgressors is hard] Or rough and rugged. Satan is a rough harsh Spirit, (hence Devils are called *Sagynim*, hairy ones; *Levit.* 17. 7. *Satyres*; *Isa.* 34. 14.) So are all his *divulgos*, fierce, heady, high-minded, *2 Tim.* 3. 3. 4. living in malice and covet, hateful and hating one another, *Tit.* 3. 3. Such were *Ishmael*, *Esau*, *Saul*, *Ambrius*, (that little Antichrist) the Pope; that *Antichrist*, and our *Richard* the third; who well knowing it was no good policy to play the Devil by half deal, resolved to leave never a rub to lye in the way that might hinder the running of his bowl: and hence was he infinitely hated of all.

Verſ. 16. Every prudent man dealeth with knowledge] Observes circumstances, and deports himself with discretion: thrusts not himself into unnecessary dangers, carves not a piece of his heart but to those hee is well assured of. See an instance of this prudence in *Ezra*, chap. 8. 32. in *Nehemiah*, (chap. 2. 5. Hee calls it not the place of Gods Worship, (such an expression that Heavens King might have disgusted) but the place of his Fathers Sepulchres, *in Esther*, who concealed her Stock and Kindred till she saw her times in Christ, when he was tried for his life: in *Paul*, *Acts* 23. 6. & *Act.* 19. 10. he lived two years at *Ephesus*, and spake not much against the Worship of their great Goddess *Diana*, *verſ.* 37. The prudent shall keep silence in an evil time, *Amer.* 5. 13. 'Tis not good provoking evil men that are irreformable: nor safe pulling a Bear or mad Dog by the ear.

But a fool layeth open his folly] *Plaseth* it, and setteth it a *sunning*, as it were, by his head-long head-strong exorbitances: by his inconsiderate courses hee openly bewraies and proclaims what he is: he sets his folly upon the cliffe of the rock, that it should not be covered, *Ezek.* 24. 7.

Verſ. 17. A wicked messenger falleth into mischief] Incurs the displeasure and just revenge of them that sent him: Or at least, of God, in case of their slackness. How much more then wicked Ministers, those Messengers of the Churches, 2 *Cor.* 8. 23. that doe the Lords work *negligently*, that corrupt his Message, 2 *Cor.* 2. 17. that buckster it and handle it craftily and covetously, calling

Jer. 48. 10.
Wastelands.

good evil, and evil good, &c. Who is blinde but my servant? or deaf as my messenger? *Isa.* 42. 19. Such an Ambassadour was once worthily derided in the Roman State. As at another time, a certain stranger coming on Ambassage to the Senators of Rome, and colouring his hoary hair, and pale cheeks, with vermilion hue, a grave Senator espying the deceit, stood up, and said, *What sincerity are wee to expect at this mans hands, whose locks, and looks, and lips do lye?* It was an honest complaint of a Popish Writer, Wee (saith hee) handle the Scripture, *tantum ut nos pascat & vestiat*, that wee may pick a living out of it, and are therefore faine to preach *placensia*, and so to put men into a Fools Paradise. But shall they thus escape by iniquity? *Psal.* 58. 7. have they no better *Medicinas*?

But a faithful Ambassadour is health] To him that sendeth him, to those hee is sent to, and to himself: So is a faithful Minister that delivers the whole counsel of God, all that hee hath in Commission, *Jer.* 1. 17. *Ezek.* 3. 17.

Verſ. 18. Poverty and shame] These two are fitly set together; for poverty is usually slighted, if not shamed, *Jam.* 2. 16.

*Nil habet infelix paupertas durius in se
Quam quod ridiculos homines facit.* ---

The world looks over a poor, though vertuous man. *Luke* 15. *This thy son, not this my brother.* And why? but because in poverty. How much more an uncountefable and incorrigible man, as here, and that Prodigal had been, till hee came to himself.

But hee that regardeth reproof, shall bee honoured] Though not haply enriched, hee shall bee of good account with the wife and godly, though in meaner condition. Mr. Fox being asked whether hee knew such an honest poor man, who had received succour and good counsel from him in time of trouble, answered, *I remember him well; I tell you I forget Lords and Ladies to remember such.*

Verſ. 19. The desire accomplished is sweet to the soul] *Tota vita boni Christiani sanctorum desiderium est*, saith *Augustine*. The whole life of a good Christian is one holy desire; hee even spends and exhales himself in continual fallies as it were, and expressions of strongest affection to God, whom hee hath chosen, and with whom hee hath much sweet intercourse; hee cannot bee at rest without some comings in from him every day: And then, *O the joyes, the joyes, the unconceivable joyes!* as hee once cryed out. *O that joy! O my God, when shall I bee with thee?* These were the dying words of the young Lord Harrington: Hee was in heaven aforehand, as having let out his holy soul into God, the fountain of all good.

But it is abomination to fools to depart from evil] To bee pulled from their vain delights, though never so sinful, never so destructive: *Ejan* for a mess of pottage sold his birth-right. Cardinal *Barbon* would not part with his part in *Paris*, for a part in paradise. *Theodosius* in *Ambrose*, being told that intemperance would bee the loss of his eye-sight, cried out, *Vale lumen amicum*. Hee would rather lose his sight, than his sin; so doth many a man his soul. The Panther loves mans dungs, they say, so much, that if it bee hanged a height from him, hee will leap up, and never leave till hee hath burst himself in peeces to get it; and this is the way they get that creature. Like policy useth Satan, by base lusts to draw many to hell. It was a speech of *Gregory Nyssen*, Hee that doth but hear of Hell, is without any further labour or study taken off from sinful pleasures. Mens hearts are grown harder now a dayes.

Verſ. 20. Hee that walketh with wise men, shall bee wise] Hee that comes where sweet spices and ointments are stirring, doth carry away some of the sweet favour, though hee think not of it; so he that converseth with good men, shall get good. Holiness is such an *Elisar*, as by Contraction (if there bee any dis-

*Mrs. Xab.
Bretergh.
Fun. Serms by
Mr. Stock.*

Sen. de ira
l.3.c.11.

disposition of goodness in the same mettall) it will render it of the property. A childe having been brought up with *Plato*, and afterwards hearing his Father break out into rage and passion, said, *I have never seen the like with Plato.*

Plutarch.

Petr. Chron.

But a companion of fools shall be broken] There is an elegancy in the Original that cannot be Englished. Bede by a companion or friend of fools here, understands those that take delight in jesters, Stage-players, and such idle companions, unprofitable burdens, -- *fruges consumere nati*, the borch and canker of the Commonwalth. *Theatru juvenes corrumpunt*, saith *Plato*, -- *ludi prebeant semina nequitiæ*, saith *Ovid*. The *Lacedemonians* would not admit of them, that so they might not hear any thing contrary to their laws, whether in jest, or in earnest. And *Henry* the third Emperour of *Germany*, when a great sort of such fellows flocked together at his wedding, sent them all away, not allowing them so much as a cup of drink, Anno Dom. 1044.

Vers. 21. Evil purjeth sinners.] Hard at heels. *Flagitium & flagellum*, *ut acua & filum*. Sin and punishment are linked together with chains of adamant. Of sin wee may say as *Isidore* doth of the Serpent, *Tot dolores, quot colores*, so many colours, so many colours: *The wages of sin is death, but the gift of God is eternal life*, Rom. 6. ult. The same in effect with this sentence of *Solomon*.

L. Brook dif-
a course of E-
piscop.

But to the righteous good shall be repaid] Or hee (that is God) shall repay good. Now hee is a liberal pay-master, and all his retributions are more than bountifull. Never did any yet do, or suffer ought for God, that complained of an hard bargain. God will recompence your losses (saith that thrice noble Lord *Brook*, who lost his precious life in this late unhappy wars at *Litchfield*) as the King of *Poland* did his noble servant *Zelislam*; having lost his hand in his wars, hee sent him a golden hand. *Caius* (*Agrippa* having suffered imprisonment for wishing him Emperour) when hee came afterwards to the Empire, the first thing hee did was to prefer *Agrippa*, and gave him a chain of gold; as heavy as the chain of iron that was upon him in Prison. Those that lose any thing for God, hee seals them a bill of Exchange, of a double return, nay an hundred fold here, and eternal life hereafter.

Vers. 22. A good man leaveth inheritance to his childe] Personal goodness is profitable to Posterity: God gives not to his servants some small annuity for life only (as great men use to do) but keepeth mercy for thousands of generations of them that fear him, *Exod. 34. 7*. Where the *Majorites* observe *Nun. Rabbath*, a great *N* in the word *Nois* for keepeth; to note the large extent of Gods love to the good mans posterity. God left *David* a Lamp in *Jerusalem*, 1 Kings 15. 4. although his house were not so with God, 2 Sam. 23. 5.

And the wealth of the sinner is laid up for the just] as *Nabals* was for *David*, *Hamans* for *Mordecai*, the *Canaanites* for the *Israelites*. Howbeit this holds not perpetually and universally in every wicked person; for some of them are full of children, and leave the rest of their substance for their babes, *Psal. 17. 14*. Hereupon their inward thought is, that their houses shall continue for ever, &c. they call their Lands after their own names (as *Cain* called his new built City after the name of his son *Henoeh*, Gen. 8. 4.) This their way is their folly, or is their constant hope (for the word signifies both) and their Posterity approve their sayings, and vote the same way, *Psal. 49. 11, 12*. But together with their lands, they bequeath their children their sins and punishments, which is far worse than that legacy of Leprosie that *Joab* left his issue, 2 Sam. 3. 29. Confer *Job 27. 16, 17*. *Isa. 61. 5*.

Vers. 23. Much food is in the tillage of the poor] Who have but a little, and look well to it. That of the Poet is well known -- *Landato ingentia rura, Exiguus colito* -- It is best for a man to have no more than hee can master, and make his best of. The ground should be weaker than hee that tills it, saith *Colymbella*. The earth is a fruitful mother, and brings forth meat meet for them by whom it is dressed, *Heb. 6. 7*.

But

But there is that is destroyed for want of judgement] viz. in plowing and sowing, *Isa. 28. 26*. or in managing and husbanding what hee hath gotten, for the best. For *non minor est virtus quam querere, paratueri*. Wee must be good husbands, and see that *Condu* be fortior *Promio*, our comings in more than our Jayings out. *Bonus Servatius facit bonum Bonificium*, saith the Dutch man in his blurt Proverb, *A good sower, makes a well doer*.

Vers. 24. Hee that spareth his rod, hateth his son] It is as if one should be so tender over a childe, as not to suffer the wind to blow upon it, and therefore hold the hand before the mouth of it, but so hard as hee strangleth the childe: It is said of the Ape, that shee huggeth her young one to death; so do many fond Parents, who are therefore *peremptores potius quam parentes*, rather Particides than Parents. *Eli* would not correct his children: God therefore corrected both him and them. *David* would not once cross his *Abalom*, and his *Adonijah*, and hee was therefore singularly crost in them ere hee dyed. The like befell old *Andronicus* the Greek Emperour, in his unhappy Nephew of the same name; and *Muleasses* King of *Tunes*, in his son *Amida*, whom hee cockered so long, till *Abalom*-like hee rose against his father, and possessing himself of the Kingdome, put out his father and brethrens eyes, slew his Captains, polluted his Wives, and took the Castle of *Tunes*.

Bera.

Turk hist.
745. 747.

But hee that loveth him, chasteneth him betimes] And this is a God-like love, Prov. 3. 12. Rev. 3. 19. See the Notes there. Correction is a kinde of cure saith the Philosopher, the likeliest way to save the chilles soul; where yet, *curam exigeris, non curacionem*, saith *Bernard*, it is the care of the childe that is charged upon the Parent, not the cure, for that is Gods work alone. But hee usually worketh by this mean, and therefore requires that it be foundly set on, it need so require. *A fair hand, wee say, makes a foul wound*. A weak dose doth but stir bad humours and anger them, not purge them out. In some diseases the Patient must be let blood, even *ad deliquium anime*, till hee swoon again. So here. *Quintilian* tells us of some faults in a childe that deserve not a whipping. And *Chrysippus* is ill spoken of by some, because he first brought the use of the rod into the Schools. It was hee (I trow) that first offered that strict and terretical division to the world, *Aut memem aut ressim comparandum*. Either a good heart, or a good halter for your self, and yours. The condemned person comes out of a dark prison, and goes to the place of Execution; so do children left to themselves, and not nurtured, come from the womb their prison to the fire of hell their execution. *Severitas tamen non sit tetra, sed teretica*: Corrections must be wisely and moderately dispensed. Parents provoke not your children to wrath, lest they bee dispirited, and, through delpendency, grow desperate, or heartless. Our *Henry 2*, first crowned his eldest son *Henry* whilst hee was yet alive, and then so curbed him, that, through discontent, hee fell into a Fever, whereof hee dyed before his Father. A Prince of excellent parts, who was at first cast away by his Fathers indulgence; and afterwards by his rigour.

Ixtedix Tis
n paxidivox.
Arist. Ethic. l. 2.Sidonius Ep.
lib. 4.
Col. 4. 11.

Daniels hist.

Vers. 25. The righteous eateth to the satisfying of his soul] Have hee more or less, hee hath that which satisfies him. Nature is content with a little, grace with les; *Cibus & potus sunt divitiæ Christianorum*. If *Jacob* may but have bread to eat, and cloaths to put on, it sufficeth him; and this hee dare be bold to promise himself. Beg his bread hee hopes hee shall not; but if hee should, hee can say with *Luther* (who made many a meal with a broyled herring) *Luth. in Psal. Mendicatio pane hic vivamus; annon hoc pulchre facitur in eo quod pascimur pane cum angelis, & vitâ aterna, Christo, & sacramentis*? Let us be content to fare hard here: Have wee not the bread that came down from heaven?

But the belly of the wicked shall want] Because their belly prepares deceit, *Job 15. 35*. not their heads onely; they take as much delight in their witty wickedness, as the *Epicure* in his belly-timber, therefore in the fulness of their sufficiency they are in straights, they are sick of the belimy, or dog gish appetite.

Job 10. 21.
Mic. 6. 14, 16.

M

CHAP.

Vigil. Geog.
lib. 3.
Lib. 1. cap. 3.

Verf. 1. *Every wise woman buildeth her house.*]

Verf. 34

- Prov. 8, 17:

Nº

Deut. 33.3.

proud persons, but come with a desire to learn, and a resolution to practise. Hee that comes to a fountain to fill his pitcher, must first wash it, and then put the mouth of it downward to take up water: So hee that would have heavenly knowledge, must first quit his heart of corrupt affections, and high conceits, (*Intra existens prohibet alienum*) and then humble himself at Gods feet, every one to receive his words. See the Note on Chap. 8.9.

Dabbar a words
Debber a Pest.

Verf. 7. *Go from the presence of a foolish man* If hee bee a proud fool, as *verf. 6.* a scorner and derider of good counsel, and one that knows not how to lisp out the least syllable of favoury language: Break off society with such, as soon as may bee; for what good can bee gotten by their company or conference? Do men gather grapes of thorns, or figs of thistles? They infect the very air they breathe upon, and are therefore called *hoisui, Pests* (according to the Septuagint) *Psalm. 1. 1.* their tongues have the very plague in them, *their breath as fire (shall devour you, Isa. 33. 10. Non potest vir ille sine convulsio quoniam a quo dissentit vel in levissimum nominare, saith Dr. Rivet concerning Bishop Montague. That man hath not the power to forbear railing at any one that dissents from him, though in never so small a matter. Is there any good to bee gotten by such? Do not their words eat as a gangrene?*

2 Tim. 1. 17.

Verf. 8. *The wisdom of the prudent is to understand his way* His wisdom begins in the right knowledge of himself, and ends in the right knowledge of God, that hee may walk worthy of God in all well-pleasing, worthy of the calling wherewith hee is called, that high and heavenly calling, *Heb. 2. 1.* to the fruition of high and heavenly privileges, to an Angelical and convincing conversation, such as may draw hearts, or daunt them. Wee use to say of him that knows his place, and carries himself accordingly, *Such a man understands himself well enough*: So heere.

But the folly of fools is deceit Or, is to understand deceit, to know the Devils depths, to search his skill for carnal arguments that they may *cum ratione insinare*, bee mad with shew of reason, and deceive the hearts of the simple. This their way is their folly; yet their posterity (as wise as their fool-fathers) approve their sayings, abhor their practices, *Psalm. 49. 13.*

Verf. 9. *Fools make a mock of sin* A sport or pastime of it, *Prov. 10. 23.* (See the Note there) they dance with the Devil all day, and yet think to sup with Christ. But what faith the Heathen Historian, *Na illi falsi sunt qui diversissimas res expellunt, ignavia voluptatem, & premia virtutis.* In good truth they are utterly out, that take their swinge in sin, and yet look for the reward of vertue. No, their sweet meat must have fowr lawce. God also will laugh at their destruction, and mock when their fear commeth: And then they all shall bee damned that had pleasure in unrighteousness, *2 Thess. 2. 12.* yea double-damned, because they jeared, when they should have feared, *2 Pet. 2. 13.*

But among the righteous there is favour That, though they sin of infirmity, yet for as much as they are sensible and sorrowful for their failings, and (see them to confession, God will never see them to their confusion. *Homo agnoscat, Deus ignoscit*, Man repenteth, and God remitteth; yea, hee compasseth his returning people with favour as with a shield, hee re-accepts them with all sweetness through Christ, who is the propitiation for their sins, *1 Joh. 2. 2.*

Verf. 10. *The beari knoweth his own bitterness* None can conceive the torments and torments of a heart that lyes under the sense of sin, and fear of wrath. A little water in a leaden vessel is heavy. Some can bear in their grief better than others: But all that are under this affliction have their back burden. *Jobs speak as heavier than his groaning*, and yet his complaint was bitter too. Chap. 23. 2. Some holy men (as Mr. Leaver) have desired to see their sin in the most ugly colours, and God hath heard them. But yet his hand was so heavy upon them, that they went always mourning, to their graves: And thought it fitter to leave it to Gods wisdom to mingle the portion of sorrow, than to bee their own choosers.

And the stranger doth not intermeddle with his joy None but such as are of the

the family of Faith, can conceive the surpassing sweetness of spiritual joy. The Gal. 6. Cock on the dunghill knows not the worth of this Jewel. It is joy unspeakable, *1 Pet. 1. 8.* Such as none feel but those that stir up sighs unutterable, *Rom. 8. 26.* It is joy unspeakable, and full of glory, a hanfel of Heaven, a foretaste of eternal life. It is the peace that passeth all understanding; they that have it, understand not the full of it, nor can relate the one half of it. *Paul* said somewhat to the point, when hee said, *I do over-abound exceedingly with joy*: but *inexpressible* words are too weak to utter it. Father *Lacimer* said somewhat, when hee *quod* said it was the sweet-meats of the feast of a good conscience. But *sermo non valet exprimere, experimento opus est.* It is a thing fitter to bee beleaved, than possible to bee discoursed. Tell a man never so long what a sweet thing hony is, hee can never beleieve you so well, as if himself taste it. Those that never yet tasted how good the Lord is, are far from intermeddling with the just mans joy. The World wonders (saith Mr. Philpot Martyr) how wee can bee so merry in such extreme misery. But our God is omnipotent, which turneth misery into felicity. Beleieve mee, there is no such joy in the world, as the people of Christ have under the Crosse: I speak it by experience, &c. Another holy Martyr, *Richard Collier*, after his condemnation sang a Psalm: Wherefore the Priests and the officers railed at him, saying, *Hee was out of his wits.*

Verf. 11. *The house of the wicked shall bee overthrown* As *Phocas* his high walls were, because sin was at the bottome. Brimstone also shall bee scattered on the top, *Job 18. 15.* As it befel *Dioclesian*, whose house was wholly consumed with fire from Heaven: Wherewith himself also was so terrified, that hee died within a while after.

But the Tabernacle of the upright shall flourish The wicked have houses, and are called the Inhabitants of the earth, *Rev. 12. 12.* The upright have Tabernacles or Tents that were transportative, and taken down at pleasure: Here they have no continuing City, no mansion-place: And yet that they have shall flourish. Our bed is green, the beams of our house are Cedar, and our rafters of Firr. *Cant. 1. 16, 17. Sec 2 Sam. 23. 4.*

Verf. 12. *There is a way that seemeth right unto a man* Sin comes clothed with a shew of reason, *Exod. 1. 10.* And lust will so blear the understanding, that hee shall think that there is great sense in sinning. *Adam* was not deceived, *1 Tim. 2. 14.* That is, hee was not so much deceived by his judgement (though also by that too) as by his affection to his wife, which at length blinded his judgement. The heart first deceives us with colours; and when wee are once a doting after sin, then wee joyn and deceive our hearts, *James 1. 26.* using fallacious and specious sophisms, to make our selves think that lawfull to day, which wee our selves held unlawful yesterday; and that wee are possessor of those graces whereto wee are perfect strangers.

But the end thereof are the waies of death *Via multiplex ad mortem.* The very first step in this evil way, was a step to Hell: But the journeyes end (if men stop not, or step not back in time) is undoubted destruction. Some flatter themselves, as *Micah, Judg. 17. 13.* They flye to the Temple of the Lord, the Temple of the Lord: And think to take Sanctuary and save themselves there from all danger; as the Jews fable that *Og King of Bashan* escaped in the flood by riding astride upon the Ark without. Wherein it falls out oft as it did with the sisters of *Semiramis* her tomb; who, where they expected to finde the richest treasure, met with a deadly poison. Or, as it doth with him, that lyes asleep upon a steep rock, and dreaming of great matters befallen him; starts suddenly for joy, and so breaks his neck at the bottome. As hee that makes a bridge of his own shadow, cannot but fall into the water: So neither can hee escape the pit of Hell, who laies his own presumption in place of Gods promise, who casts himself upon the unknown mercies of God, &c.

Verf. 13. *Even in laughter the heart is sorrowful* *Nulla est sincera voluptas. Labor est etiam ipsa voluptas.* Of carnal pleasures a man may break his neck, before his fast. *All this avails mee nothing*, said *Haman*. *Omnia fui, & nihil profuit*, said that Emperour. *Vanity of vanity, all is vanity*, said *Solomon*, and not

De. 1. 10.

Euseb. de vit.
Consl. lib. 5.

not vanity onely, but *exaltation of spirit*. Nothing in themselves, and yet full of power and activity to inflict vengeance and vexation upon the spirit of a man; so that even in laughter, the heart is sorrowful. Some kinde of frothy and flashy mirth wicked men may have; such as may wet the mouth, but not warm the heart, smooth the brow, but not fill the breast: It is but a cold armful, as *Lycophron* faith of an evil wife; as they *repent in the face*, Mat. 6. 16. so they *rejoyce in the face*, not in the heart, 2 Cor. 5. 12. *Rident & ringuntur*; there is a snare or a cord in the sin of the wicked, that is, to strangle their joy with, but the righteous sing and are merry, Prov. 29. 6. Others may revel, they onely must rejoyce, Hof. 9. 1.

ψυχὴν πα-
ραυνοῦσιν αὐ-
τῶν.
Lyc.

And the end of that mirth is heaviness. They dance to the Timbrel and Harp, but suddenly they turn into Hell, Job 21. 12, 13. and so their merry dance ends in a miserable downfal. *Woe be to you that laugh now*. Those merry Greeks (that are so afraid of sadness, that they banish all seriousness) shall one day wring for it. *Adoniah's* guests had soon enough of their good cheer and jollity: So had *Belshazzar* and his *combibones optimi*. *Thou mad fool, what dost thou?* faith *Salomon* to the mirth-monger, that holds it the onely happiness to laugh and bee full. Knowest thou not yet there will bee bitterness in the end? *Principium dulce est, sed finis amoris amarus*. The candle of the wicked shall be put out in a vexing-snuff. Their mirth (as Comets) blazeth much, but ends in a pestilent vapour. As lightning it soon vanisheth, leaveth a greater darkness behinde it, and is attended with the renting and roaring thunder of Gods wrath.

Luk. 6.

Eccles. 2.

Verf. 14. *The Back-sliding in heart shall bee filled with his own waies*. Hee hath made a match with mischief, hee shall soon have enough of it; hee hath sold himself to do wickedness, and hee shall bee sure of his payment; hee hath drawn back to perdition, hee hath stolen from his colours, run away from his Captain, Heb. 10. 38. hee shall have Marshal-Law for it. God will serve such odious Apostates, as *Theoderick King of Gothes* did a Deacon, that to engraft with this Arrian Prince, turned Arrian; instead of preferring him, hee cut off his head. Or as that Turk served the traitour that betrayed the *Rhodes*: His promised wife and portion were presented; but the Turk told him that hee would not have a Christian to bee his Son-in-law, but hee must bee a *Musliman*, that is, a believing Turk both within and without. And therefore hee cauled his baptized skin (as hee called it) to bee taken off, and him to bee cast in a bed strowed with salt, that hee might get a new skin, and so hee should bee his Son-in-Law. But the wicked wretch ended his life with shame and torment.

ὑποστῆλ.

But a good man shall bee satisfied from himself. For hee hath a spring within his own breast, hee needs not shak abroad: hee hath an *Autarkie*, a self-sufficiency, 1 Tim. 6. 6. *Hic sat lucet*, said *Oecolampadius* claping his hand on his breast, when sick, and asked whether the light did not offend him? Another being likewise sick, and asked how hee did? answered, *My body is weak, my mind is well*. A third, when the pangs of death were upon him, being asked by a very dear friend that took him by the hand, whether hee felt not much pain? Truly no, said hee, *the greatest I finde is your cold hand*. These good men knew within themselves, that they had in Heaven a better, and a more enduring substance, Heb. 10. 34. within themselves they knew it; not in others, not in books, but in their own experience and apprehension, in the workings of their own hearts. Their knowledge was, *non in codicibus, sed in cordibus*: They could feelingly say, that in doing of Gods will (not onely for doing it, or after it was now done, but even while they were doing of it) there was great reward, Psal. 19. 11. Righteousness is its own reward, and is never without a double joy to bee its strength: *Gaudium in re, gaudium in spe, gaudium de possessione, gaudium de promissione, gaudium de presenti exhibitione, gaudium de futura expectatione*, joy in hand, and in hope, in present possession, and in certain reversion.

Mc. Bolton.

bern.

Verf. 15. *The simple beleeveth every word*. You may draw him any way with

with a wet finger, perswade him, to any thing, as *Rehoboam* that old Baby. Νίφε & μέμνησο ἀντιείν, was a very good rule of *Epicharmus*. *See not light of beleeve*: Try before you trust, look before you leap. *Aliquis saliens antiquam videat, casurus es antiquam debeas*. Wisdome would, that as *raea* should not be over credulous, as the giddy-headed *Galatians* were to their seducing Doctors, Chap. 1. 6. *I wonder that yee are so soon removed, &c.* Let us leave to the Papists *Ministrorum muta officia, populi ceca obsequia*, their Ministers dumb services; their peoples blinde obediences: And ever count it a singular folly to take mens bare authority in matters of faith, and not to prove the spirits whether they are of God, 1 Job. 4. 1. as those noble *Bereans* did, and are worthily renowned for it, Act. 17.

But the prudent man looketh well to his goings. Hee looketh not so much what others beleeve, or not beleeve, do or not do, as what hee is bound to beleeve or do. Hee pins not his faith to another mans sleeve, hee frames not his pace by another mans practice, but walks by line and by rule, treads gingerly, steps warily, lists not up one foot till hee findes sure footing for the other, as those *Psal. 35. 6*. This is to walk exactly, accurately, not as fools, but as wise, ἀκριβῶς.

Verf. 16. *A wise man feareth and departeth from evil*. Hee trembleth at the judgements, whiles they hang in the threatnings, meets God with intreaties of peace, and so redeems his own sorrows. *Solo auditu contremisco*, faith *Hierom*, Speaking of that terrible text, Ezek. 16. 42. *I tremble at the very hearing of it*. So *Erasmus* repeating those words, Ezek. 3. 18. *His blood will I requine at thy hands*; These, faith hee, are fulmina, non verba, not words, but thunderbolts. A good childe, it but threatned only, will amend his fault; yea, if hee but hear others threatned. *Daniel* was more troubled than *Nebuchad-nezzar* was, Dan. 4. 18. *Habakkuk*, when in a vision hee saw the judgements of God that were to come upon the *Chaldeans*, it made his very heart to ake and quake within him, Chap. 3. 16.

But the fool rageth, and is confident. Some render it *Rageat*, and is confident, *transit & confidit* (so the Vulgar, and Original will well enough bear it) hee passeth on from sin to sin, like a mad man, and yet perswades himself that hee shall do well; such a desperate fool was *Balaam*, though the Angel met him with a drawa (word, yet hee would needs on; and what was the issue? hee dyed by the sword of *Israel*, though hee seemed a friend to *Israel*. Not to bee warned, is both a just preface and desert of ruine.

Verf. 17. *Hee that is soon angry, dealeth foolishly*. *Alexander* in his hot blood slew his dearest friend, whom hee would have revived again with his heart-blood.

— Qui non moderabitur ira

Infernum velis esse dolor quod suaserit. & mens.

Rash anger differs from madness (faith *Seneca*) in nothing, but in time onely. See my Common-place of Anger.

And a man of wicked devices is hated. i. e. Hee that beareth a grudge, intending revenge (as one that onely wants, and therefore waits a fit time, as *Abelom* did for *Amnon*) this is a dangerous man, and deservedly detested of all: It is counted *Manhood*, indeed its *Doghood*. The Curs of *Congo* they say, all bite, but never bark: *Esaie* threatned *Jacob*. *ins lentus in mordendo, ubi pruripisset, tristioribus dictis atrociora facta conjungebat*. The more hee meditated revenge, the more did time and delay sharpen it; and the further off hee threatned, the heavier the stroke fell; therefore hee was generally hated, as an odious miscreant.

Verf. 18. *The simple inherit folly*. *Acceperunt per successionem seu hereditatis*, so one renders it, they are as wise as their fore-fathers, and they are resolved to bee no wiser. *Me ex ea opinione quam à maioribus accepi de cultu deorum, nullius unquam movebit oratio*, said *Tully*. I will never forsake that way of divine service, that I have received from my fore-fathers, for any mans pleasure,

sure; or by any mans perswasion. The Monarch of *Morocco* told the *English* Ambassadour for King *John*, that hee had lately read *Saint Pauls* Epistles, which he liked so well, that were he now to chuse his Religion, he would, before any other, embrace Christianity. But every one ought, saith he, to dye in the religion received from his Ancestors, and the leaving of the faith wherein he was born, was the only thing that he disliked in that Apottle.

But the prudent are crowned with knowledge] They know that *dies diem docet*: and therefore are not so wedded to their old Principles, Superstitions and Fopperies, but that they can, as right reason requires, relinquish and abjure them, glorifying the Word, *Acts* 13. And receiving the truth in love, *2 Thes.* 2. 10. whereby it soon comes to passe, that they get good repute and report of all men (as *Demetrius* had) yea and of the truth it self, *3 Job.* 12. which is the Crown of all commendation. *Hand velim Erasmi gloria aut nomine vehi*, saith *Luther*, I care not to be cried up as *Erasmus* is, &c.

Verf. 19. The evil bow before the good] Here they do so many times, as *Josephs* brethren before him in his greatness, as *Saul* before *Samuel*, *Balthazar* before *Daniel*, the persecuting tyrants before *Constantine* the great; yea one of them, viz. *Maximinus Galerius*, being visited with grievous sicknesse, not only proclaimed liberty to the poor persecuted Christians, but also commanded their Churches to be re-edified, and publick Prayers to be made for his recovery. So *Ezra* 6. 10. Pray for the Kings life, and for his Sons: some of which had dyed in their minority, for the rest therefore Prayer must be made by the Church. That place is wel known, *Isa.* 49. 23. Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet, &c. The Prophet seems to allude to the manner of the *Persians*: who when they were to speak to their King, did first kisse the pavement whereon he trod. Howsoever natural consciences cannot but doe homage to the Image of God, stamped upon the natures and practices of the righteous (as is afore-noted,) and the worst cannot but think well of such, and honour them in their hearts. In the life to come these things shall have their full accomplishment, and at the last day when the Saints shall judge the world, and Christ shall have put all things under his feet, so that they shall have power over the Nations, *Rev.* 2. 26.

Verf. 20. The poor is hated] i. e. Little loved, little respected, as *Gen.* 29. 31. *Mal.* 1. 5. *Luke* 14. 26. The Heathen could say, *Αφίλοι το δυστυχες*. Adversity findes few friends. Et cum fortuna suaque caditque fides. Few will appear for suffering Saints, (This *Job* and *David* much complain of; but as when a Deer is shot, the rest of the Herd push him out of their company; so here, *Tempora si fuerint nubila, solus eris*. The same Hebrew word that signifies Winter, (an Embleme of Poverty,) signifies reproach. This thy son, *Luke* 15. 30. Not this my brother, because in poverty. The *Samaritans* would not once own the *Jews* when they were at an under, but disavow them, as they did to *Antiochus Epiphanes*. But when in prosperity, then they would curry favour with them, and call them their sweet Cousins. When it was sometimes disputed among the *Romans* in the Council, using to deifie great men, whether Christ, having done many wonderful works, should bee received into the number of the gods? it was resolved that he should not, *Propter hoc, quod paupertatem prædicavit & elegerit, quam mundus contemnit*, because he preached poverty; and chose poor men whom the world cares not for.

But the rich man hath many friends] Such as they are, *ollares amici*, trencher-flies, such as follow the scent, and (like *Bohemian* Curtes) will fawn upon a good suit. As for faithful friends, *divitiibus ideo amicus deest, quia nihil deest*, saith one, few such to be found, such as with *Itai* the *Gittite*, and *Hushai* the *Archite* will stick close to a *David* when stripped of all. *Josephus* relates of the *Jews*, that they were very careful how they received Profelites in *Salomons* time, because then the State of the *Jews* flourished.

Verf. 21. Hee that despiseth his neighbour, sinneth] His poor neighbour: Where the hedge is low, the beast will easily break over: None usually are so trampled

Hajl. Geog.

Act 13. 48

Euseb.

Giesler

Pictum sole
basare regum.
Martial.

Joseph.

Puritas.

trampled on with the feet of pride, and conceit, by the great Bulls of *Babylon*, as the necessitous and afflicted. Hence poor and afflicted are set together, *Zepph.* 3. 12. so are to want, and to be abaled, *Phil.* 4. 11. This is a great sin saith *Salomon*, it is to commit sin. and to bee convinced of the Law, as transgressors, saith *Saint James*, chap. 3. 9.

But he that hath mercy on the poor, happy is he] His sins shall be remitted, his necessities relieved, and the blessings of God multiplied upon him, even a *μυρίαδικαίωντος*. See my Common-place of *Almes*.

Verf. 22. Doe they not erre that devise evil] Heb. That plow it and plot it, that dig it and delve it, that whet their wits and beat their brains about it; doe not these erre? are they not heavenly wide, utterly out? shall they not misse of their purpose, and meet with disappointment? witnesse those *Babel-builders*, *Gen.* 11. those *Kil-Christis*, *Psal.* 2. those State Traytors, *Sheba*, *Shebna*, &c. divers *English* Traytors who drew their last thread in the Triangle of *Tiburn*. *Knute* the first *Danike* King, caused the false *Edrics* head to bee set on the highest part of the Tower of *London*: therein performing his promise of advancing him above any Lord in the Land. Traytors always become edious, though the treason bee commodious. *Philip* Duke of *Austria*, paid the Ambassadours of *Charles* the fourth (who had betrayed their trust) in counterfeit coyn: whereof when they complained, he answered, that false coyn was good enough for false knaves: *James* the first King of *Scotts*, was murdered in *Perth*, by *Walter* Earl of *Atbol*, in hope to attain the Crown: but his hopes failed him. Crowned indeed he was, but with a Crown of red hot *Iron* clapt upon his head, being one of the tortures wherewith hee ended at once his wicked dayes and devises.

But mercy and truth shall be to them that devise good] Mercy and truth were the best that *David* could wish to his fast friend *Itai*, *2 Sam.* 15. 20. These two Attributes of God shall cause that good devises shall not miscarry. His mercy moves him to promise, his truth binds him to perform, *2 Sam.* 7. 18, 21. For thy words sake, and according to thine own heart hast thou done all these things. According to thine own heart, that is, of mee, mercy, out of pure and unexcited love, thou didst give thy Word and Promise, and for thy words sake thou hast performed it.

Verf. 23. In all labour there is profit.] In all honest labour: for there are that doe wickedly with both hands earnestly; and what profit have such of all their labour, &c. *Eccles.* 1. 3. doe they not take pains to goe to Hell? There are also that labour about *ματαιστηνμυατα*, *segluma toys*, that pay not for the pains, that doe *magna conatu magnas nugas agere*. Such a one was *Palaeus* Arch-bishop of *Bonony*, who made a great booke of the shadow of Christs Body in a sindon; and it was commented upon by the Professour there. This *Aristotle* calls laborious losse of time. The Apottle calls upon men to labour, working with their hands the thing that is good: so shall they have, not for their own uses only, but also to give to him that needeth, *Eph.* 4. 28.

But the talk of the lips tendeth only to penury] Great talkers are doe-littles, for most part, *Cornelius* citius in *Africa*, quam res rationesque solidas in *Turriani* scriptis invenies, saith one, *Turrian*, was a very wordy man, yee cannot finde matter for words in him. *λογος μὲν ἐκπύρεται*. The *Athenians* fought against *Philip* with words and messages: saith one: but *Rabshakeb* could tell *Hezekiah*, that warre was to be made (so is work to be done) not with words, and the talk of the lips, but with counsel and strength, *Isa.* 36. 5. And why stand you looking upon one another? get you down to *Egypt*, said *Jacob* to his sons, *Gen.* 42. 1.

Verf. 24. The crown of the wise is their riches] An ornament, an encouragement in well-doing, and an instrument of doing much good, if God give an heart thereto: for quid cervo ingentia cornu ducit? animus? To what end is a treasure, if a man have lost the Key that leads to it?

Vel mihi da clavem, vel mihi tolle saxum.

But the foolishness of fools is folly] That is, of rich fools: such as was *Pope Clement*

Toto opere calat

Daniels Hist.

Parsi Hist.

Prof. madul.

769.

Hist. Boob.

το το χρονη

περιουσια

Clement: the fifth, of whom the Hieronian saith, *Papa hic dicitur quam sapientior*, that hee was more wealthy than wife. The Crown of the wife is their riches, but yet give them a fool, you put a sword into a mad mans hand; the folly of such fools will soon bee foolishness. Why? was it not foolishness before they were rich? yes, but now it is become egregious foolishness. *Απορίας ἐστὶ μαστιγὴς οὐτως*, the earth cannot bear the infolencies of such. Set a beggar on horse-back, &c.

Verf. 25. *A true witnes delivereth souls*] Or *lives* that lye at stake. Hee that helps the truth in such a necessity, doth a worthy work. To walk about with flanders, is to *feed* blood, *Ezek. 22. 9.* Way was made to that bloody *French* massacre, by false reports cast abroad by the Fryar-lyars, that the Protestants under pretence of Religion, met by night that they might feed daintily, and then lye together promiscuously. He that hath a mind to hang his Dog, (saith the *French* Proverb) will first give out that hee is run mad. The Devil was first a lyar, and then a murderer from the beginning.

was first a ioy, and then a multitudine of ourne beguiling
Verf. 16. In the fear of the Lord is strong confidence. The reverential fear
of God, is *monimentum, munimentum, ornamentum.* The wife man had said,
verf. 24. The Crown of the wise are their riches, and chap. 18. 11. hee will tell
us, that the rich mans wealth is his strong City. Now, lest any should here-
by bee brought to think of riches more highly than is meet, hee gives us to
know, that wealth fevered from the fear of God, can neither adorn us, nor se-
cure us. Great is the confidence of a good confidence. Our God whom we
serve is able to deliver us, and hee will deliver us out of thine hand, *Dan. 3.*
17. Hezekiah pulled down the brazen Serpent, for hee trusted in God. At ego
tem divinam facio, But I am sacrificing, said Numa, when they told him the
enemy was at hand. Non sic Deos colimus, aut se vivimus ut illos vincant,
said the Emperour Antoninus. Wee are bold to belevee that God will deal
better with us than so.

And his children have a place of Refuge] i.e. Gods children run to his name and are safe. 'O, the children of him that fears God. For God will bless [those that fear him: both small and great, Plal. 115. If I can but once find the fear of God in those about mee, said Reverend Claviger, *saix babes, saixque mihi, mee avari, filii, & filiarum prosperi, I shall have enough for my self, wife and children; they will bee all cared for.*

Verf. 27. *The Fear of the Lord is a fountain of life* So said to bee, both for the confident faithfullnes; as never failing, and for the gracious effects; viz. Blessings of all sorts; 1 Temporal *Prov. 22. 4.* Riches, Honour, Life. 2 Spiritual; *Mal. 4. 2.* Such shall grow up as the Calves of the stall, fat and fair-liking. 3 Eternal, *Psal. 31.* O how great things, &c. eye hath not seen, &c. It shall bee alwaies well with them, *Eccles. 8. 12.* And though many afflictions, &c. yet hee that feareth God, shall come out of them all, *Eccles. 7. 18.*

7. 18. *To depart from the snares of death* Saran that mighty hunter, hath laid snares for us in all places: And the way of this world is like the vale of *Siddim*, slimy and slippery, full of lime-pits and pitfalls, snares and stumbling-blocks, laid on purpose to maim us or mischief us. Hee that fears God, comes off without hurt, by remembering that (which as thour as it is, yet our memories are shorter) *Cave, Domo videt*. Take heed, God feeth thee. A godly man had these verses written before him on a Table, in his study;

*Ne pecces, Deus ipse videt, immo Angelus astat:
Accusat Satanas & lex, mens conscia culpa:
Mors incerta furit: cruciat te lividus Orkus:
Et manet æternum tristi damnatio pend.*

Verf. 28. In the multitude of people is the King's honour.] For that a sign of peace, plenty, prosperity, and just government, as in *Salomons* daies, when *Israel* and *Judah* were many, as the land which is by the Sea in multitude; eating,

ings, and drinking, and making merry, 1 *King. 4. 20.* and as in *Augustus* his daies, when *Christ* (the *P. ince* of *Peace*) was born into the world, *cantata atque continuata totius generis humani aut pax fuit, aut paxio.* *Ferdinand* the third, King of *Spain*, reigned full 35 years: In all which time, *nec fames nec pestis fuit in regno suo*, saith *Lopez*, there was neither famine nor pestilence throughout that Kingdom. What incredible waste of men hath war lately made in *Germany* (that stage of war) in *Ireland*, and here in this Kingdom, besides what formerly? In the Civil dissensions between the houses of *Tork* and *Lancaster*, were slain eighty Princes of the blood royal, and twice as many Natives of *England*, as were lost in the two Conquests of *France*. The dissensions between *England* and *Scotland*, consumed more Christian blood, wrought more spoil and destruction to both Kingdoms, and continued longer, than ever quarrel wee read of did between any two people of the world. *Bee wise now therefore, O yee Kings, &c. Tu vero Herodes sanguinolentissime*, as *Beza* covertly warned *Charles* the ninth, author of the *French* Massacre. Many parts of *Turkie* lie unpeopled: most of the poor being enforced with Victuals and other necessities, to follow their great armies in their long expeditions; of whom, scarce one of ten ever return home again, there by the way perishing, if not by the enemies sword, yet by want of victuals, intemperateness of the air, or immoderate pains-taking, Hence the Proverb, where-ever the Great Turk sets his foot, there grails grows not any more.

Verf. 29. *Hec* that is *flow* to *anger*, is of great *understanding*] The widfome from above is *fi-ft pure*, then *peaceable*, *traffable*, &c. Thunder, Hail, Tempest, neither trouble nor hurt celestial bodies. Anger may rush into a wife mans bofome, not rest there, *Eccles*. 7. 9. it dwells only wher it dominicers, and that is only wher a fool is Master of the family. A wife man either receives it not, or foons rids it. *Bee flow* to *wrath*, is a lesson that God hath engraven (as one wittily obferveth) in our very nature. For the lafter letter for all childe ordinarily fpeaketh is R. and that's the radical letter of all words of strife and wrath, almost in all languages.

But hee that is haſty of ſpirit, exalteth folly.] Hee ſets it up upon a pole, as it were; hee makes an Oye, and proclaimſ his own folly, by his irefull looks, words, geſtures, aſtions, as that furious Fryar *Fenardenus* doth in his book called *Theomachia Calvinifica*; where hee took up his Pen with as much paſſion and wrath, as any ſouldier takes up his ſword. Such another haſty fool was Fryar *Alphonſus* the Spaniard, who reaſoning with Mr. *Bradford* Martyr, was in a wonderful rage chafing with *Om*, and *Chz*; ſo that if *Bradford* had been any thing hot, one houſe could not have held them.

any thing not, the notice could not have 'reached' them.

Ver. 30. *A fenned heart is the life of the flesh* | A heart well freed from passions and perturbations holds our long, and enjoys good health : Neither causeth it molestation of mind, or want of welfare to others. It is the life of *fleshes* (in the plural) not only its own, but other mens bodies are the better (at least not the worse) for it; whereas the envious and angry man ranceth and rageth ; and like a mad Dog biting all hee meets, sets them (as much as in him lies) all a madding, and undoes them.

℞. Levi.

But envy is the rottenness of the bones! A corroding and corrupting disease it is, like that which the Physicians call *Corruptio totius substantiæ*, it dries up the marrow; and because it cannot come at another mans heart, this hell-hag feeds upon its own, tormenting the poor carcass without and within. It is the moth of the soul, and the worm (as the Hebrew word signifies) of the bones, those stronger parts of the body; it is the same to the whole man, that rust is to Iron (as *Antifœnes* affirmeth) it devoureth it self first, as the worm doth the Nut it grows in, *Socrates* called it *feram animæ*, the souls saw; and wished that envious men had more ears and eyes than others, that they might have the more torment by beholding and hearing of other mens happinesses, For *invidia fœmul peccat & pleitur, expedit iustitia*. Like the Viper, it is born by eating through the damps belly: Like the Bee, it loseth its sting and life together: like the little Fly, to put out the Candle, it burns it self: like the Serpent *Porphyr-*

rius, it drinks most part of its own venom; like the Viper that leapt upon Saint Pauls hand to hurt him, but perished in the fire; or as the Snake in the Fable, that licked off her own tongue, as envying teeth to the file in the forge. In fine, Envy slayeth the silly soul, *Job 5.2.* as it did that fellow in *Pausania*, who envying the glory of *Theagenes* a famous wrestler, whipt his Statue (set up in honour of him after his death) every night so long, till at length it fell upon him, and killed him.

Pausan. Eliac.
p. 188.

1 Sam. 2.5.6.

Psal. 88.5.

Verf. 31. Hee that oppresseth the poor, reproacheth his Maker]. Sith it is hee that maketh poor, and that maketh rich, and (thereby) killeth and maketh alive, *1 Sam. 2.6.7.* Rich men onely seem to bee alive. Hence *David* sending his servants to that *Pamphagus*, that rich cormudgin *Nabal*, speaketh on this sort, *Thus shall ye say to him that liveth* (there is no more in the Original) as if rich men onely were alive; poor people are free among the dead (free of that company, as *David* was) when they are crushed and oppressed, especially by rich Cormorants and Cannibals, *Psal. 14.4.* A poor mans livelihood is his life, *Luke 8.43.* for a poor man in his house is like a snail in his shell, crush that, and you kill him. This reflects very much upon God, the poor mans King (as *James* the fourth of *Scotland* was called) who will not suffer it to pass unpunished; for hee is gracious. As unskilful Hunters may shoot at a beast, but kill a man: So do these oppressours; hit God the poor mans maker.

But hee honoureth him that hath mercy on the poor]. *Quibus verbis nihil gravius, nihil efficacius dici potuit*: God takes it for an honour; how should this prevail with us? Honour the Lord with thy substance, *Prov. 3. 8.* and take it for a singular honour, that hee will vouchsafe to bee thus honoured by thee, as *David* did, *2 Sam. 29.* How exceedingly shall such bee honoured in that great *Panegyris* at the last day, when the Judge shall say, *Come ye blessed, &c. I was hungry, and ye fed mee, &c. Mat. 25.*

πανάγυρις
Heb. 12.23.

Verf. 32. The wicked is driven away in his wickedness]. Being arrested by death (as a cruel Serjeant) in the Devils name, hee is hurried away, and hurled into hell, as dying in his sins, and killed by death, *Rev. 2.23.* And oh what a dreadful skreek gives the guilty soul then to see it self launching into an infinite Ocean of scalding lead, and must swim naked in it for ever!

But the righteous hath hope in his death]. Death to the righteous, as the valley of *Achor*, is a door of hope to give entrance into Paradise; to the wicked it is a trap-door to Hell. *Improbi dum spirant, sperant: justus etiam cum expirat, sperat.* *Ælian* tells how hee once heard a dying Swan sing most sweetly and melodiously, which in her life time hath no such pleasant note. As on the other side *Sirens* are said to sing curiously while they live, but to roar horribly when they dye. Such is the case of the godly and the wicked when they come to dye.

ὑποφωτιστὸν
ἡ δὲ ὠδὸς κῶστα-
τον.

Verf. 33. Wisdom dwelleth in the heart of him, &c.]. Hee sets not his good parts and practices a sunning, as vain-glorious fools use to do, that they may bee cried up and applauded. As *Hierome* calls *Crates* the Philosopher (wee may call the whole Nation of them so) *Glorie animal, popularis ante vile mancipium*, a base hunter after praise of men. The truly wise concealeth himself till hee seeth a fit time, and may bee compared to the red Rose, which though outwardly not so fragrant, is inwardly far more cordial than the Damask, being more thrifty of its sweetness, and reserving it in it self; Or, to the Violet which grows low, hangs the head downward, and hides it self with its own leaves: Whereas the *Marrigold* (of nothing so good a smell) opens and flouts with the Sun; which when it is set, it hangs down the head, as forlorn and desperate. So, that which is in the midst of fools is made known. *Jehonadab* must needs see what zeal *Jehu* hath for the Lord of Hosts; His piety is shored up by popularity, &c.

Epiñ, ad ἡ-
λιαν, consolator.

Verf. 34. Righteousness exalteth a Nation]. True Religion and the power of godliness is the beauty and bulwark of a State: So are good Laws enacted and executed. This made the faithful City (*Isa. 1.21.*) to bee the Princess of Pro-

Deut. 19.13.

vinces,

vinces, Lam. 1.1. that land, a land of desire, an heritage of glory, *Jer. 3.19.* even the glory of all Nations, *Ezek. 20.6.* *Josephus* calls that Commonwealth, *εὐλογημένη*, and *Proffers* conceit is, that *Judea* were so called, because they received *jus Dei*. It was said of old, *Angli quasi Angeli, and Anglia regnum Dei.* England was called the Kingdome of God; and *Albion quasi Olbion*, a happy Country, the Paradise of pleasure, and Garden of God: Now the Lord is with us, while wee are with him, &c. But if wee cast off the yoke of his obedience, as *Capernaum*, though lifted up to heaven, wee shall bee brought down to hell. Sins are the Snuffes that dim our Candlestick, and threaten the removal of it: The leaven that defiles our Pascheovers, and urges God to pass away and depart from us; The reproach that will render us a Proverb and a by-word, *Deut. 28.* an astonishment and an hissing, *Jer. 25.9.* like *Sodome* and her sisters, a reproach and a taunt, *Ezek. 5.15.* which to prevent, *Curat penitentia, ne precurret sententia.* *Mittamus preces & lachrymas cordis legatos.* Let us break off our sins, and cry mightily to God; For otherwise a dismal change, a sad removal of our Candlestick may bee as certainly foreseen, and foretold, as if visions and letters were sent us from heaven, as once to those seven Churches of *Asia*, *Rev. 2. & 3.*

Verf. 35. The Kings favour is toward a wise servant]. As was *Pharaohs* toward *Joseph*, *Solomons* toward *Jeroboam*, *Darius* toward *Daniel*, *Henry* the eighth toward *Cromwell*, whom for his wisdom and faithfulness, hee raised from a mean man (son to a Blacksmith) to bee first Master of his Jewel-houise, then Baron of *Okeham* in *Rutlandshire*, then Knight of the Garter, Earl of *Essex*, Lord great Chamberlain, and lastly, ordained him his Vicar general. And if Kings do thus, what will not the King of Kings do for every faithful and wife servant of his, whom he hath made Ruler over his household, *Mat. 24.45.* *Verily, I say unto you, that hee shall make him Ruler over all his goods, verf. 47. yea, partaker of his Masters joy, Mat. 25.*

But his wrath is against him that causeth shame]. Such as was *Jeroboam* at length, *Haman*, *Shebna*, *Ziba*, *Gebezi*, *Abiathel*, *Judas*, &c. It fares with many Princes, as it doth with the creature called *Milipeda*, which the more feet it hath, the slower it goeth. Corrupt servants hinder the course of Justice, that it cannot run down as a torrent. This reflects upon their Lords, and at length falls heavily upon themselves.

CHAP. XV.

Verf. 1. A soft answer turneth away wrath]

It is easier to stir strife than to stint it. Hard to hard will never do: But lay a flint upon a pillow, and you may break it with ease.

Frangitur ira gravis quando est responsio suavis.

What more boisterous than the winds? *tamen eadem imbris sopiuntur*, saith *Pliny*, yet are they laid with soft showers. How soon was *David* disarmed by *Abigail* gentle Apology, and made as meek as a Lamb? So were the hot and hasty *Ephraimites* by *Gideons* milde and modest answer, *Judg. 8.* By long forbearing is a Prince perswaded, and a soft tongue breaketh the bones, *Prov. 25.15.* Howbeit some persons must bee more roughly dealt with (or they will never have done: Nettles hardly handled sting not as they will if gently touched) in some cases especially, as when Gods glory is engaged. When *Servatus* condemned *Zinglius* for his harshness, hee answers, *In aliis mansuetus ero, in blasphemis in Christum non ita.* In other cases I will bee milde; but in case of blasphemies against Christ, I have no patience. So *Luther* in a Letter to *Scapicius*, *Luceniar sane superbus, &c. modo impii silentii non arguar dum Dominus paritur.* Let mee bee counted proud or passionate, so I bee not found guilty of sinful silence

Ep. ad Servat.

Ungrateful words [for up anger] Heb. *make it to ascend*, viz. into the nostrils, as fire in a chimney, when blown up with bellows. Some men have quick and hot spirits : yea, some good men, as those two brethren, *sons of thunder*, how soon was their choler up : *Luk. 9. 55*. Now, hard and harsh words do cast Oyl upon the flame, and set their passions afloat ; and then there is no bode with them. *Ferit equis ariga, nec audit curru habenas*. How was *Saul* enkindled by *Doug*, and *David* by *Nabals* curtnessness ? *Rehoboam* with one churlish breath, lost ten Tribes ; And *Adrian* the Emperour gave the Cryer great thanks, who when hee was bidden to quiet the tumultuous people with an imperious *Σιωπήσατε*, *Hold your tongues*, hee held out his hand onely ; and when the people listened with great silence (as the manner was) to hear the Cry, *Hoc vero, inquit, Principis vult*. This is that, said hee, that the Emperour requires of you, viz., to be silent. The best answer to words of scorn and peevishness (saith One) is *Isaacs* Apology to his brother *Esau*, patience and silence, *ἡ σπουδή ἡ κατὰ σπουδὴν λέγειν* : *ἡ ἡσυχία ἡ ἡσυχία*. Either reply not at all, or else for all that may be well betwixt you.

But the mouth of fools poureth out foolishness [Heb. *Bubbleth it out, blaweth it out*, as a fountain casteth out its waters, with a great force and swiftness: *non quid, sed quantum*, is all their care, being talkative above measure, and forward to utter whatsoever comes into their chaps.

Verf. 3. *The eyes of the Lord are in every place*]. Hec est πανόφθαλμος, *All-eye*: and his providence like a well-drawn picture, that vieweth all that come into the room, *Rev. 2. I know thy works, and thy labour, not thy works only, but thy labour in doing them.* And as for the Offender, though hee think to hide himself from God, by hiding God from himself, yet God is nearer to him than the bark is to the tree; *for in him all things swift*, Col. I. 17. *and move*, AG. 17. 28. understand it of the minds motions also. And this the very Heathen saw by natures rush-candle. *For Thales Milesius* being asked, whether the gods knew not when a man doth ought amiss? yea, said hee, if hee do but think amiss. *Deus intimor nobis intimo nostro*, fairly another, God is nearer to us, than we are to our selves. Repeatedly hee is every where, though *inclusively* no where. *Nusquam est, & ubique est*. As for the world, it is to him as a Sea of glass, *Rev. 4. 6. corpus diaphanum*, a clear transparent body, hee sees thorow it.

Beholding the evil and the good] The evil are first mentioned, because they make question of this truth. But what faith a worthy Divine yet alive; Think not that hee who is invissible, cannot see; Gods like the Optick virtue in the eye, (see all, and is seen of none. No man needs a window in his breast (as the Heathen *Momus* wif'd) for God to look in at; every man before God is all window, *Job 34. 22*). The eyes of Christ are as a flaming fire, *Rev. 1. 14*. And the schooll of nature teacheth, that the fiery eye needs no outward light, that sees *extra mittendo*, by sending out a ray, &c.

Verf. 4. *A whole [some tongue is a tree of life]* As uttering words that have a healing property in them, pure, precious and profitable; not unlike that tree of life in the midst of Gods Garden, that would have given immortality to the eaters. See *August. de Civit. dei lib. 15. cap. 20.*

But perverseness therein is a breach of the spirit] That is, in the conscience
which

which it goreth and galeth; and in the heart, which it defileth and disposeth to further evil: it leaveth both a sting and a thain in a mans own soule; besides the much mischief that it doth to the spirits and manners of other men that are corrupted by it. Gods Spirit also is not a little grieved and vexed, when the godly man suddenly falls (as sometimes hee doth) into bitter words, clamours, and evil-speakinges: these are as smoke to the eyes, and make the Spirit of God ready to loathe and leave his lodging, as the Apostle intimates, *Ephes. 4. 30. 31.* There are that thus translate the Text, *But the mischief of hisse is as a breach made by the wind;* and set this (ense) upon it, as a blustering wind, which throws down trees and houses, doth much harm; so a violent and venomous tongue causing troubles and calamities, is very pernicious and hurtful, *Job 8. 2.* Pray we therefore with *David, Psal. 120. Deliver me Lord from a lying lip, and a deceitful tongue, &c.*

Vtr. 5. *A fool despiseth his Fathers instruction*] Heb. *Entertains it with con-*
sumelious and opprobrious language, as a mad man doth a potion offered him for
his health. *Jerome* offends the word, to *blaspheme*; and indeed to reject
good counsel, of a Father especially, with scorn and reproach, is *blasphemy in*
the second Table.

thee beeha 1 advice.
But hee that regardeth reproof, is prudent.] Wife hee is, and wifer hee will bee. This made *David* prize and pray for a reproof, *Psal.* 141. 5. And 'tis said of *Gerfon* [that great and wifer Chancellor of *Paris*] that hee took pleasure in nothing more, *quam si ab aliquo fraternè & charitative redargueretur* than in a friendly reproof. The like is reported of *Sir Anthony Cope*, by *Dr. Harris*, who preached his Funeral; and of that famous man of *God* Mr. *William Whately*, by *Mr. Scudder*; who writes his life. Hee was glad, faith hee, when any of the righteous smote him, and would take it well, not from his superiours onely, but from his equals, and far inferiours.

Verf. 6. *In the bosse of the righteous, is much treasure* Every righteous man is a rich man, whether hee hath more or lesse of the things of this life. For firstly, hee hath *plenty* of that which is precious. Secondly, *Propriety*; what hee hath is his own; hee holds all in *Capite-tenure* in Christ, hee shall not bee called to account as an usurper. *All is yours*, 1 Cor. 3. 21. *because you are Christs, and Christ is Gods*. And although he hath little (many times) in present possession, yet hee is rich in reversion; rich in bills and bonds, rich in an apparent pledge, that is worth all the world beffides; that is, in Christ; for having given us his son, how shall hee not with him give us all things also? Rom. 8.

lois now inuaine not wharrits giue him
But in the reuenges of the wicked are treable For besides the curſe of unfai-
 ſhableſſen, in the very purſuite of them, hee meets with many grieuances, feares,
 jealousies, diſgraces, interruptions, diſcontentments, and then after the un-
 ſanctified enjoyment of them, follows the ſting of conſcience that diſturbes
 all, and that will unexpreſſibly vex and torment him through all eternitie.
 Hee hath ſwallowed down riches, and hee ſhall vomit them up againe; God
 ſhall caſt them out of his belly, &c. *Job 20. 15.* Diſgorge hee ſhall ſurely
 thoſe murdering morſels, either by remorse, and reſtitution in the mean time,
 or with deſpair and impenitent hortout, hereafter.

Verf. 7. *The lips of the wise dispense knowledge.* They are the *lights of the world*, and they diffuse light where-ever they come, shining as *Lamps of Lumina-ries*, and seeking to save themselves, and those that hear them. How did those learned Scribes (our famous Reformers) bring forth their rich treasure, and liberally dispense it; by preaching, writings, and every way trading their Talents for the Churches good? *Farelus* with his Talent, gained to the Faith five Cities of the *Cantons*, with their territories, *Wickliff*, *Hau*, *Luther*, *Calvin*, &c. how active and fruitful were they in their Generations to disperse and scatter light over the Christian world, to win and win souls to Christ? *Prov.* 11. 30. These surely shine as stars in Heaven, *Mat.* 13. 3; that like stars by their light and influence, made such a scatter of riches upon earth. Every Star (saith one) is like a purse of Gold, out of which God throws down riches and plenty upon the sons of men: And as it is the nature of gold to be drawn forth

In vita Gerl.
Samuele fun.

Samuels fun.
Epist.

Ерш:

Mr. Wheeler:

Archetyp. Pref.

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Φωτισμός

Phil. 2

Table 2

832-343-6666

Hic est ille Fa-
rellus. Amen.

nevenses, No.

vogelmenfchen.

Monipeltar-
denica &c.

Christo lucrife

cit. Melch. A.

dam. : in vñ.

1

Zunich. de oper. forth marvellously, so that, as the learned affirm, an ounce of gold will go as far as eight pound of silver: so it is the nature of found knowledge to be spreading and diffusive.

But the heart of the foolish doth not so Or, is not right. 'Tis little worth, Prov. 10. 20. as having no true treasure in them, but froth and filth, vanity and villany: hence they do not only not disperse knowledge (which they have not, *Psal.* 14. 4.) but patronize and promote ignorance and error, sow Cockle, as fall, as wiser men do Corn; and are as busie in digging descents to Hell, as others are in building stair-cases for Heaven.

Verf. 8. The sacrifice of the wicked is an abomination Their very incense stinks of the hand that offers it, *Isa.* 1. 13. Good words may be uttered, but we cannot hear them, because uttered with a stinking breath: and good meat may be presented, but we cannot eat of it, because cook'd or brought to Table by a nasty slobber. Works materially good, may never prove to formally and eventually, viz. when they are not right *quoad sententiam, & quoad finem.* 1 When they proceed not from a right principle, a pure heart, a good conscience, and Faith unfeigned, 1 *Tim.* 1. 5. 2 When they tend not to a right end, the glory of God in our own or other mens salvation. *Christus opera nostra non tam altibus quam finibus persequatur.* The glory of God must consume all other ends, as the Sun puts out the light of the fire.

But the prayer of the righteous is his delight His musick, his honey-drops, his sweetest perfume, his Calves of the lips, with which, when we cover his Altar, hee is abundantly well-pleased. For as all Gods senses, nay his very soul is offended with the bad mans sacrifice, *Isa.* 1. 13, 14, 15. (his sharp nose easily discerneth, and disgusteth the stinking breath of his rotten lungs, though his words be never so sented and perfumed with shews of holiness.) So the prayer that proceeds from an upright heart, though but faint and feeble, doth come before God, *even into his ears*; *Psal.* 18. 6. and so strangely charms him, *Isa.* 26. 16. (see the Margin) that hee breaks forth into these words. *Ait mox of things concerning my sons, and concerning the works of my hands: command ye me, Isa.* 45. 11. O that wee understood the latitude of this Royal Charter: then would wee pray alwaies with all prayers and supplications in the Spirit; then would wee watch thereunto with all perseverance, and *not faint, or shrink back*, *Ephes.* 6. 18. *Luk.* 18. 1.

Verf. 9. The way of the wicked is abomination Not his sacrifices onely, but his civilities; all his actions natural, moral, recreative, religious, are offensive to all Gods senses (as the word signifies.) The very plowing of the wicked is sin, *Prov.* 21. 4. all they do is defiled, yea their very consciences. Their hearts, like some filthy bog or fenn, or like the lake of *Sodom*, send up continual poisonous vapours unto God: And hee not able to abide them, sends down else soons a counterpoison of plagues and punishments, *Psalms* 11. 6. *Rom.* 1. 18.

But hee loveth him that followeth after righteousness Although hee fulfil not all righteousness, yet if hee make after it with might and main (as the word signifies) if hee pursue it and have it in chase (as ravenous creatures have their prey) if by any means hee may attain to the resurrection of the dead, *Phil.* 3. 11. That is, that height of holiness that accompanieth the resurrection: This is the man whom God loves. Now Gods love is not an empty love: It is not like the Winter Sun, that casts a goodly countenance when it shines, but gives little warmth and comfort. *Thou mustest him that rejecteth, and worketh righteousness, those that remember thee in thy waies, Ila.* 64. 5. *that think upon thy commandments to do them, Psal.* 103. *qui faciunt precepta, est non perficiunt, that are weak, but willing, Heb.* 13. 18. that are lifting at the latch, though they cannot do up the door: Surely (shall every such one say) In the Lord have I righteousness and strength, *Ila.* 45. 24. *Righteousness*, that is, mercy to those that come over to him, and *Strength* to enable them to come, as the Sea sends out waters to fetch us to it.

Verf. 10. Correction is grievous unto him that forsaketh the way Hee pleateth

Zanchius.

Cant. 4. 11
Psal. 141. 2
Hof. 14. 2

שם
Incoramensum.

שם
Incoramensum.

Aug.

Idiot.

eth himself in his out-straies, and would not be reduced; hee is in love with his own ruine, and takes long strides towards Hell, which is now but a little afore him. And if any man seek to save him, with fear pulling him out of the Jude 13. fire, hee flies in his face. This is as great madness, as if they whom our Saviour had healed or raised, should have raged and railed at him for so doing.

And hee that hateth reproof shall die Hee that is imbibtered by rebukes, and not bettered by chastisements, shall die, *τελευτωσιν αμαρτιας* say the Septuagint; shall die shamefully, yea, shall die eternally, as the next verse shews, shall be swallowed up of Hell and destruction, which even now gapes for him. They that will not obey that sweet command, *Come unto mee all ye, &c.* shall one day have no other voice to obey, but that terrible *Discedite*, Go ye cursed into everlasting flames.

Verf. 11. Hell and destruction are before the Lord Tophet is prepared of old; and where ever it is, as it skills not curiously to enquire (below us it seems to bee, *Rev.* 14. 11. *& ubi sit sentent qui crucifus fuerunt*) to it is most certain, that Hell is naked before God and destruction uncovered in his sight, *Job* 26. 6. Wee silly fishes, see one another jerked out of the pond of life, by the hand of death; but wee see not the frying-pan and the fire that they are cast into, that die in their sins, and refuse to be reformed. Cast they are into utter darkness *Math.* 8. 12. *In tenebras ex tenebris infeliciter exclusi, infelicitus excludendi.* Howbeit this thickest darkness hideth not from God, but the light shineth as the day, *Psal.* 139. 12. hee perfectly knows the state of the dead and the damned. Oh that men knew more of it! and did beleeve in any measure that eternity of extremity that is there to be endured! Oh that they would be forewarned to flee from this wrath to come! Oh that they were wise, that they understood this, that they would consider their latter end, those *quatuor novissima*! *Deut.* 32. 29. *Utinam ubique de Gehenna discederent*, saith *Chrysostome*. Hee that doth but hear of Hell, is without any further labour or study taken off from sinful pleasures, saith *Nyssen*. But if a man had but one glimpse of it, it were enough (saith *Beilarmine*) to make him not onely turn Christian and Sober, but Anchorite and Monk; to live after the strictest rule that can bee. But alas wee cannot get men to think of it, till they be plunged headlong into it.

Esse aliquos manes, &c. ---
Velpneri credunt nisi qui nondum are levantur.

Jucialis.

No, though one should come from the dead to testify unto them, they would not be perswaded, *Luke* 16. 31.

How much more then the hearts of the children of men Though deep and deceitful, full of turnings and windings, *Multa sunt in animo lacuna, multi recessus*, saith *Tully*; yet God can fathom and finde them out, *Jer.* 17. 9, 10. Hee searcheth the hearts and reins, which yet are the most remote and abstruse of all the entrails, covered from the eye of the Anatomist with fat and flesh, &c. By hearts and reins understand thoughts and affections; the reins being the seat of the strongest affection, that which is for Generation. Lo these are pervious and patent to the eyes of God, yea dissected, quartered, cleft in the back bone (as the Apostles word, *Heb.* 4. 13. signifies) how much more then their evil actions? these cannot possibly bee hid from Gods all-seeing eye, though they dig deep to secure themselves, as those Gun-powder-traitors; though they throw thereupon wood, stones, and rubbish; all these to God would bee but as spectacles to make their sins appear the greater, or as perspectives to multiply them.

Verf. 12. A scorner loveth not one that reproveth him Nay hee hateth those that reprove him in the gate, *Amos* 5. 10. as *Abas* did *Micajah*, *Herodias* *John Baptist*, the Pharisees our Saviour, &c. *Bishop Ridley* lamenting a little before his death, the state of England, even of the greatest Magistrates, some (the Kings highness excepted) evermore unkindly and urgently against those that

τετραρχουλις
μύνα.
--- Lux altissi-
mi celi Ocul-
um nihil esse
scire, latet; et
per omnes
tetras, Clau-
dan.

that went about most busily and wholesomely to cure their sore backs, spurned privily, and would not spare to speak evil of them, even to the Prince himself; and yet would they toward the same Preachers outwardly bear a jolly countenance, and fair face. As for *Lasimer*, *Laver*, *Bradford* and *Knox*, their tongues were so sharp, they ripped so deep in their galled backs, to have purged them, no doubt, of their filthy matter that was festered in their hearts, of unsatiable covetousness, of filthy carnality, and voluptuousness, of intollerable ambition and pride, of ungodly loathsomeness to hear poor mens causes, and to hear Gods word. And these men of all others, these Magistrates then could never abide, &c. Thus that godly Martyr, and much more to the same purpose.

A. & Mon.
1616.

2 King. 4. 23.

Neither will hee go unto the wife Men should run to and fro to encrease knowledge, *Das.* 12. 4. The *Shunamite* rode ordinarily to the Prophet on the Sabbaths, and other holy daies. Those good souls, *Psal.* 84. 7. passed on from strength to strength, setting the best foot forwards for like purpose; yea those that were weak and unfit for travel, would be brought to the ordinances upon horses, in chariots, and in litters, *Isa.* 66. 20. But now the Scorners holds it not worth while to put himself to this pains; and is ready to say with *Jeroboam*, It is too much for men to go up to *Jerusalem*, to go up to the mountain of the Lord to learn his wayes, *Isa.* 2. 3. Yea, hee set watchers to observe who would go from him to *Judah* to worship, that hee might shame them at least, if not slay them, *Hos.* 5. 1. Hee would never have gone to the Prophet to be reprov'd, and when the Prophet came to him, hee stretcht forth his hand to apprehend him. So *Herod* had a desire to see Christ, but could never finde a heart to go to hear him: And yet our Saviour looked, that men should have come as far to him, as the Queen of *Sheba* came to *Solomon*.

Mat. 12. 42.

Verf. 13. A merry heart makes a cheerful countenance It sits smiling in the face, and looks merrily out of the windows of the eyes. This is not, till faith have healed the conscience, and till grace have hushed the affections, and composed all within. Saint *Stephen* looked like an Angel, when hee stood before the Council, *Act.* 6. and the Apostles went away rejoicing, *Act.* 5. There are that joyce in the face onely, and not in the heart, *2 Cor.* 5. 12. this is but the hypocritical mirth, and wee may be sure that many a mans heart bleeds within him when his face counterfeits a smile. It is for an *Abraham* onely to laugh for joy of the promise, and for a *David* to joyce at the word as one that findeth great spoyl; wherein the pleasure is usually as much as the profit. Christs Chariot wherein hee carries his people up and down in the world, and brings them at length to himself, is paved with love, *Cant.* 3. 9, 10. hee brings them also into his *Wine-cellar*, where hee cheers up their hearts, and clears up their countenances; and this is *premium ante premium*. Heaven afore-hand: There are some few Clusters of the Grapes of the Celestial Canaan.

Psal. 119. 161.

Cant. 2. 4.

But by the sorrow of the heart the spirit is broken As the looks are marred to the spirits are dulled, and disabled, as a limb out of joynt can do nothing without deformity, or pain. Dejection takes off the wheels of the soul, hinders comfortable intercourse with God, and that spiritual composedness, that habitual cheerfulness, that Sabbath of spirit that every man should strive to enjoy. Afflictions (saith one) are the wind of the soul, passions the storm. The soul is well carried, when neither to be calmed, that it moves not when it should, nor yet tossed with tempests of wrath, grief, fear, care, &c. to move disorderly. Of these wee must be careful to crush the very first insurrections; storms rise out of little gusts, but the top of those mountains above the middle region are so quiet, that ashes (lightest things) are not moved out of place.

Verf. 14. The heart of him that hath understanding seeketh knowledge As an hungry man seeks meat, or a covetous man gold, the more he hath, the more hee desires. *Moses* was no fooler off the mount where hee had seen God face to

to

to face, but hee cries, *Lord shew mee thy glory*. *David* that knew more than his teachers, cries ever and anon, *Teach mee thy statutes*. *Job* prefers knowledge before his necessary food: *Christippus* was so studious, that hee would not take time to eat his meat, but had perished with hunger if his maid *Melissa* had not put meat into his mouth. *John* eat the book that the Angel gave him, *Rev.* 10. 9. *Jacobus de Voragine*, and *Petrus Comestor*, had their names from devouring the Bible. Let fools feed on foolishness, as swine do on swill, as flies do on botches, as carrion kites do on stinking carcases, as *Tartarians* do on dead Camels, Adles, Dogs, Cats, &c. The Wife-man findes no such sweetness in the most delicate and dainty dishes, as in the search after divine knowledge, *Psal.* 119. 103. Even *Aristotle* saith, that a little knowledge, though conjectural, about heavenly things, is to be preferred above knowledge, though certain, about earthly things. And *Agur* saith, it is to ascend into heaven, *Prov.* 30. 4.

Verf. 15. All the dayes of the afflicted are evil The guilt of sin puts a tinge into afflictions, and makes them very grievous. *Nihil est miserius quam animus hominis conscium*, said the Heathen. Such an affliction, may well be called as *Am.* 6. 6. *Shebharim*, a breaking to shivers, for then God is a terror to man, *Jer.* 17. 17. and runs upon the thick bosses of his bucklers, *Job* 15. 26. Himself is also a *Magor-missabib* to himself: so that hee is for the time, in the very suburbs of Hell, and ready to become his own deathman, as *Judas*. Hence *Anselm*, *Mallem prius a peccato, saith hee, Gehennam intrare, quam peccati sorde pollui, calorum regna tenere*.

Psal.

But hee that is of a merry heart, hath a continual feast The sincere heart, the quiet conscience, will not onely stand under greatest pressures, as *Paul*, *2 Cor.* 1. 9, 12. but goes as merrily to dye in a good cause, as ever hee did to dine, as divers Martyrs; hee the air clear or cloudy, hee enjoys a continual serenity, and sits continually at that blessed feast, whereat the blessed Angels are Cooks and Butlers (as *Luther* hath it) and the three Persons in Trinity glad some guests. Mr. *Lasimer* saith, that the assurance of heaven is the sweet-meats of this feast. There are other dainty dishes, but this is the Banquet. Another saith, *In minimo maximum est, bonum in corpore humano: quasi adit, deliciae sunt vivit etiam si qui terrenum non habet in orbe, quam si unum hominem sexcentos censes Sardanapalos*. All other feasts to this are stark hunger. It is a full feast, a lasting feast, not for a day, as that of *Nabal*, not for seven dayes, as that of *Samson*, no nor of nine score dayes, as that of *Abasuerus*, but a durable continual feast, without intermission of solace, or interruption of society. *Vix ergo o homo semper epulari? vix nunquam tristis esset* (saith *Bernard*) *bene vive*. Wilt thou therefore, O man, never be sad? wilt thou turn thy whole life into a merry festival? get and keep a good conscience. The Heathen Philosopher could say, οὐδ' ἀνθρώπος ἀνείκελος ἐστίν. A good man keeps holy-day all the year about.

Diogen.

Verf. 16. Better is a little with the fear of the Lord This is one special consideration that keeps up the good heart in continual comfort. Contented godliness is great riches -- *Miser est magni custodia census*. Great treasures, bring great troubles. It is not the great Cage that makes the bird sing. It is not the great estate that brings alway the inward joy, the cordial contentment. The little Lark with a wing sees further than the Oxe with a bigger eye, but without a wing. Birds use not to sing when they are on the ground; but when got into the air, or upon the top of trees: If Saints be sad, it is because they are too busie here below, and (*Martha*-like) troubled about many things, with neglect of that one thing necessary. They that will be rich, pierce themselves thorough with many sorrows. If the bramble bear rule, fire will rise out of it that will consume the Cedars; the lean Kine will soon eat up the fat, and it shall not be seen by them. It is hard to handle these thorns hard, and not to prick ones fingers. Riches (though well got) are but as Manna; those that gathered less, had no want, and those that gathered more, it was but a trouble and annoyance to them.

Juvenc.

Verf. 17. Better is a dinner of herbs where love is *Mensa consecrata est amicitia*

O 2

amicitia, faith one. The Table is dedicated to friendship, and an absurd thing it is there to raise quarrels, or to revenge wrongs, as *Abolom* did when hee killed his brother *Amnon*; as *Alexander* did when hee killed his friend *Philotas*; and as the Great Turk when hee intends the death of any of his great *Bashaws*, hee invites them to a feast, in the midst whereof hee commandeth the black gown to be cast upon their shoulders, and then they are presently taken from Table, and strangled. *Isaac* made a feast for *Abimelech* and *Phicol*, to shew that hee was heartily reconciled to them, *Gen. 26. 30.* The Greeks had their *xoxisugia*, or love-feasts for like purpose. Among the Latines (as *Varro* testifieth) it was held a compleat feast, *si belli conveniant homines, si temporis sit habitatio, si locus sit non ingratus, si non negligens apparatus*, if they were merry men that met, if they sate not over-long, nor over late; if the place were pleasant, and the cheer indifferent. Green Herbs (it seems) was a great dish with them, which therefore they called *Holus ab oliv*, as if they thought no dish were wanting, if that were set upon the Table. These Herbs they are called *ὄσπρια* *Acetaria*, because they used to dip them in vinegar; and thereunto if they had bread (which they called *Panis* of *πᾶν*) they held, they had all that heart could wish, or need require.

Verf. 18. *A wrathful man stirreth up strife* Misceat lites, hee mingleth strife with his meat, and feeds upon chafing-dishes. Such troublesome guests *Angustine* forbade his table by these two verses written round about it.

*Quisquis amat dicitis aliorum videre famam,
Hanc mensam ut vitam noverit esse sibi.*

This is the worst musick at meat that may bee. But some men *maledictis aluntur, ut venenis caprea*. *David* met with such hypocritical mockers in feasts, that most uncivillly gnashed upon him with their teeth, *Psal. 35. 16.* Hence much mischief many times ariseth: For, as *Basil* noteth, *ira excitat rixam, rixam parit convicia, convicia illam, illam vulnera, & sepe vulnera mortem sequuntur*. Wrath stirs up strife, strife causeth ill words, ill words draw on blows, bloodshed, and losse of life sometimes.

But hee that is slow to anger, appeaseth strife Is as busie to stint strife, as the other to stir it; brings his buckets to quench this unnatural fire betwixt others, and puts up injuries done to himself, as *Jonathan* did when his Father slung a Javelin at him, hee rose from Table, and walked into the field. *David* also, though provoked, yet hee, as a deaf man heard not, and was as one dumb, in whose mouth there was no reproof. Such peaceable and peace-making men are blessed of God, and highly esteemed of men; when wranglers are to be shunned as perilous persons. Make not friendship with an angry man, faith *Solomon*, *Prov. 22. 24.* And they are not much to be regarded, that with every little offensive breath, or disgraceful word, are blown up into rage, that will not bee laid down without revenge or reparation, to cure their credits.

Verf. 19. *The way of a foolish man, is as a hedge of thorns* Perplexed and let some; so that hee gets no ground, makes no riddance; hee goes as if hee were shackled, when hee is to go upon any good course, so many perils hee casts, and so many excuses hee makes: this hee wants, and that hee wants, when in truth it is a heart onely that hee wants; being woefully hampered, and intrahled in the invisable chains of the Kingdome of darkness, and driven about by the Devil at his pleasure. This will bee a bodkin at these mens hearts one day, to think I had a price in my hand, but no heart to make use of it; I foolishly held that a little with ease was best, and so neglected so great salvation, shifting off him that spake to mee from Heaven, *Heb. 12. 25.* and pretending some Lion in the way. (Some Goose at the gate, when I was to do any thing for my souls health. Never any came to Hell (faith one) but had some pretence for their coming thither.

But the way of the righteous is made plain Or, *Is cast up as a Causey*, a Gab-batha, *John 19. 13.* a rode raised above the rest. There seems to bee an allusion

to that bank or causey that went from the Kings house to the Temple, *1 Chron. 26. 16, 18.* *1 King. 10. 5.* *2 Chron. 9. 11.* And the sense is, that the godly by much practise of piety, having gotten an habit, dispatch duty with delight, and come off with comfort; See *1. 40. 31.*

Verf. 20. *A wise Son maketh a glad Father* See the Note on chap. 10. 1.

Verf. 21. *Folly is joy to him that is destitute of understanding* See the Note on chap. 10. 23.

But a man of understanding walketh uprightly And hee doth it with delight, as the opposition implies. Christs burden is no more grievous to him, than the wing isto the bird, *Matth. 11. 30.* *1 John 5. 3.* His sincerity supplies him with a serenity; the joy of the Lord, as an oyl of gladness makes him lithe and nimble in waies of holiness: And this (spiritual joy in some is an habitual gladness of heart, which constantly, after assurance, is found in them; though they feel not the passions of joy: but in others there are felt at sometimes the vehement passions of joy, but not any constant gladness.

Verf. 22. *Without counsel purposes are disappointed*. The word here rendered *Counsel*, signifies *Secret*; because counsel should bee kept secret; which to signify, the old *Romans* (as *Servius* testifieth) built the Temple of *Consus* their God of Counsel, *sub tello in Circo*, in a publick place, but under a covert. And it grew to a proverb, *Romani sedendo vincunt*. The *Romans*, by sitting in Counsel, conquer their enemies. But what a strange man was *Xerxes* (and it prospered with him accordingly) who in his expedition against *Greece*, called his Princes together, but gave them no freedom of speech, nor liberty of Counsel? Left (said hee to them) I should seem to follow mine own counsel, I have assembled you: And now, do you remember, that it becomes you rather to obey, than to advise. Such another was that *James* that reigned in *Scotland*, in our *Edward* the fourth time. Hee was too much wedded (saith the Historian) to his own opinion, and would not endure any mans advice (how good soever) that hee fancied not; hee would seldom ask counsel, but never follow any. See the Note on chap. 11. 14.

Verf. 23. *A man hath joy by the answer of his mouth* It reflects comfort upon a man when hee hath spoken discreetly to the benefit and good content of others. Some degree of comfort follows every good action, as heat accompanies fire; as beams and influence issue from the Sun; which is so true, that very Heathens upon the discharge of a good conscience, have found comfort, and peace answerable.

A word spoken in due season, how good is it. One seasonable truth falling on a prepared heart, hath oft a strong and sweet operation. *Galeacius* was converted by a similitude used by *Peter Martyr* reading on *1 Corinth. Junius* was reduced from Atheism, by conference with a country-man of his. *Luther* having heard *Staupicius* say, that that is kinde repentance which begins from the love of God, ever after that time the practise of repentance was the sweeter to him. Also this speech of his took well with *Luther*, *Doctrina predestinationis incipit a vulneribus Christi*. The doctrine of predestination begins at Christs wounds. *Melancthon* tells how that one time, when *Luther* (as hee was naturally passionate) fell into a great distemper upon some provocation, he quickly quieted him by reciting this verse.

Vince animos iramque tuam qui caetera vincis.

At the hearing hereof *Luther* curbs in his passion, and smiling, said, *Non volumus de his amplius, sed de aliis colloqui*. Wee'l talk no more of these matters.

Verf. 24. *The way of life is above to the wise* Hee goes an higher way than his neighbour, even in his common businesses, because they are done in Faith and Obedience. Hee hath his feet where other mens heads are, and (like an heavenly Eagle) delights himself in high-flying. Busied hee may bee in mean low things, but not satisfied in them as adequate Objects. A wife man may sport

VARRO
In veter. fragm.

BECHAN.

Possid in vit.

GEMANI dicunt
Auser est in par-
ta.

PLA BRUA.

Sinceritas (se-
nitatis mater, si-
ne qua tranqui-
litas omnis tem-
pestas est. Idor.

Val. Max. lib.
9. cap. 5.
Dante Hist.

Melch. Adam.

Joban. Man.
loc. com.

sport with children, but that is not his business. *Damian* spent his time in catching flies, and *Ariaxerxes* in making hats for knives, but that was the business of their spirits. Wretched worldlings make it their work to gather wealth; as children do to tumble a snow-ball; they are scattered abroad throughout all the land (as those poor *Israelites* were, *Exod. 5. 12.* to gather stubble) not without an utter neglect of their poor souls. But what, I wonder, will these men do when Death shall come with a Writ of *Habeas corpus*, and the Devil with a Writ of *Habeas animam*, when the cold grave shall have their bodies, and hot hell hold their souls? O that they that have their hands elbow deep in the earth, that are rooting and digging in it, as if they would that way dig themselves a new and a nearer way to hell; O that these greedy moles, these insatiate muck-worms would be warned to flye from the wrath to come, to take heed of hell beneath, and not sell their souls to the Devil for a little pelf, as they say *Pope Silvester* did for seven years enjoyment of the Popedom! Oh that they would meditate every day a quarter of an hour (as *Francis Xavierius* counselled *John 3. King of Portugal*) on that divine sentence, *What shall it profit a man to win the whole world, and lose his own soul!* Hee should bee a loser by the sale of his soul, hee should bee (that which hee so much feared to bee) a beggar, begging (in vain) though but for a drop of cold water to cool his tongue.

Verf. 25. The Lord will destroy the house of the proud Where hee thinks himself most safe, God will pull him (as it were by the ears) out of his Tabernacle, hee will surely unroof him, unneest him; yea though hee hath set his nest among the stars, as hee did proud *Lucifer*, who kept not his first estate, but left his habitation, which indeed hee could hold no longer; for it spued him out into hell, that *Infernum ab inferendo dictum*. See the Note on Chap. 12. 7. & 14. 11.

But hee will establish the border of the widow Not the rest of her goods onely, but the very utmost borders of her small possession. Shee hath commonly no great matters to bee proud of, nor any Patrons to stick to her, and stickle for her. Shee hath her name in Hebrew of *Dumblers*, because either shee cannot speak for her self (death having cut off her head, her husband, who was wont to speak for her) or if shee do speak, her tale cannot bee heard, *Luke 18. 4.* God therefore will speak for her in the hearts of her greatest opposites and oppressors. Hee also will do for her, and defend her borders; as hee did for the *Shunnamite*, and for the *Sareptan*, and for the poor Prophets widow (whose debts hee paid for her) and for the widow of *Naim*, whose son hee raised unrequested, *Luke 7. 13.* Especially if shee bee a widow indeed, 1 *Tim. 5.* such as *Anna* was, *Luke 2.* A vine whose root is uncovered thrives not; a widow whose covering of eyes is taken away, joyes not. But in God the fatherless findeth mercy, *Hos. 14. 3.* and hee will cause the widows heart to sing for joy, *Job 29. 13.*

Verf. 26. The thoughts of the wicked are abomination Let him not think to think at liberty. *Thought is not free*, as some fools would have it. To such God saith, *Hearken, O earth, Behold I bring evil upon this people, even the fruit of their thoughts*, *Jer. 6. 19.* The very Heathen could say, *Fecit quisque quantum voluit*, what evil a man wills hee doth. And *Incesta est & sine suppo que stuprum cupit*. Hee that lusteth after a woman, hath lain with her in his heart. If I regard iniquity in mine heart, saith *David*, shall not God finde this out, and for it reject my prayer? *Psal. 66. 18.* *Kimchi* (being sowed with Pharisaical leaven) makes this strange sense of that Text; If I regard iniquity onely in my heart, so that it break not forth into outward act, the Lord will not hear mee, that is, hee will not hear so as to impute it, or account it a sin. But was not this *causam Scripturarum facere* (as *Tertullian* hath it) to murder the Scripture, or at least to set it on the rack, so to make it speak what it never intended, to force it to go two miles, when it would go but one?

But the words of the pure are pleasant words Such as God books up, *Mal. 3. 16.* and makes hard shift to hear, as I may so say, for hee bearkens and

bearkens, *ibid.* The rather, because these pleasant words are the fruits and products of that law of grace within, that good treasure, that habit of heavenly mindedness they have acquired, For though the hearts of the wicked bee little worthy, and as little (set by) *the tongue of the just is as choice silver*, *Prov. 10. 20.* (See the Note there.) Hee mints his words, and God layes them up as his riches, yea looks upon them as apples of gold in pictures of silver, *Prov. 25. 11.* as gold put in a case of cut-work of silver, which is no less precious, than pleasant. See *Eccles. 12. 10.* with the Note there.

Verf. 27. Hee that is greedy of gain, troubleth his own house Fires his own nest, while hee thinks to feather it; fingers that that will burn in his purse, will prove *lucrum in arca, damnum in conscientia*, gain to his purse, but loss to his conscience. Adde hereunto, that the covetous mans house is continually on a tumult of haste and hurry; Up, up, up, saith hee; to bed, to bed; quick at meat, quick at work, &c. what with labour, and what with passion and contention, hee and his household never live at hearts-ease and rest. Thus it was in the houses of *Laban* and *Nabal*.

But hee that bareth gifts, shall live *Viz.* Gifts given to pervert, or buy justice: The fire of God shall devour the Tabernacles of such corrupt Judges, *Job 15.*

So for those that are bribed out of their Religion, *Stratagemata hunc est Pontificum, ditare multos, ut pii esse desinant.* The Papists propole rewards to such as shall relinquish the Protestant Religion, and turn to them, as in *Amburgh*, where they say there is a known price for it, of ten Florens a year. In *France*, where the Clergy have made contributions for the maintenance of Renegado Ministers. Thus they tempted *Luther*, but hee would not bee hired to go to hell; and thus they tempted that noble Marquess of *Vicum*, Nephew to *Pope Paul* the fifth, who left all for Christ, and fled to *Geneva*, but hee cryed out, *Let their money perish with them, that prefer all the worlds wealth before one dayes communion with Jesus Christ, and his despised people.*

Verf. 28. The heart of the righteous studieth to answer His tongue runs not before his wit, but hee weighs his words before hee utters them (as carrying a pair of ballance betwixt his lips) and dips his words in his minde ere men see what colour they are of, as *Plutarch* saith *Phocion* did. Hee hath his heart (not at his mouth, but) at his right hand, saith *Solomon*, to make use of, when hee sees his time. *Melancthon*, when some hard question was propoled to him, would take three dayes deliberation to answer it. And in his answer to *Stratophylus*, hee ingeniously confesseth, or rather complaineth, *Quos fugiamus habemus, quos sequamur nondum intelligimus*; Wee know whom wee are to flye from (meaning the Papists) but whom to follow, wee as yet know not. Such divisions there were amongst themselves, and such lack of light at the beginning of the Reformation, that it was an ingenuous thing to bee a right reformed Catholick. A young man, one *Vincencius Viter* (as *Chemnitius* relates it) when learned *Augustine* demurred, and would not determine the point concerning the original of a rational soul, censured boldly the Fathers unresolv'dness, and vaunted, that he would undertake to prove by demonstration, that souls are created *de novo*, by God. For which peremptory rashness, the Father returned the young man a sober reprehension, a milde answer, as the Hebrew word here used importeth; not so sharp as that of *Basil* to the Emperours Cook (who yet well enough deserved it.) For when the fellow would needs bee pouting forth what hee thought of such and such deep points of Divinity which hee understood not, *Basil* roused him up with, *Σὺν τῇ τῆς ζωῆς ἀκρίβειας προτιθέσθαι*. It is for thee, man, to look well to thy porridge-pot, and not to meddle with these disputes.

Verf. 29. The Lord is far from the wicked Hee was so from the proud Pharisee, who yet gat as near God as hee could, pressing up to the highest part of the Temple. The poor Publican, not daring to do so, stood aloof off; yet was God far from the Pharisee, near to the Publican. *Videte magnum miraculum* (saith *Augustine*) *Altus est Deus; origo te, & fugit a te; inclinatio te, & descendit ad*

Augustin.

Joh. Egmont. Gelli dial. 5.

Spiritus Europ. Hem. Germana illa iustitia non curat aurum.

προφασίζεσθαι τὸν λέγειν εἰς τὸν ἀπολόγητον.

πῶς significat respondere, humiliare, negare.

ad te, &c. Behold a great miracle: God is on high, thou liftest up thy self, and hee flies from thee; thou bowest thy self downward, and hee descends to thee. Low things hee respects, that hee may raise them, proud things hee knows afar off, that hee may deprecate them. When a stubborn fellow being committed, was no whit mollified with his durance, but the contrary: One of the Senators said to the rest, let us forget him a while, and then hee will remember himself. Such is Gods dealing with those that stout it out with him. I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction (if ever) they will seek mee early, *Hof. 5. 15.* And it proved so, *Chap. 6. 1.*

Hof. 5. 15.

But hee heareth the prayer of the righteous The Lord is near to all that call upon him, *Psal. 145. 18.* His ears are in their prayers, *1 Pet. 3. 12.* Yea, hee can feel breath, when no voice can be heard for faintness, *Lam. 3. 56.* when the flesh makes such a din, that it is hard to hear the Spirits sighs, hee knows the meaning of the Spirit, *Rom. 8. 26, 27.* and can pick English out of our broken requests; yea, hee hears our afflictions, *Gen. 16. 11.* our tears, *Psal. 39. 12.* our chatterings, *Isa. 38. 14.* though wee cry to him but by implication only, as the young Ravens do, *Psal. 147. 9.* It is not with God as with their *Jupiter of Crete*, that had no ears, that was not at leisure to attend small matters, that had *cancelli in celo*, as *Lucian* feigns, certain crevices or chinks in heaven, thorough which, at certain times, hee looks down upon men, and hears prayers; whereas at other times hee hears them not though they call upon him never so long, never so loud. Neither is it with God as with *Baal*, that pursuing his enemies, could not hear his friends; nor yet as with *Diana*, that being present at *Alexanders* birth, could not at the same time preserve her *Ephesian* Temple from the fire. *Am I a God at hand, saith the Lord, and not a God afar off?* *Jer. 23. 23.* Yes, yea, hee is both, and delights in distinguishing himself from all dunghill-deities by hearing prayers. Hereby *Manasseh* knew him to be the true God, *2 Chron. 33. 13.* and all *Israel* hereupon cried out with one consent, *The Lord hee is God, the Lord hee is God, 1 King. 18. 39.* See the Note on *vers. 8.* of this Chapter.

Φρόνιμα.

Non uocat exiguam Lucian Dialog.

Plutarch.

Δεσπονη.

Joh. Satir. de nugis curialium.

Verf. 30. The light of the eyes rejoiceth the heart Light and sight are very comfortable. Hee was a mad fool that being warned of wine by the Physicians, as hurtful to his eyes, cried out *Pale lumen amicium*; If they will not bear with wine, they are no eyes for mee. Truly the light is sweet, and a pleasant thing it is to behold the Sun, *Eccles. 11. 7.* *Endoxus* professed, that hee would be willing to be burnt up by the Sun presently, so hee might be admitted to come so near it, as to behold the beauty of it, and to see further into the nature of it.

And a good report maketh the bones fat *Fama bona, vel auditis bona.* A good name, or good news. *Ego si bonam famam servasse, sat dives ero*, saith hee in *Plautus*. It is riches enough to be well reputed and reported of. It is *ἡδυσον ἀκουσμα*, the sweetest hearing. It pleased *David* well, that whatsoever hee did, pleased the people. It pleased *St. John* well, that his friend *Demetrius* had a good report of the truth, *3 Job. 12.* and hee had no greater joy than to hear that his children walked in the truth. *Pindarus* could say, that the Bath doth not so refresh the bones, as a good name doth the heart.

Verf. 31. The ear that heareth the reproof of life That is, lively and life-giving reproof. *Veritas aspera est, verum amaritudo ejus utilior & integris sensibus gravior quam meretricis in lingua distillans sapor.* Truth is sharp, but be it bitter, yet is it better and more favoury to found senses, than the hony-drops of a flattering tongue.

Verf. 32. Hee that refuseth instruction, despiseth his own soul Is a sinner against his own soul, as *Core* and his complices were; and sets as light by it, as if it were not worth looking after. Oh is it nothing to lose an immortal soul, to purchase an ever-living death? wilt thou destroy that for which Christ dyed? *1 Cor. 8. 11.* What shall a man give in exchange for his soul? There is no great matter in the earth but man, nothing great in man but his soul, said *Faventinus*, Whose image

image and superscription is it but Gods? Give therefore unto God the things that are Gods, by delivering it up to his discipline.

But hee that heareth reproof, getteth understanding Hebr. *Possesseth his heart.* This is like that sentence of our blessed Saviour, *In your patience possess ye your souls* They have need of patience that must hear reproof; for man is a cross creature, and likes not to be controlled or contraried. *But suffer* (saith that great Apostle) *the words of exhortation*; suffer them in Gods name, sharp though they be, and let on with some more than ordinary earnestness. Better it is that the vine should bleed than dye. *Sinite virgam co. ripientem, ne sentitis malleum contorem.* Ceres, when the Lord shall have done to you according to all the good that hee hath spoken concerning you, and hath brought you to his Kingdom, *This shall be no grief unto you, or offence of heart* (as hee said in a like case) that you have hearkned to instruction, and been bettered by reproof. *Verf. 33. The fear of the Lord is the instruction of wisdom* See the Note on *Chap. 1. 7.*

1 Sam. 25. 30, 31.

And before honour is humility *David* came not to the Kingdome till hee could truly say, *Lord, my heart is not haughty, nor mine eyes lofty, &c.* *Psal. 138. 1.* *Abigail* was not made *Dauids* wife, till shee thought it honour enough, to wash the feet of the meanest of *Dauids* servants, *1 Sam. 25. 40.* *Moses* must be forty years a stranger in *Midian*, before hee become King in *Jeshurun*, hee must be struck sick to death in the Inne, before hee go to *Pharaoh* on that honourable Ambassage. *Lucifer* observed, that ever (for most part) before God set him upon any special service for the good of the Church, hee had some fore fit of sickness. Surely, as the lower the ebbe, the higher the tyde: So the lower any descend in humiliation, the higher they shall ascend in exaltation; the lower this foundation of humility is laid, the higher shall the roof of honour be over-laid.

CHAP. XVI.

Verf. 1. The Preparations of the heart in man

HEE saith not of man, as if it were in mans power to dispose of his own heart; but in man, as wholly wrought by God; for our sufficiency is not in our selves, but in him (as wee live, so) wee move, *Act. 18. 28.* (understand it of the motions of the minde also.) It is hee that fashioneth the hearts of men, *Psal. 33. 13.* shaping them at his pleasure. Hee put small thoughts into the heart of *Abraham*, but for great purposes. And so hee did into the heart of our *Henry 8.* about his Marriage with *Katherine of Spain*, the Rife of that Reformation here, *Quam desperasset ante praterita, admiratur presens, obstupescet futura*, as *Scultetus* hath it, which former ages despised of, the present admiration, and the future shall stand amazed at.

And the answer of the tongue is from the Lord For though a man have never so exactly marshalled his matter in hand, as it were in battel array (as the Hebrew word here imports, and as *David* using the same words, saith, hee will marshal his Prayer, and then bee as a spy upon a watch-tower, to see what became of it, whether hee got the day, *Psal. 5. 3.*) though hee have set down with himself both what and how to speak; so that it is not only *scriptum in animo, sed scriptum in lingua*, as the Orator said, yet hee shall never be able to bring forth his conceptions, without the obsecration of Gods assistance. The most eloquent *Demosthenes*, being sent sundry times in Ambassage to *Philip* King of *Macedony*, thrice stood speechless before him, and thrice more forgot what hee intended to have spoken. Likewise *Latomus* of *Lovain* (a great Scholar) having prepared a set speech to be made before the Emperour *Charles* the fifth, was so confounded when hee came to deliver it, that he uttered nothing but non-sense, and thereupon fell into a fit of despair. So *Augustine* having once lost himself in a Sermon, and wa'ring what else to say, fell upon the *Mactabes* (a point

Mat. 20. 12. Luke 21. 19.

(a point that hee had well studied) and by a good Providence of God, converted one there present, that was infected with that error. Digressions are not alwayes unuseful: Gods Spirit sometimes draws aside the doctrine to satisfie some soul which the Preacher knows not. But though God may force it, yet man may not frame it; and it is a most happy ability to speak punctually, directly, and readily to the point. The *Corinthians* had *eloquentia* as a special gift of God: And St. *Paul* gives God thanks for them, that in every thing they were enriched by him, in all utterance, and in all knowledge, *1 Cor. 12. 5.*

Verf. 2. *All the ways of a man are clean in his own eyes*] Every man is apt enough to think well of his own doings, and would bee sorry but his penny should bee good silver. They that were born in hell, know no other heavens; neither goes any man to hell, but hee hath some excuse for it. *Quintilian* could say, *Sceleris nunquam defuisse rationem*: As covertness, so most other sins go cloaked and coloured. *See forder in conspectu iudicis quod fulget in conspectu effimacis*. All is not gold that glitters. A thing that I see in the night may shine; and that shining proceed from nothing but rottenness. *Melins est pallens aurum quam fulgens aurichalcum*; That which is highly esteemed amongst men, is abomination in the sight of God, *Luke 16. 15.*

But the Lord weigheth the spirits] Not speeches and actions only, as *Prov. 5. 21.* but mens aims and insides. Men see but the surface of things, and so are many times mistaken; but Gods fiery eyes pierce into the inward parts, and there discover a new found world of wickedness. Hee turnsup the bottome of the bag, as *Josephs* steward did; and then our come all our thefts and mis-doings, that had so long lain latent.

Verf. 3. *Commis thy works unto the Lord*] Depend upon him alone for direction and success; this is the readiest way to an holy security and sound settlement. Hang not in doubtful suspense, as *Meteors* do in the ayr, *Luke 12. 29.* Neither make discourses in the ayr (so one renders it) as those use to do, whose hearts are haunted with carking cares. Let not your thoughts bee distracted about these things. So the *Syrack* hath it. But cast your burden upon the Lord, *Psal. 55. 22.* by a *Writ* of remove, as it were. Yea cast all your care upon God, for hee careth for you, *1 Pet. 5. 7.* I will bee *Careless* according to my name, said *John Careless* Martyr. Commit the matter to God, and hee will offe it, *Psal. 37. 5.*

And thy thoughts shall bee established] Never is the heart at rest till it repose upon God; till then it flickers up and down, as *Noahs* Dove did upon the face of the Flood, and found no footing, till shee returned to the Ark. This is certain (saith a Reverend Divine, yet living) so far as a soul can stay on, and trust in God, so far it enjoys a sweet settlement and tranquillity of spirit; Perfect trust is blessed with a perfect peace: A famous instance for this we have in our Saviour, *Now is my soul troubled, and what shall I say? Father save me from this hour; but for this cause came I to this hour, Father glorify thy name*, *Joh. 12. 27, 28.* All the while the eye of his humanity was fixed upon deliverance from the hour of temptation, there was no peace nor rest in his soul; because there hee found not onely uncertainty, but impossibility; For this cause came I to this hour. But when hee could come to this, *Father glorify thy name*, when hee could wait on, acquiesce in, and resign to the will of his Father; wee never hear of any more objection, fear, or trouble. Thus hee.

Verf. 4. *The Lord hath made all things for himself*] that is, for his own glory, which hee seeks in all his works; and well hee may; for first, hee hath none higher than himself, to whom to have respect: And secondly, hee is not in danger (as wee should bee in like case) of being puffed up or desirous of vain-glory. Or thus, *Hee hath made all things for himself*, that is, for the demonstration of his goodness, according to that of *Augustine*, *Quia bonum est Deus sumus; et in quantum sumus, boni sumus*. Wee owe both our being and well-being, and the glory of all to God alone, *Rom. 11. 36.*

The wicked also for the day of evil] i. e. of destruction. Hereof *Dei voluntas* off

Augst.

bern.

Mr. Calf.

Plato sum
bonum mundi
bonitatem Dei
esse affirmavit.

De Dilep.
Christiana.

bern.

est ratio rationum; nec tantum recta sed regula. Howbeit, whereas Divines make two parts of the decree of Reprobation, viz. Persecution and Predamnation; All agree for the latter (saith a learned Interpreter) that God did never determine to damn any man for his own pleasure, but the cause of his Perdition was his own sin. And there is a reason for it. For God may (to shew his Sovereignty) annihilate his creature, but to appointing a reasonable creature to an estate of endless pain, without respect of his desert, cannot agree to the unspotted justice of God. And for the other part, of passing over, and forsaking a great part of men for the glory of his Justice, the exactest Divines do not attribute that to the meer will of God, but hold, that God did first look upon those men as sinners, at least in the general corruption brought in by the Fall; For all men have sinned by *Adam*, and are guilty of high Treason against God.

Verf. 5. *Every one that is proud in heart, &c.*] That lifts up himself against God, and his righteous Decree, daring to reprehend what they do not comprehend about the doctrine of Reprobation, as those *Chaiters*, *Rom. 9. 20.* These, whilst like proud, and yet brittle clay, they will bee knocking their sides against the solid and eternal Decree of God (called Mountains of brass, *Zach. 6. 1.*) they break themselves in peeces. So likewise do such as stumble at the word, being disobedient, whereunto also they were appointed, *1 Pet. 2. 8.* How much better were it for them to take the Prophets counsel, *Hear, and give ear; bee not proud, for the Lord hath spoken it. Give glory to the Lord your God* (let him bee justified and every mouth stopped, subscribe to his most perfect justice, though it were in your own utter destruction, before your feet stumble upon the dark mountains, &c. *Jer. 13. 15, 16.* That was a proud and Atheistical speech of *Lewie* the eleventh, *Si salvabor, salvabor; si vero damnabor, damnabor*. If I shall be saved, I shall bee saved; and if I shall bee damned, I shall bee damned; and there is all the care that I shall take. Not unlike to this was that wretched resolution of one *Ruffus*, of whom it is storied, that hee painted God on the one side of his shield, and the Devil on the other, with this mad Motto, *Si tu me noluisse regitare*. If thou wilt not have mee, here is one will.

Though hand joyn in hand] See the Note on Chap. 11. 21. Some make hand in hand to bee no more than out of hand, immediately, or with ease; for nothing is sooner, or with more ease done, than to fold one hand in another. God shall spread forth his hands in the midst of them, as hee that (wimmeth) spreadeth forth his hands to swim, and hee shall bring down their pride together with the spoil of their hands, *Isa. 25. 11.* The motion in swimming is easie, not strong; for strong strokes in the water would rather sink, than support. God with greatest facility can subdue his stoutest adversary, when once it comes to handy-gripes, when once his hand joyns to the proud mans hand (so some sence this text) so that they do *manns confere*; then shall it appear that it is a fearful thing to fall into the hands of the living God, *Heb. 10.*

Verf. 6. *By mercy and truth iniquity is purged*] Left the proud person hearing these dreadful threats should fall into despair, here is a way shewed him how to escape. By mercy and truth, that is, by the goodness and faithfulness of God, by his love that moved him to promise pardon to the penitent, and by his truth that binds him to perform; iniquity (though never so hateful, bee it blasphemy or any like hainous sin, *Mat. 12. 31.*) is purged or expiated, viz. through Christ, who is the propitiation for our sins, *1 Joh. 2. 2.* See Chap. 14. 22. with the Note.

And by the fear of the Lord man depart from evil] As in the former clause were declared the causes of Justification, so here the exercise of Sanctification, for these two go ever together. Christ doth not onely wash all his in the fountain of his blood opened for sin and for uncleanness, *Zach. 13. 1.* but healeth their natures of that swinish disposition, whereby they would else wallow again in their former filth. The Laver and Altar under the Law situated in the same Priests Court signified the same, as the water and blood issuing out of Christs side, viz. The necessary concurrence

rence of Justification and Sanctification in all that shall be saved: *thou* was intimidated by the Laver and water, *this* by the Altar and blood.

Verf. 7. *When a man waives please the Lord* Sin is the only make-bate that sets God and man at difference. Now when God is displeased, all his creatures are up in arms to fetch in his rebels, and to do execution. *Who then would set the briars and thorns against him in battle?* would hee not go thorow them? would hee not burn them together? *Let him then take hold of my strength*, saith God, that hee may make peace with mee, and hee shall make peace with mee, *Isa. 27. 4. 5.* And not with God onely, but with the Creature too that gladly takes his part, and is at his beck and check. *Laban* followed *Jacob* with one troop; *Eſau* met him with another: both with hostile intentions. But God so wrought for *Jacob* whom hee had chosen, that *Laban* leaves him with a kisse, *Eſau* meets him with a kisse. Of the one hee hath an Oath, Tears of the other, Peace with both. Who shall need to fear men, that is in league with God?

Verf. 8. *Better is a little with righteousness*, &c. A small stock well gotten, is more comfortably enjoyed and bequeathed to Posterity, than a cursed hoard of evil gotten goods. The reason why people please not God, and are contrary to all men (as this verse refers to the former) is, because they prefer gain before God, and care not how they wrong men, so they may have it. See Chap. 15. 16.

Verf. 9. *A mans heart deviseth his way, but God directeth his steps*. Man purpoſeth, God diſpoſeth of all, *Prov. 19. 21.* Events many times croſſe expectation, neither is it in man to order his own waies, *Jer. 10. 23.* This the Hearthen law, and were much troubled at, as the Athenians were, when their good General *Nicias* lost himself and his Army in *Sicily*. So the *Romans*, when *Pompey*, *Cato*, and others, worthy Patriots, were worsted by *Julius Caesar*; *Brutus* a wife and valiant man overthrown by *Antonius*, cries out, *ὦ τῆς πόλεως ὁδὸν*, &c. O miserable *virtues*, thou art a meer slave to fortune. Christians have learned better language, and can set down themselves with sounder reason, if croſſed of their designs or desires; they know it is the Lord, they are dumb, because it is his doing, and they are punished less than their deserts, *Eſay 9. 13.* *Pompey* (that seeing all to go on *Caſar's* side, said there was a great deal of miſt over the eye of Providence) did no better than blame the Sun, because of his sore eyes.

Verf. 10. *A divine sentence is in the lips of the King*. It is, or should be. His words usually passe for Oracles, and many times stand for Laws: It should be his care therefore to speak as the Oracles of God, *1 Pet. 4. 11.* yea so to speak, and so to do, as one that shall be judged by the Law of Liberty, *Jam. 2. 12.* (Or as some read it) as they that should judge by the Law of Liberty. Our old word *Rening*, and by contraction *King*, comes of *Con* (saith *Beccanus*) which comprehends three things, *Possum*, *Scio*, *Audire*, I can do it, I know how to do it, and I dare do it. If either hee want power, or skill, or courage to do justice, the people instead of admiring his divinations, will cry out of him, as the *Romans* did of *Pompey*, *miseria nostra Magni est*. This Grandee is our great misery.

His mouth transgresseth not in judgement. viz. If hee ask counſel at Gods mouth, as *David* did, and execute justice, justice, as *Adoſes* speaks, *Deut. 16. 20.* that is, pure Justice, without mud or mixture of selfiſh affections, sparing neither the great for might, nor the mean for misery.

Verf. 11. *A just weight and balance are the Lords* i. e. Are commanded and commended by him. See Chap. 11. 1. *Deut. 25. 14, 15, 16.* with the Notes.

All the weights of the bag are his work i. e. His Ordinance, and therefore not to be violated. Yea they are *judicia Domini*, as the Vulgar here reads the former clause, Gods Judgements. Let no man therefore go beyond or defraud his Brother in buying and selling, for God is the Avenger of all such:

Thouſ. 4. Surely his Magistrates must not transgreſſe in judgement, lest they prove but *fures publici*, as *Cato* called them; *latrones inimpriſolegis*, as *Colomel*,

la, publick thieves; *scabs*, as the Prophet *Iſaiah* terms them, *chap. 5. 7.* and left their regiment without right countenance appear to bee but robbery with authority: So neither must private persons cheat and deceive their Brethren by false weights and measures, &c. lest they be looked upon as the botches of the Common-wealth, and enemies to civil society.

Verf. 12. *It is an abomination for Kings to commit wickedness*. It is so for any man, but especially for great men. *Peter Martyr* told *Queen Elizabeth* in an Epistle, that Princes were doubly obliged to God, first, as men, secondly, as chief men. When I was born into the world, said *Henry* the fourth of France, French Chron. there were thousands of others born besides myself; what have I done to God more than they? it is his meer grace and mercy which doth binde mee more unto his justice; for the faults of great men are never small. This hee. It is reported of *Tamberlane*, that war-like Scythian, that having overcome *Bajazet* the Great Turk, hee asked him whether ever hee had given God thanks for making him so great an Emperour: who confessed ingenuously, hee never thought of it. To whom *Tamberlane* replied, that it was no wonder to ungrateful a man should be made a spectacle of misery. For yon, saith hee, being blinde of one eye, and I lame of a leg; was there any worth in us, why God should set us over two great Empires of Turks and Tartars, to command many more worthy than our selves? Good turns aggravate unkindnesses; and mens offences are encreased by their obligations.

For the Throne is established by righteousness. Politicians give many directions for the upholding and conserving of Kingdomes; but this of *Solomon* is far beyond them all. See it exemplified, *Jer. 22. 13. to 20.* Shalt thou reign, because thou cloest thy self in Cedar? did not thy Father eat and drink, and do judgement and justice, and then it was well with him? &c.

Verf. 13. *Righteous lips are the delight of Kings* i. e. Of good Kings, such as *David* was, who loved *Nathan* never the worse, but the better, for dealing plainly with him, gave him free accesse to his bed-chamber, and named him a Commissioner for the declaring of his Succesſour, *1 King. 1.* King *Edward* the sixth took much delight in *Latimer* that faithful Preacher; and *Queen Elizabeth* enquired much after *Deering*, after shee had once heard him telling her in a Sermon, that once it was *Tantum Ovis*, but now *Vetus indomita juvencus*, &c. But *Deering* was without her Privy laid up fast enough by the Bishops, and kept far enough from coming near the Court any more.

And they love him that speaketh right. They should do so; but it falls out somewhat otherwise oft-times. *Abah* hated *Adonijah*, and looks upon *Elijah* as a troubler of *Israel*; Alas! what had these righteous ones done? they taxed his sin, they foretold his judgement; they deserved it not, they inflicted it not, they were therefore become his enemies, because they told him the truth. Truth breeds hatred, as the fair Nymphs are feigned to do the ugly Faunes and Satyres. Most Princes are led by their Parasites, who soothe them up in their sins, and smooth them up with fair words, which soak into them, as oyl doth into earthen vessels. *David* was none such, *Psalm. 101.* hee went not attended, saith one, *ut nunc sit, magno agmine Aionum, Negonum, Gargonum, Palponum, Gnatbonum, Balatronum*, with a great sort of Sycophants, Court-parasites, Flatterers, &c. but had the best hee could pick to be next his Person, and loved them that spoke right.

Verf. 14. *The wrath of a King is as messenger of death*. In the plural number, the better to set forth the danger of a Kings displeasure. Thou shalt surely die *Abimelech*, *1 Sam. 22. 16.* *Adonijah* shall be put to death this day, &c. *1 Kings 2. 24.* Hang *Haman* on the tree that is fifty cubits high, &c. *Hunc Papiam* nem sibi misit *Sonatus*, &c. *Queen Elizabeth* was so reserved, that all about her stood in a reverent awe of her very presence and aspect, but much more of her least frown or check; wherewith some of them who thought they might best presume of her favour, have been so suddenly daunted and planet-stricken, that they could not lay down the grief thereof, but in their grave. One of these was *Sir Christopher Hatton* Lord Chancellour, who died of a flux of Urine and grief

ΑΝΔΡΩ ΟΡΩΝ-
ΤΕΣ ΘΕΟΦΙΛΩ
ΣΟΛΕΥΩ ΕΠΙ-
ΕΝΕΣΤΟΝ ΤΥ-
ΧΗ ΧΕΙΡΩ
ΤΩΝ ΜΟΝΙΣΩΝ
ΤΗΕΥΩ.
Die.

Gal. 1. 11. c. 18
Col. 1. 11. c. 18

French Chron.

Levent. An-
sch. Turis.

Omne trahit
cum Calvis
malum. Ovis.

sped.

canden, Blijf.
406.

grief of mind. Neither could the Queen, having once cast him down with a word, raise him up again, though shee visited and comforted him.

A. & Mon.

But a wise man will pacifie it] Either by some prudent speech, or politick device, as *Abigail* did *David*, and *David Saul*, as *Benhadads* servants did *Abib*, and as our King *Edward* the first his servant did him. For this King venturing his life, by spurring his horse into a deep river, onely to bee revenged on his servant that had incensed him by a sawcy answer; was soon pacified when once hee saw him on his bended knees, exposing his neck to the blow of the drawn sword, wherewith the King pursued him.

Verf. 15. In the light of the Kings countenance is life] As when it is well with the head, it is the better with all the members; and as when the sky is clear, the bodies of men are in better temper. When *David* had given *Ziba* the Land; *I humbly beseech thee*, said hee, *that I may finde grace in thy sight my Lord the King*, 2 Sam. 16. 4. As if hee should say, I had rather have the Kings favour, than the Lands. *Artabazus* (in *Xenophon*) complained when *Cyrus* had given him a Cup of Gold, and *Chrysanias* a kisse in token of his special favour; saying, that the Cup that hee gave him was not so good Gold, as the kisse that hee gave *Chrysanias*.

Ovid.

*Uenala nulla feram nisi nudam Caesaris iram,
Nuda parum nobis Caesaris ira mali est?*

And his favour is as a cloud of the latter rain] that refresheth the ground after drought, and ripeneth the Corn afore Harvest. In the Island of *Saint Thomas*, on the back side of *Africa*, in the midst of it is an Hill, and over that a continual cloud wherewith the whole Island is watered. *Christo optime congruit hac sententia*, saith *Lavater* here. This saying of *Solomon* may very fitly bee applied to *Christ* the King immortal. Hee shall come down like *Rain* upon the mowen grasse, as showers that water the earth, *Psal. 72. 6.* one cast of his countenance, is more worth to a *David* than all the worlds wealth, *Psal. 4. 7, 8.* yea more worth than the corporal presence of *Christ*: therefore hee tells his Disciples, they shall bee great gainers by losing of him; For *I will send you the Comforter*, who shall seal up my love to you, and shed it abroad in your hearts.

Psal. 39.

Verf. 16. How much better is it to get wisdom than gold] q. d. It is unspeakably better to get grace than gold; for what is gold and silver, but the gyps and garbage of the earth? and what serves it to, but the life that now is, the back and belly? and what is the happinesse that a man hath in much store of it, but skin-deep, or rather imaginary? Surely man walketh in a vain shew, in heaping up riches, &c. That I speak not of the uncertainty of riches, their commonnesse to the wicked also, the insincerity of the comforts they yeeld, and their utter insufficiency to fill the infinite heart of man. *Non enim plus satiatur cor ante quam corpus aurâ.* The contrary of all which is true of heavenly wisdom. *How much better is it therefore, &c.*

Psal. 139.

Verf. 17. The high-way of the upright is to depart from evil] That is his rode, his desire, and endeavour, his general purpose, though sometimes (by mistake, or violence of temptation) hee step out of the way and turn aside to sin; yet there is no way of wickednesse in him. His endeavour is, with *Paul*, to walk in all good conscience, to shape his course by the chart of Gods Word, to shun sin as a Serpent in his way, as poison in his meats.

Hee that keepeth his way, preserveth his soul] As if a man bee out of Gods precincts, hee is out of his protection. Hee shall keep thee in all thy wayes, not in all thine out-stryes. Hee that leaves the high-way, and takes to by-wayes; travelling at unseasonable hours, &c. if hee fall into foul hands, hee may goe look for his remedy; The Law allows him none.

Senneca.

Verf. 18. Pride goeth before destruction] A bulging wall is near a downfall: swelling is a dangerous symptome in the body, so is pride in the soul. *Sequitur superbus ulcus, attergo Dem.* Surely, as the swelling of the spleen is dangerous for health,

health, and of the sails for the over-bearing of a little vessel, so is the swelling of the heart by pride. Instances hereof wee have in history not a few. *Pharao*, *Adonibezek*, *Agag*, *Haman*, *Herod*, &c. *Xerxes*, having covered the Seas with his ships, and with two millions of men, and passed over into *Grecia*, was afterwards (by a just hand of God upon him for his prodigious pride) forced to flye back in a poor fishers boat, which being over-burdened, had sunk all, if the *Persians*, by the casting away of themselves, had not saved the life of their King. It was a great fore-token of *Darius* his ruine, when in his proud Ambassie to *Alexander*, hee called himself the King of Kings, and Confin of the gods, but for *Alexander*, hee called him his Servant. The same Senators that accompanied proud *Sennas* to the Senate, conducted him the same day to prison; they which sacrificed unto him as to their god, which erst kneeled down to adore him, scoffed at him, seeing him dragged from the Temple to the Gaol, from supreme honour, to extrem ignominy. *Sigismund* the young King of *Hungary*, beholding the greatness of his Army, in his great jollity, hearing of the coming of the *Turks*, proudly said, what need wee fear the *Turk*, who need not at all to fear the falling of the heavens; which if they should fall, yet were wee able with our Spears and Halberts, to hold them up from falling upon us? Hee afterwards shortly received a notable overthrow, lost most of his men, and was himself glad to get over *Danubius* in a little boat to save his life. What should I speak of *Bajazet* the terror of the world, and as hee thought, superiour to fortune, yet in an instant with his state in one battel overthrowen into the bottom of misery and despair, and that in the midst of his greatest strength?

Verf. 19. Better it is to beg of an humble spirit] An humble man is worth his weight in gold; hee hath far more comfort in his losses, than proud Giants have in their rapines and robberies. Truth it is, that meeknes of spirit commonly draws on injuries. A Crow will pull wooll from a Sheeps side, hee durst not do so to a Wolf or Mastiff. Howbeit it is much better to suffer wrong than to do it, to bee patient, than to bee insolent, to bee lowly in heart, and low of port, than to enjoy the pleasures or treasures of sin for a season.

Verf. 20. Hee that handleth a matter wisely, shall finde good] Doing things with due deliberation and circumspection, things of weight and importance especially; (for here *Deliberandum est diu, quod statendum est semel*) wee may look for Gods blessing, when the best that can come of rashness is repentance. Youth rides in post to bee married, but in the end findes the Inne of repentance to bee lodged in: The best may bee sometimes miscarried by their passions to their cost, as good *Josiah* was, when hee encountered the King of *Egypt*, and never so much as sent to *Jeremy*, *Zephany*, or any other Prophet then living, to ask, *Shall I go up against Pharaoh or not?*

And who so trusteth in the Lord, happy is hee] Let a man handle his matter never so wisely, yet if hee trust to his own wilddome, hee must not looke to finde good. God will crosse even the likeliest projects of such, and cracke the strongest sinew in all the arm of flesh. The *Babylonians* held their City impregnable, and boasted (as *Xenophon* witnesseth) that they had twenty years provision afore-hand; but God confuted their carnal confidence. The *Jews* in *Isaiab*, when they looked for an invasion, looked in that day to the Armour of the house of the Forrest, and gathered together the waters of the lower Pool, numbred the houses, and cast up the ditches to fortifie the wall; but they looked not all this while to God their Maker, &c. therefore they had a day of trouble, and of treading down, and of perplexity, by the Lord God of Hosts in the valley of Vision. *Isa. 22. 5, 8, 9, 10.* where the beginning is creature-confidence, or self-conceitednes, the end is commonly shame and confusion, in any business. Whereas hee that in the use of lawful means resteth upon God for direction and success, though hee fail of his design, yet hee knows whom hee hath trusted, and God will know his soul in adversity.

Verf. 21. The wise in heart shall bee called prudent] Hee shall have the stile and esteem of an intelligent, though not haply of an eloquent man: Of some it may

Solin. Prefat.
De Libris Anti-
ci scriptum re-
liquis Cicero
us hic ipso
fuisse ornatus
quod ornatus
negligent.

may be said, as Solinus faith of his, Poly-histor to his friend Antim, *Ermentum* (as it is dicam) *cognitionis, ei magis inesse, quam bracteis eloquentie deprehendas*, you may finde more worth of wisdom in them, than force of words. Bonaventure requireth to a perfect speech, *Congruity, Trinit, and Ornament*. This latter some wise men want; and it is their Ornament, that they neglect Ornament, as Tully writes of *Antim*, and as Beza writes of *Calvin*, that hee was *secundie contemptor & verborum parvus, sed minime ineptus scriptor*, a plain, but profitable Author.

And the sweetness of the lips increaseth learning] That is, eloquence with prudence edifieth, and is of singular use, for the laying forth of a mans talent to the good of others. As one being asked whether light was pleasant? replied, That is a blinde mans question; so if any ask whether eloquence and a gracious utterance bee useful in the Church of God? It is an insulle and inficite question. Zanchy speaking of *Calvin* and *Viret* (who were Preachers together at Geneva when hee first came thither out of Italy) useth these words, *Sic in Calvinio insignem doctrinam, sic in Vireto singularem eloquentiam, & in communiendis affectibus efficacitatem admirabar, i.e.* As Calvin I admired for excellent learning, to did I Viret no less for his singular eloquence, and efficacy in drawing affections. Beza also was of the same minde, as appears by that Epigram of his,

*Gallica mirata est Calvinum Ecclesia nuper,
Quo nemo docuit doctus;
Et miratur adhuc fundentem mellis Viretum,
Quo nemo facit dulcius.*

Verf. 22. *Understanding is a well-spring of life*] *Vena vite*; as the heart is the principle of life, the brain of sense; so is wisdom in the heart, of all good carriage in the life, and of a timely laying hold upon eternal life: besides the benefit that other men make of it, by fetching water thence as from a common Well.

But the instruction of fools is folly] When they would shew most gravity; they betray their folly; they act not from an inward principle, therefore they cannot quit themselves so, but that their folly at length will appear to all men that have their senses exercised to discern betwixt good and evil. There are that read the Text, *Castigatio stultorum stultitia est*, It is a folly to correct or instruct a fool; for it is to no more purpose than to wash a Blackmore, &c.

Verf. 23. *The heart of the wife teacheth his mouth*] Frameth his speech for him, and seasoneth it with salt of grace, ere it lets it, as a dish before the hearers. *Nescit penitenda loqui qui proferenda prius suo tradidit examini*, faith *Cassiodorus*. Hee cannot lightly speak amiss, that weighs his words before hee utters them. The voice which is made in the mouth, is nothing so melodious as that which comes from the depth of the breast. Heart-sprung speech hath weight and worth in it.

And addeth learning to his lips] By restraining talkativeness, and making him as willing to hear as to speak, to learn as to teach, to be an Auditor as an Orator.

Verf. 24. *Pleasant words are as an honey-comb*] Dainty and delicious, such as the Preacher let himself to search out, *Eccles. 1. 2. 10.* Such as his father David found Gods words to be, *Psal. 119. 103.* Wells of salvation, *Isa. 12. 2.* Breasts of consolation, *Isa. 66. 12.* The honey-drops of Christs mouth, *Can. 4.* Oh hang upon his holy lips, as they did, *Luke 19. ult.* Hast thou found hony with *Sampson*? Eat it as hee did, *Prov. 25. 6.* Eat Gods book as *John* did, *Rev. 10. 9.* finde fatness and sweetness in it, *Psal. 63. 5.* Get joy and gladness out of it, *Psal. 118. 8.* And if at any time the word in searching our wounds, put us to pain (as hony will cause pain to exulcerate parts) let us bear it, and not be like children, who though they like hony well, yet will they not indure to have it come near their lips, when they have sore mouths.

Sweet to the soul, health to the bones] i.e. Satisfactory to the minde, and medicinal also to the body, which many times follows the temperament of the minde.

minde. *Alphonso* King of Sicily is said to have recovered of a dangerous disease by the pleasure that hee took in reading *Q. Curium*; and some others in like sort by reading *Livy*, *Aventine*, &c. But these were Physicians of no value to that of *David*: *Unless thy Law had been my delight, I should then have perished in mine affliction*. Look how those that are fallen into a swoon, may be fetched again with cold water sprinkled on their faces, or with hot water poured down their throats; so those that are troubled in mind, may by patience and comfort of the Scriptures recover hope.

Verf. 25. *There is a way that seemeth right to a man*] This wee had before, *videm verbum*, *Prov. 14. 12.* See the Note there. And think not this a vain repetition; but know, that it is thus redoubled, that it may be the better remarked and remembered, Nothing is more ordinary, or more dangerous, than self-delusion. To deceive another is naught, but to deceive thy self (which yet most men do) is much worse; as to belye ones self, kill ones self, &c. is counted most abominable. To warn us therefore of this greatest wickednesse, it is that this sentence is re-iterated.

Verf. 26. *Hee that laboureth, laboureth for himself*] Hee earns it to eat it, hee gets it with his hands to maintain the life of his hands, as it is therefore also called, *Isa. 57. 10.* *Animantis cuiusque vita in faga est*, faith the Philosopher; Life will away if not repaired by alimment. *Et dii boni, quantum hominum annis exerceat venter!* O what a do there is to provide meat for the belly! There are that make too much ado, whiles they make it their God, *Phil. 3. 19.* as did that *Nabal*, *Pamphagus*, those in *St. Pauls* time, that served not the Lord *Iesus Christ*, but their own bellies; and our Abbotjabbbers, *Quorum luxuria totius non sufficit orbis; O monachi vestri stomachi, &c.* See my common place of *Abstinence*.

For his mouth craveth it of him.] Heb. *Bows down to him; or upon him*; Either as a suppliant, or as importunately urgent; The belly hath no ears, necessity hath no Law. *Malesuada* James will have it, if it be to be had. *Drusus*, meat being denied him, did eat the very stuffings of his bed; but that was not nourishment. The stomach of man is a monster, faith one; which being contained in so little a bulk as the body, is able to consume and devour all things; and yet is not consumed of it self, nor destroyed by that heat that digesteth all that comes into it.

Verf. 27. *An ungodly man diggeth up evil*] i.e. Hee ransacketh and raketh out of the dust, out of the dunghil, such old evils as have long lain hid, to lay in the Saints dishes, and to upbraid them with. Thus the *Manichies* dealt by *Austin*, when they could not answer his Arguments, they hit him in the teeth with his youthful follies; whereunto his reply was onely this, *Quae vos reprehenditis, ego damnavi*. What you discommend in mee, I have long since condemned. The malicious Papists did the like to Reverend *Beza*, reprinting his *Wit-wanton Poems* (put forth in his youth) on purpose to despise him; and objecting to him his former miscarriages which hee had sorely repented. This when one of them did with great bitterness, all the answer hee had, was, *Hic homo invidet mihi gratiam Christi*. This man envies mee the Grace of *Iesus Christ*. Neither dealt *Aaron* and *Miriam* much more gently with their Brother *Moses*, *Numb. 12. 1.* when they spake against him, because of the *Ethiopian* woman, whom hee had married. Who was this *Ethiopian* woman, but *Zipporah*? (for an *Ethiopian* and a *Midianite* are all one.) And when did hee marry her? many a year ago, *Exod. 2.* But they were resolved to pick a hole in *Moses* coat; and having nothing else to fasten on, they digge up this evil, and throw it as dirt in his face.

In his lips there is a burning fire] The tongue (in its shape and colour) resembleth a flame of fire. It is set on fire of Hell, and it self sciteth on fire the whole course of nature. Their breath, as fire, shall devoure you; *Isa. 33. 10.* as the fire of *Atina* devoured *Empedocles*, that would needs go too near it. But what shall be given unto thee, or what shall be done unto thee thou false tongue? (false, though thou speak the truth, if with a minde to do mischief.)

Q

Shary

Sharp arrows of the mighty, with coals of Juniper, yea that very fire of Hell from whence thou wast enkindled, *Psal.* 120. 3. 4.

Verf. 28. *A forward man soweth strife* The *Belialist*, before mentioned, *vers.* 27. as hee digs, so hee sows; but as ill seed as may bee, that which comes not up, but with a curse, as *cut-weed*, and *devils-bit*: hee is a sedulous seedsman of sedition; this bad seed hee sows in every furrow, where hee can finde footing.

And a whisperer separateth even very friends A pestilent *pick-shank* that carries tales, and sowes strife. Such were *Doeg* and other abjects that tare *David's* name, and caled not, *Psal.* 35. 15. tossing it with their carrion-mouths, as *Dogs*, buzzing into *Saul's* ears ever and anon, that that might set him a gog against him. Such also were those malicious *Makebates*, the *Pharisees*, who when they thought the *Disciples* had offended, spake not to them, but to their Master, why do thy *Disciples* that which is not lawful? As when they thought *Christ* offended, they spake not to him, but to his *Disciples*. Thus these whisperers went about to separate very friends, to make a breach in the Family of *Christ*, by setting off the one from the other. The words of such whisperers are as wounds, and they go down into the innermost parts of the belly, *Prov.* 18. 8. They are like the wind that creeps in by the chinks and crevices in a wall, or the cracks in a window, that commonly prove more dangerous than a storm that meets a man in the face upon the Champion.

Verf. 29. *A violent man enticeb his neighbour* As those seducers at *Ephesus* dragged *Disciples* after them, *Act.* 20. 30. compelling them by their persuasions to embrace distorted doctrines, such as cause *convulsions of conscience*. Such are said to thrust men out of *God's* waies, *Deut.* 13. 5. As *Jeraboom* did the house of *Israel*, as *Julian* and other cunning persecutors did in the primitive times; prevailing as much by their *isling tongues*, as by their *terrifying names*, *Heb.* 11. 37. they were sawn asunder, they were tempted. The Apostle ranks and reckons their alluring promises among their violent practices. But though they speak fair, believe them not; for there are seven abominations in their hearts, *Prov.* 16. 25.

Verf. 30. *Hee shutteth his eyes to devise froward things* Wicked men are great fluters, they beat their brains, and close their eyes, that they may revolve and excogitate mischief with more freedom of mind. They search the Devils fowl for new devices: and are very intentive to invent that which may do hurt: their wits will better serve them to finde out an hundred shifts or carnal Arguments, than to yeeld to one saving truth; though never so much cleared up to them.

Moving his lips, hee bringeth evil to passe Mumbling and muttering to himself, and so calling the Devil into counsell, hee hath him at hand to bring about the businesse. *Bartolme* writes of *Doctor Gabriel Nela*, that by the onely motion of the lips, without any utterance, hee understood all men, perceived and read every mans mind in his countenance. If *Nela* could do so, how much more the Devil? who besides his natural sagacity, hath had so long experience, and both knows and furthurs those evil plots and practices, that himself hath injected into wicked hearts.

Verf. 31. *The hoary head is a Crown of glory* Old age and Honour are of great affinity in the Greck Tongue. God gave order, that the aged should be honoured, *Levit.* 19. 32. See the Note there.

*Credham hoc grande nefas, & morte piandum,
Si juvenis vetulo non assurrexerat.*

There is a certain plant (which our Herbalists call *Herbim impium*, or wicked cut-weed) whose younger branches still yeeld flowers to overtop the Elder. Such weeds grow too rife abroad. It is an ill soil that produceth them.

If hee found in the way of righteousness Canities tunc venerabile est, quando a gantia qua canitum decet, &c. with old *Chrysothom*. Hoariness is then onely honourable, when it doth such things as become such an age; else it is: *maxor potius*

ἀποστόλιν,
ἀνέσταλιν

ἐπιδοκῶν
ἐπὶ τῷ ὄντι
οὐκ.

Lib. 1. de
obliq.

Cognata sunt
γῆρας & γέ-
ρας, ut in
& 88.

Juvenal. sat.

13.

In Epist. ad

Heb. form. 7.

Amatium suc-

ceeded Chry-

flow, being an

old dotal of

eighty years,

quem visceri sa-

cordid rana a-

gminate supra-

bant.

potius quam canities, rather filthy mouldiness, than venerable hoar-headedness. Manna, the longer it was kept against the command of God, the more it stank. What can bee more odious than an old Goat, an old fornicator, &c? What more ridiculous than *puer centum annorum*, a childe of fourscore or an hundred years old? *Turpis & ridiculosa res est elementarius senex*, saith *Seneca*, *Sen. Epist.* 62. An *A B C*-old-man is a shameful sight. *Nestarius*, that succeeded *Nazianzen* at *Antioch*, had little else to commend him to the place, but a goodly gray beard, and a graceful countenance. Whereas of *Abraham* it is reported that he went to his grave in a good old age, or as the *Hebrew* hath it, *with a good gray head*. Pluck out the gray hairs of vertues, and the gray head cannot shine with any great glory.

Verf. 32. *Hee that is slow to anger is better than the mighty* Unruly passions are those *Turks* (saith One) that wee must constantly make war with: Those *Spaniards* with whom (as another saith) whoever made peace, gained nothing but repentance; *Pax eris infida, pax incerta*, as *Livie* saith of that which the *Romans* made with the *Samnites*, a peace worse than war, as *Anfin* saith of the peace brought in by *Sylla*. Men must bee at deadly feud with those lusts that war in their members, *Jam.* 4. 1. fighting against their souls, 1 *Pet.* 2. 11. These to conquer, is the noblest, and most signal victory, sith in subduing of these, wee overcome the Devil, *Eph.* 4. 26. *Jam.* 4. 7. As in yeelding to them, wee give place to him, and entertain him into our very bowels. Passionate persons, though they bee not drunk, yet are not they their own men: But have so many lusts, so many Lords, conquering Countries (as *Alexander*) vanquished of vices: Or as the *Persian Kings*, who commanded the whole world, but were commanded by their Concubines. How much better *Valentinian* the Emperour, who laid upon his death-bed, that among all his victories one onely comforted him; And being asked what that was? Hee answered, I have overcome my worst enemy, mine own naughty heart.

*Latius regnes, avidum domando
Spiritus, quam si Lybiam remotis
Gadibus jungas, & interque Pennis
Serviat uni.*

Horst. lib. 2.
Carm.

I cannot better English it, than by *Solomons* next words, *Hee that ruleth his spirit, is better than hee that sakeb a City*. See this exemplified in *Jacob*, who did better (when hee heard of the rape of *Dinah*) in holding his peace, than his Sons did in taking and pillaging the City *Shechem*. *Gen.* 34. None was to triumph in *Rome*, that had not got five victories: Hee shall never triumph in heaven, that subdueth not his five senses himself.

Verf. 33. *The lot is cast into the bosome* This sentence at first sight seems light and unworthy of the place it holds in this book. But as every line in the holy Bible is pure, precious, and profitable, so this sets forth a matter of very great moment, viz. that the providence of God extendeth to the disposing of all things, even those things also, that in regard of us, are merely contingent and casual. Lottery is guided by providence, as in the finding out of *Achan*, designing of *Saul* to bee King, dividing the Land among the *Israelites*, &c. *Chance-medley* is providence, *Exod.* 22. *Cambyse* lighting off his horse (after hee had been shewing great cruelty to them of *Athen*) his sword flew out of his scabbard and slew him. *Dispositi Deus membra pulicis & culicis*, saith *Anfin*, God disposeth of Gnats and Flies. Birds flying seem to flye at liberty, yet are they guided by an over-ruling hand. *Matth.* 10. 26. hee teacheth them to build their nests, *Psal.* 84. 4. P in the word *ip* for a nest there is written bigger than ordinary, to imply so much, say *Hebricians*; hee also provides them their meat (their severall meats in due season) the young Raven especially, *Psal.* 147. 9. if that that bee true that *Aristotle* reporteth. This doctrine of Gods particular Providence rightly represented, yeelds incredible profit and comfort. See my *Love-tokens*, page 11, 12.

Hist. animal.
lib. 9. cap. 31.

CHAP. XVII.

Vers. 1. Better is a dry morsel, and quietness therewith.]

Though there bee not so much as a little Vinegar to dip in. See Chap. 14. 17. with the Note there. The Hebrew word properly signifies a morsel of bread, as Rabbi *Elia* tells us. So then, better is a crust of course bread without any other cates or dishes (never so little, with love and peace) than an house-full of Sacrifices; that is, of good cheer, usually at offering up of Sacrifices, Prov. 7. 14. And hereunto Saint *James* seems to allude, Chap. 5. 5.

Vers. 2. A wife servant shall have rule over a Son, &c.] God hath a very gracious respect unto faithful servants, and hath promised them the reward of inheritance, Col. 4. 24. which properly belongs to Sons. This falls out sometimes here, as to *Joseph*, *Jothab*, those subjects that married *Salomons* Daughters, 1 King. 4. 10, 14. but infallibly hereafter, when they shall come from East and West to sit down with *Abraham*, *Isaac* and *Jacob*, in the Kingdom of Heaven: and to enter into their Masters joy, but the children of the Kingdom shall bee cast out, Mat. 8. 11, 12.

Vers. 3. The fining-pot is for silver, &c.] God also hath his fire in Zion, and his furnace in Jerusalem, Isa. 31. 9. his consiliaries, and his crucibles, wherein hee will refine his, as silver is refined, and try them as gold is tried, Zech. 13. 9. Not as if hee knew them not, till hee had tried them; for hee made them, and therefore cannot but know them: As Artificers know the several parts and properties of their works, *Sed tentas ut sciat, id est, ut scire nos faciat*, saith *Augustin*. Hee therefore tries us, that hee may make us know what is in us, what dross, what pure metal; and that all may see that wee are such, as (for a need) can glorifie him in the very fires, Isa. 24. 15. that the trial of our faith being much more precious than of gold that perisheth, though tried in the fire, may bee found to praise, and honour, and glory, 1 Pet. 1. 7.

Vers. 4. A wicked doer giveth heed to false lips.] It is an ill sign of a vicious nature, to bee apt to believe scandalous reports of godly men. If men loved not lies, they would not listen to them. Some are of opinion, that *Salomon* having said, *God tryeth the hearts*, doth in this and the two next following verses instance some particular sins so accounted by God, which yet passe amongst men for no sins, or peccadilloes at the utmost, seeing no man seems to receive wrong by them: such as these are; to listen to lying lips, to mock the poor, to rejoyce at another mans calamity, and the like. Loe they that do thus, though to themselves and others they may seem to have done nothing amiss, yet God that tries the hearts, will call them to account for these malicious miscarriages.

Vers. 5. Hee that mocketh the poor, &c.] See the Note on Chap. 14. 31.

And hee that is glad at calamities, shall not bee unpunished.] Hee is sick of the Devils disease, *ἐκ τῆς κίρκου*, which *Job* was not tainted with, Chap. 31. as the *Edomites*, *Ammonites*, *Philistines*, and other of *Sions* enemies, Lam. 1. were. How bitterly did the Jews insult over our Saviour, when they had nailed him to the Crosse? And in like sort they served many of the Martyrs, worrying them when they were down, as Dogs do other Creatures: and shooting sharp arrows at them, when they had set them up for marks of their malice and mischief. Herein they deal like barbarously with the Saints, as the Turks did with one *John de Chabes* a Frenchman, at the taking of *Tripoli* in *Barbary*. They cut off his hands and nose, and then when they had put him quick into the ground to the waste, they for their pleasure shot at him with their arrows, and afterwards cut his throat. Mr. *John Donly* Martyr, being set in the fire with the burning flame about him, sang a Psalm; Then cruel Doctor *Story* commanded one of the tormentours to hurl a faggot at him, whereupon, being hurt therewith upon the face, that hee bled again, hee left his singing, and clapt both his hands upon his face. Truly, said Doctor *Story* to him that hurled the

the faggot, *Thou hast married a good old song*. This *Story* being after the coming in of Queen *Elizabeth*, questioned in Parliament for many foul crimes, and particularly for persecuting and burning the Martyrs, hee denied not but that hee was once at the burning of an *Herewigge* (for so hee termed it) at *Hexbridge*; Ibid. 1918. where hee cast a faggot at his face as hee was singing of Psalms, and set a winne-bush of thorns under his feet a little to prick him, &c. This wretch was afterwards hanged, drawn and quartered, and so this Proverb was fulfilled of him, Anno. 1571. Hee that is glad at calamities, shall not bee unpunished.

Vers. 6. Childrens children are the Crown of old men.] That is, if they bee not children that cause shame, as vers. 2. and that disgrace their Ancestors, stain their blood. If they obey their Parents counsel, and follow their good example, for otherwise, they prove not Crowns, but corrosives to their aged Sires, as did *Esau*, *Abelou*, *Andronicus*, and others.

And the glory of children are their Parents.] If those children so well descended do not degenerate, as *Jonathan* the son of *Gershom*, the son of *Manasseh* (or rather of *Moses*, as the Hebrews read it with a *Nun suspensum*) Judg. 18. 31. and as *Eliezer*, *Samuels*, and some of *Dauids* sons did. *Heroum filii noxa*: *Manasseh* had a good Father, but hee degenerated into his Grandfather *Abaz*, as if there had been no intervention of a *Hezekiah*. So wee have seen the kernel of a well-fruited-plant degenerate into that crab or willow that gave the original to his stock. But what an honour was it to *Jacob*, that hee could sweare by the fear of his Father *Isaac*? To *David*, that hee could (in a real and heavenly complement) say to his Maker? Truly *Lords*, *I am thy servant*, *Man thy servant*, the son of thy handmaid, Psal. 116. 16. To *Timothy*, that the same Faith that was in him, had dwelt first in his Mother *Lois*, and his Grandmother *Eunice*? 2 Tim. 1. 5. To the children of the Elect Lady? &c. To *Mark*, that hee was *Barnabas* his sisters son? To *Alexander* and *Rufus* (men mentioned onely, *Rufus*; *Mark*, 15. 21.) but famously known in the Church to bee the sons of *Simon* of *ὁ δὲ ἀνδρὶς Κυρηνε*? To the sons of *Constance* the Great, to come of such a Father, *σαῖς τοῦ Κωνσταντίνου*. be descended of those glorious Martyrs and Confessors that suffered here in Queen *Maries* daies?

Vers. 7. Excellent speech becometh not a fool.] A *Nabal*, a senseless worthless fellow, in whom all worth is withered and decayed, *qui nullas habet dicendi vires*, as *Cicero* hath it, that can say no good, except it bee by rote, or at least by book: what should hee do discouraging of high points? God likes not fair words from a foul mouth. Christ silenced the Devil, when hee confessed him to bee the Son of the most high God. The leapers lips should bee covered, according to the Law. The *Lacedemonians*, when a bad man had uttered a good speech in their Council-house, liking the speech, but not the speaker, commanded one of better carriage to give the same counsel, and then they made use of it. The people of *Rome* were they would not believe *Carbo*, though hee swore.

Much lesse do lying lips a Prince.] Or any ingenious man, as some render it. A Princes bare word should bee better security than another mans oath, said *Alphonse* King of *Arragon*: When *Amurath* the Great Turk was exhorted by his cruel Son *Mahomet* to break his Faith with the inhabitants of *Sofrigade* in *Epirum*, hee would not hearken, saying, *That bee which was desirous to bee great amongst men, must either be indeed faithful of his word and promise, or at leastwise seem so to bee*: thereby to gain the minds of the people, who naturally abhorre the government of a faithless and cruel Prince. What a foul blur was that to Christian Religion, that *Ladislaus* King of *Hungary* should, by the perswasion of the Popes Legate, break his oath given to this *Amurath* at the great battel of *Varna*, and thereby open the mouth of that dead Dog, to rail upon *Jesus Christ*? And how will the Papists ever bee able to wipe off from their Religion that stain that lies upon it, ever since the Emperour *Sigismund*, by the consent and advice of the Council of *Constance*, brake his promise of safe conduct to *John Hw* and *Hierome* of *Prague*, and burnt them? But they have

have a rule to walk by now, *Fides cum hereticis non est servanda*, Promises made to Hereticks are not bee observed. And it is for Merchants, say they, and not for Princes, to stand to their oaths, any further than may stand with the publike good. This Divinity they may seem to have drawn out of *Plato*; who, in his third Dialogue of the Common-wealth, saith, that if it bee lawful for any one to lye, it may bee lawful doubtles for Princes and Governours, that aim therein at the Weal-publike. But God by the mouth of his Servant and Secretary *Solomon* here, assures us it is otherwife.

In vita Apol-
lon. l. 3. c. 14.

Verf. 8. *A gift is as a precious stone, &c.* Heb. *As a stone of grace*. Like that precious stone *Pantarbe*, spoken of in *Philoftratus*, that hath a marvellous conciliating property; or the wonder-working Loadstone, that among other strange effects reckoned up by *Marbodens* and *Pistorins*, doth *posseferes suos desertos & Principibus gratos reddere*, make those that have it, well-spoken men, and well accepted of Princes.

Whithersoever it turneth, it prospereth. Most men are *ἀσχετοί*, and love with shame, *Give yee*. Yet some *Perfian*-like spirits there are (as hath been made good before by the examples of *Luther*, *Galeabrin*, and some others) that regard not silver, and as for gold (in such a way) they have no delight in it, *Isa. 13. 17*. But these are black Swans indeed. The most sing, *Quis nisi mentis inops oblatum respuat aurum?* Who but a fool would refuse offered gold?

Verf. 9. *Hee that covereth a transgression, seeketh love*. In friendship faults will fall out: These must bee many of them dissembled, and not chewed, but swallowed down whole, as *Physick*-pills; for else they will stick in a mans teeth, and prove very unpleasant. See the Note on *Prov. 10. 12*.

But hee that repeateth a matter, separateth very friends. Hee that is so soft and sensible of smallest offences, so tender and ticklish that hee can put up nothing without revenge or reparation: Hee that rips up and rakes into his friends frailties, and makes them more in the relating, having never done with them, hee shall soon make his best friends weary of him, nay, to become enemies to him.

Verf. 10. *A reproof entrencheth more into a wise man, &c.* A word to the wife is sufficient: A look from Christ brake *Peters* heart, and dissolved it into tears. *Augustus* being in a great rage, ready to pass sentence of death upon many, was taken off by these words of his friend *Mecenas*, written in a Note, and cast into his lap, *Tandem aliquando surge carnisex*. When *Luther* was once in a great heat, *Melancthon* cooled him and qualified him by repeating that verse, *Vince animos, iramque tuam, qui cetera vincis*. Master you passions, you that so easily master all things else.

ΑΥΓΟΥΣΤΟΥ
ΝΕΚΡΩΤΕ
ΑΥΛΟΥ.
ΔΙΟΝ. ΑΥΓ.
ΠΡΟΒΗΜΕΝ.
ΙΟΕΥΟΜ.

Thou art hundred stripes into a fool. *Hic enim pleuitur, sed non flectitur; corripitur, sed non corrigitur*. Beaten hee is, but not bent to goodness; amerced, but not amended. The Cypress, the more it is watted, the more it is withered, *Abaz* was the worse for his afflictions, so was the railing Theef. *Jeroboams* withered hand, works nothing upon his heart. Hee had herein as great a miracle wrought before him (saith a reverend man) as *St. Paul* had at his Conversion, yet was hee not wrought upon, because the Spirit did not set it on.

Dr. Presson.

Verf. 11. *An evil man seeketh only rebellion* viz. How to gain-stand and mischief those that by words or stripes, seek to reclaim him: Some read it thus, *The rebellious seeketh mischief only*, hee is set upon sin, hee shall bee sure of punishment. No warnings will serve obdurate hearts; wicked men are even ambitious of destruction: Judgements need not go to findethem out, they run to meet their bane, they seek it, and as it were send for it. But this they need not do, for a cruel messenger shall bee sent against him. God hath forces enough at hand to fetch in his Rebels, viz. good and evil Angels, Stars, Meteors, Elements, other creatures, reasonable, unreasonable, insensible. The stones in the wall of *Aphck* shall sooner turn Executioners than a rebellious *Aramite* shall scape unrevenged; Not to speak of Hell-torments prepared for

for the Devil and his Angels, and by them to bee inflicted on Rebels and Reprobates.

Verf. 12. *Let a Bear robbed of her Whelps meet a man*. A Bear is a fierce and fell creature, the Shee-bear especially, as *Aristotle* noteth, but most of all when robbed of her Whelps, which shee licketh into form, and loveth without measure. To meet her in this rage is to meet death in the face, and yet that danger may bee sooner shifted and shunned, than a furious fool set upon mischief: Such were the primitive Persecutors, not sparing those Christians whom Bears and Lions would not meddle with. Such an one was our bloody *Bonner*, who in five years space took and roasted three hundred Martyrs, most of them within his own Walk and Diocess. Such another was that merciless *Minerius*, one of the Popes Captains, who destroyed two and twenty Towns of the innocent *Merindolians* in France, together with the inhabitants; and being intreated for some few of them that escaped in their shirts to cover their nakedness, hee sternly answered, that hee knew what hee had to do, and that not one of them should escape his hands, but hee would send them to hell to dwell among Devils.

A. & Mon.

Id.

Verf. 13. *Who so rewardeth evil for good, &c.* Ingratitude is a monster in nature, and doth therefore carry so much more detestation, as it is more odious even to themselves that have blotted out the image of God. Some vices are such as nature smiles upon, though frowned at by divine Justice; not so this. *Licurgus* would make no law against it, because hee thought none could bee so absurd as to fall into it. Amongst the *Athenians* there was an action *ἀνομοσία* of a Master against a servant ungrateful for his manumission, not doing his duty to his late Master: Such were again to bee made bond-slaves. Who can chafe but abhor that abominable act of *Michael Balbus*, who that night that his Prince (*Leo Armenius*) had pardoned and released him, got out and slew him? And that of *Mulcaes* King of *Tunes*, who cruelly tortured to death the *Manifest* and *Mesur*, by whose means especially hee had aspired to the Kingdome; grieving to see them live, to whom hee was so much beholding: And that of *Dr. Watson* Bishop of *Lincoln* in Queen *Maries* dayes, who being with *Bonner* at the Examination of Mr. *Rough* Martyr (a man that had been a means to save *Watsons* life in the dayes of King *Edward* the sixth) to requite him that good turn, detested him there to bee a pernicious heretick, who did more hurt in the North parts than a hundred more of his opinion. Whereunto may bee added that of *William Parry*, who having been for Burglary condemned to dye, was saved by Queen *Elizabeths* pardon: But hee (ungrateful wretch) sought to requite her by vowing her death, anno Dom. 1584. To render good for evil is divine, good for good is humane, evil for evil is brutish, evil for good is Devilish.

Nihil est tam inhumatum, &c. quam committere, ut beneficio non dicam indignum sed vitium esse videatur, Cic.

Plat. Men. lib. 2. cap. 1. Zonasas in Anad. Turk. lib. 64.

A. & Mon. fol. 1843.

Speed, fol. 1178.

Evil shall not depart from his house i. e. From his Person and Posterity, though haply hee may escape the lash of mans Law for such an abhorred villany. See this fulfilled in *Sauls* family, for his unworthy dealing with *David*; in *Mulcaes* and many others. *Jeremy* (in a spirit of Prophecy) bitterly curseth such, and foretelleth the utter ruine of them and theirs, Chap. 18. 20, 21. &c. shall evil bee recompensed for good? saith hee, Therefore deliver up their children to the famine, and let their wives bee widows. Let a cry bee heard from their houses, &c.

Verf. 14. *The beginning of strife is as when one lets out water*. It is easier to stir strife than stin it. *Lis liens generat*: As water, it is of a spreading nature. Do therefore here, as the *Dutch*-men do by their banks; they keep them with little cost and trouble, because they look narrowly to them, and make them up in time. If there bee but the least breach, they stop it presently, otherwise the Sea would soon overflow them.

Fervor in arva furens cumulo, camposque per omnes
Cum fabulis armenta trahit.

Virgil. Aenid. 2.

The

James 3. 5.

The same may fitly bee set forth also by a similitude from fire; which it quenched presently, little hurt is done; As if not, behold how great a wood a little fire kindleth, saith Saint James. If fire break out but of a bramble, it will devour the Cedars of Lebanon, Judg. 9. 15. Cover therefore the fire of contention, as William the Conquerour commanded the Coverseu-bell.

Therefore leave off contention before it bee medled with. Antequam commisceatur. Stop or step back, before it come to further trouble. Satis est recurrere quam male currere, better retire than run on, in those ignoble quarrels especially, ubi & vincere ingloriosum est & atteri sordidum, wherein, whether hee win or lose, hee is sure to lose in his credit and comfort. Wee read of Francis the first King of France, that consulting with his Captains how to lead his Army over the Alps into Italy, whether this way or that way? Amaris his fool sprang out of a corner, where hee fate unseen, and bad them rather take care which way they should bring their Army out of Italy again. It is easie for one to interest himself in quarrels, but hard to bee dis-engaged from them, when hee is once in. Therefore Principis obsta, withstand the beginnings of these evils, and study to bee quiet, 1 Thes. 4. 11. Milk quencheth wild-fire. Oyl (saith Luther) quencheth lime; so doth meeknesse strife.

Verf. 15. Hee that justifieth the wicked, and hee that condemneth the just, &c.] To wrong a righteous man in word onely is a grievous sin; how much more to murder him under pretence of Justice? as they did innocent Naboth; as the bloody Papists do Christs faithful witnesses, and as the Jews did Christ himself, crying out, Wee have a Law, and by our Law hee ought to dye, &c. This is to play the Thief or Man-slayer cum privilegio, this is to frame mischief by a Law, Plal. 94. 20. The like may bee said of that other branch of injustice, the justifying of the wicked. Bonis nocet, qui malis parit. Hee wrongs the good, that spares the bad: better turn so many wild-Boars, Bears, Wolves, Leopards loose among them, than these monstrous men of condition, that will either corrupt them, or otherwise mischief them. For thou knowest this people is set upon mischief, Exod. 32. 22. They cannot sleep, unless they have hurt some one. Neither pertains this Proverb to Magistrates onely, but to private persons too; who must take heed how they precipitate a censure: Herein David was to blame in pronouncing the wicked happy, and condemning the Generation of Gods children, Psal. 73. for the which over-sight hee afterwards shames and shames himself, yea befools and becheats himself, as well hee deserved, verf. 22.

Verf. 16. Wherefore is there a price in the hand of a fool? &c.] Wealth without wit, is ill bestowed. Think the same of good natural parts, either of body or mind: so, for authority, opportunity, and other advantages. Whereto serve they if not rightly improved and employed? Certainly they will prove no better than Ariab's letters to those that have them; or as that sword which Hector gave Ajax; which so long as hee used against his enemies, served for help and defence; but after hee began to abuse it to the hurt of hurtlesse beasts, it turned into his own bowels. This will bee a bodkin at thy heart one day, I might have been saved, but I wofully let slip those opportunities that God had thrust into my hands, and willfully cut the throat of mine own poor soul, by an impenitent continuance in sinful courses, against so many dissuaves. Oh the spirit of fornication, that hath so befottered the minds of the most, that they have no heart to look after Heaven, while it is to bee had, but trifle and fool away their own salvation!

Verf. 17. A friend loveth at all times.] Such a friend was Jonathan, Hushai the Archite, Ittai the Gittite, who stuck close to David when hee was at his greatest under. But such faithful friends are in this age all for the most part gone in Pilgrimage (as hee once said) and their return is uncertain. David met with others, besides those above mentioned, that would bee the causes, but not the companions of his calamity; that would fawn upon him in his flourish, but forsake him in his trouble. My lovers and friends stand aloof, &c. The Antients pictured Friendship in the shape of a fair young man, bare-headed, meanly apparelled

B. Morion.

paralleled, having on the out-side of his garment written, To live and so dye with you, and on his forehead Summer and Winter. His breast was open, so that his heart might bee seen; and with his finger hee pointed to his heart where was written Longe, Prope, Far and near.

And a Brother is born for adversity.] Birth binds him to it, and although at other times fratrum concordia rara, brethren may jar and jangle, yet at a straight, and in a streffe, good nature will work, and good blood will not belie it self. And as in the natural, so in the (piritual brotherhood, Misery breeds unity. Ridley and Hooper, that when they were both Bishops, differed so much about Ceremonies, could agree well enough, and bee mutual comforts one to another, when they were both prisoners. Esther concealed her kindred in hard times; but Gods people cannot. Moses must rescue his beaten brother out of the hand of the Egyptian, though hee venture his life by it.

Verf. 18. A man void of understanding striketh hands.] Of the folly and misery of rash suretyship, See Chap. 6. 1, 2, &c. with the Notes there.

In the presence of his friend.] Or, before his friend, that is, before his friend do it, who was better able, and more obliged. Thus like a Woodcock hee puts his neck into the ginne, his foot into the stocks as the Drunkard; and then hath time enough to come in with the fools bad I wif, and to say as the Lion did when taken in the toils, Si praevisissem: If I had foreseen this. But why should there bee amongst men any such Epimethem, such a Post-master, an after-wit?

Verf. 19. Hee loveth transgression that loveth strife.] Its strange that any should love strife, that Hell-bag, legu equus. And yet some, like Trouts, love to swim against the stream; like Salamanders, they live in the fire of contention; like Phocion, they hold it a goodly thing to dissent from others; like Pyrrhus, they are a people that delight in war; Psal. 68. 30. Like Davids enemies, I am for peace, saith hee, (that was his Motto) but when I speak of it, they are for war. These unquiet spirits are of the Devil doublelesse, that turbulent creature, that troubler of Gods Israel. Hee knows, that where envying and strife is, there is confusion and every evil work, James 3. 16. and that hee loveth transgression, that loveth strife; hee taketh pleasure in sin, which is the cause of his unquietnesse. Good therefore and worthy of all acceptation, is the counsell of the Psalmist; Cease from anger, and forsake wrath; fret not thy self in any wise to do evil, Psal. 37. 8. Hee that frets much, will soon bee drawn to do evil. An angry man stirs up strife, and a furious man aboundeth in transgression, Prov. 29. 22. Hence our Saviour bids, Have salt within your selves, that is, mortifie your corruptions, and then, bee as Peace one with another, Mark 9. 50. Hence also Saint James saith, that the wilde dome from above is first pure, and then peaceable. And Saint Paul oft joyns faith and love together; there can bee no true love to, and good agreement with men, till the heart bee purified by faith from the love of sin.

And hee that exalteth his gate, [seeketh destruction] Eventually hee seeketh it, though not intentionally: that exalteth his gate, that is, his whole house, (a part being put for the whole) which hee that builds over-sumptuously, is in the ready rode to beggery, the begger will soon have him by the back, as they say; queris rupturam, hee will shortly break. Others read the words thus, And hee enlargeth his gate that seeketh a breach; that is, say they, hee that picketh quarrels, and is contentious, setteth open a wide door to let in many mischiefes.

Verf. 20. Hee that hath a froward heart, findeth no good.] Who this is that hath a froward heart, and a perverse tongue, Solomon shews; Prov. 17. 20. viz. the hypocrite, the double-minded man, Jam. 1. 8. that hath an heart and a heart, Psal. 122. One for God, and another for him that would have it, as that desperate Neapolitan boasted of himself. And as hee hath two hearts; so two tongues too, 1 Tim. 3. 8. wherewith hee can both bleis and curse, talk religiously or prophanely according to the company, James 3. 10, 11: speak Hebrew and Aethiopian, the language of Canaan, and the language of Hell; like those in an Island

Hampden Duke of Gloucester, being wounded and overthrown by the Duke of Alençon, at the battell of Agincourt, was rescued by his brother King Henry the fifth, who bestriding him, delivered him from danger, &c. Speed.

Psal. 110. 7.

Antiq. l. 3. Island beyond *Arabia*, of whom *Diodorus Siculus* saith, that they have *cloven tongues*, so that therewith they can alter their speech at their pleasure, and perfectly speak to two persons, and to two purposes, at once. Now how can these Monst'rs of men expect either to finde good, or not to fall into mischief? How can they escape the damnation of Hell, whereof hypocrites are the chief inhabitants, yea the free-holders as it were? for other sinners shall have their part with the Devil and hypocrites.

Verf. 21. *Hee that begetteth a fool, doth it to his sorrow*]. *Solomon* might speak this by experience, and with as *Augustine* did, *Usinam celebs vixissem, aut orbem perissem*. O that I had either lived a batchelour, or died childlesse! to bring forth children to the murderer, children to the Devil, that old man-slayer; Oh what a grief is this to a pious Parent! how much better were a miscarrying womb, and dry breasts? What heavy moan made *David* for his *Abson*, dying in his sin? How doth many a miserable Mother weep and warble out that mournful ditty of hers in *Plutarch* over her deceased children, *Quo pueri essis profecti*? poor souls what's become of you!

And the Father of a fool hath no joy]. No more than *Oedipus* had, who cursed his children when hee died, and breathed out his last, with

Per concervatorem percat domus impia latum.

No more than *William* the Conquerour had in his ungracious children: or *Henry* the second, who finding that his sons had conspired against him with the King of *France*, fell into a grievous passion, cursing both his sons, and the day wherein himself was born; and in that distemperature departed the world, which himself had so oft distempered.

Verf. 22. *A merry heart doth good, like a medicine*]. Every year now; So the Septuagint render it. And indeed, it is wisdom that makes us fit. All true mirth is from rectitude of the mind, from a right frame of soul. When Faith hath once healed the conscience, and grace hath hushed the affections, and composed all within, so that there is a Sabbath of Spirit, and a blessed tranquillity lodged in the soul, then the body also is vigorous and vigorous, for most part, in very good plight, and healthful constitution, which makes mans life very comfortable. For *it valet, bene est*. And *Αἰσιν υἱοῦ σου*, *Goshy waies*, saith *Solomon*, to him that hath a good conscience, eat thy bread with joy, and drink thy wine with a merry heart, for God accepteth thy works. Let thy garments be alwaies white, and let thy head lack no ointment. Live joyfully with the wife of thy youth, &c. becom lightome in thy cloaths, merry at thy meats, painful in thy calling, &c. these do notably conduce to, and help on health. They that in the use of lawfull means wait upon the Lord, shall renew their strength; they shall mount up with wings as Eagles; they shall run, and not be weary; they shall walk, and not faint, *Isa. 40. 31*.

But a broken spirit drieth the bones]. By drinking up the marrow and radical moisture. See this in *David*, *Psal. 32. 3*. whose bones waxed old, whose moisture or chief sap was turned into the drought of Summer: his heart was smitten, and withered like grass; his daies consumed like smoak, *Psal. 102. 3. 4*. his whole body was like a bottle in the smoak, *Psal. 119. 83*. hee was a very bag of bones, and those also burnt as an hearth, *Psal. 102. Ariste* in his book of long and short life assigns grief for a chief cause of death. And the Apostle saith as much, *2 Cor. 7. 10*. See the Note there, and on *Prov. 12. 25*. All immoderations, saith *Hippocrates*, are great enemies to health.

Verf. 23. *A wicked man taketh a gift out of the bosome*]. i. e. closely and covertly, as if neither God nor man should see him. The words may be also read thus, *Hee (that is the corrupt Judge) taketh a gift out of the wicked mans bosome*; there being never a better of them, as *Solomon* intimateth by this ambiguous expression. Rain is good, and ground is good, yet ex eorum conjunctione fit lutum. So giving is kind, and taking is courteous; yet the mixing of them makes the smooth paths of justice foul and uneven.

Verf.

Verf. 24. *Wisdom is before him that hath understanding*]. Or, the face of an understanding man is wisdom, his very face speaks him wise; the government of his eyes, especially, is an argument of his gravity. His eyes are in his head, *Eccles. 2. 14*. hee scattereth away all evil with them, *Prov. 20. 8*. Hee hath oculum irretortum, as *Job* had, chap. 31. and *Joseph* had oculum in metam (which was *Ludovicus* gives his Motto) his eye fixt upon the mark; hee looks right on, *Prov. 4. 25*. hee goes through the world as one in a deep muse, or as one that hath haste of some special business, and therefore over-looks every thing besides it: Hee hath learned out of *Isa. 33. 14, 15*. that he that shall see God to his comfort, must not onely shake his hands from taking gifts (as in the former verse) but also stop his ears from hearing of blood, and shut his eyes from seeing of evil. *Vitio nobis in animum per oculos est via*, saith *Quintilian*; sit entereth into the little world, thorow these windows, and death by sin, as fools finde too oft by casting their eyes into the corners of the earth, suffering them to rove at randome without restraint, by irregular glancing, and inordinate gazing. In Hebrew the same word signifies both an eye and a fountain; to shew (saith one) that from the eye, as from a fountain, flows both sin and misery. Shut up therefore the five windows, that the house may be full of light, as the Arabian Proverb hath it. Wee read of one, that making a journey to *Rome*, and knowing it to be a corrupt place, and a corrupter of others, entered the City with eyes close shut; neither would hee see any thing there but Saint *Peters* Church, which hee had a great mind to go visit. *Alipius* in *Austin* being importuned to go to those bloody spectacles of the gladiatory combats, resolved to wink, and did; But hearing an out-cry of applause, looked abroad, and was so taken with the sport, that hee became an ordinary frequenter of those cruel meetings.

Verf. 25. *A foolish Son is a grief to his Father*]. See the Note on chap. 10. 1. and 15. 20.

Verf. 26. *Also to punish the just is not good*]. The righteous are to be cherished and protected, as those that uphold the state. *Semen sanctum faciemus terre*, *Isa. 6. 13*. What *Enes*, *Sylvius* said of learning, may be more properly said of righteousness, vulgar men should esteem it as silver, Noble-men as gold. Princes prize it as pearls. But they that punish it (as persecutors do) shall be punished to purpose, when God makes inquisition for blood.

Nor to strike Princes for equity]. Righteous men are Princes in all Lands, *Psa. 45*. yea they are Kings in righteousness, as *Melchisedec*. Indeed they are somewhat obscure Kings, as hee was, but Kings they appear to be, by comparing *Mat. 13. 17*. with *Luk. 10. 24*. Many righteous, saith *Matthew*, many Kings, saith *Luke*. Now to strike a King is high-treason: And although Princes have put up blows, as when one struck our *Henry* the sixth, hee onely said, Forsooth you do wrong your self more than mee, to strike the Lords appointed: Another also that had drawn blood of him when hee was in prison, hee freely pardoned, when hee was restored to his Kingdom, saying; Alas, poor soul, hee struck mee more to win favour with others, than of any evil will hee bare mee. So when one came to cry *Cato* mercy, for having struck him once in the *Bath*, hee answered, that hee remembered no such matter. Likewise *Lycurgus* is famous for pardoning him that smote out one of his eyes; yet hee that shall touch the apple of Gods eye (as every one doth that wrongeth a righteous man for equity especially) shall have God for a revenger. And it is a fearful thing to fall into the hands of the living God, *Heb. 10*.

Verf. 27. *Hee that hath knowledge, spareth his words*]. *Taciturnity* is a sign of solidity, and talkativeness of worthlessness, *Epaminondas* is worthily praised for this (saith *Plutarch*) that as no man knew more than hee; so none spake less than hee did.

And a man of understanding is of an excellent spirit]. Or, of a cool spirit. The deepest Seas are the most calm;

Where river smoothest runs, deep is the ford,
The Dial first, yet none perceives it move, &c.

R. 2

Verf.

Verf. 28. *Even a fool when hee holdeth his peace, &c.*

ἡσυχία τῆς ἀπὸ δεινῆς φρονήσεως ἐστὶν ὁσιότης.

Or that you would altogether hold your peace, and it should bee your wisdom, saith Job to his friends that spake much, but said little, Job 13. 5.

CHAP. XVIII.

Verf. 1. *Through desire a man having separated himself, &c.*

Here the reading that is in Margin (mee thinks) is the better. *Hee that separates himself* (either from his friend, as the old interpreter makes the sense, or from any thing else that hee hath formerly followed) *seeketh according to his desire* (seeketh to satisfie his own hearts lust, and to compass what hee coveteth) *and intermeddeth with every business* (stirs very busily in every thing that is done; and leaves no stone unrowled, no courtie unattempted, whereby hee may effect his design, and come off with his credit.) The practice hereof wee may observe in the Pharisees (those old Separatists) who slandered all that our Saviour did; and in their pertinacious malice, never left till they had slain him, for a deceiver of the people. So the *Donatists* separated, and affirmed, that there were no true Churches but theirs. They were also divided among themselves in *minutula frustula*, into small sucking Congregations, as *Austin* saith, whose arguments not being able to confute, they reproached him for his former life, when hee was a *Manichee*. In like sort dealt the *Anabaptists* with *Luther*, whom they held more pestiferous than the Pope. *Munier* wrote a book against him (dedicating it to the illustrious Prince Christ) and rails at him, as one that wanted the Spirit of Revelation, and favoured onely the things of the flesh. Our Separatists (the better sort of them) have said, that the differences are so small between themselves and us, that they can for a need, come to our Churches, partake in the Sacraments, and hold communion with us, as the Churches of Christ, &c. But if so, how then dare they separate; and intermeddle with every business, that they may have some specious pretence for it? *Turks* wonder at *English* for cutting or pinning their cloaths, counting them little better than mad to make holes in whole cloath, which time of it self would tear too soon. Men may do *pro libris* (as some render *through desire* in this Text) as they will with their own; but woe bee to those that cut and rend the seamless coat of Christ with causeless separations.

Verf. 2. *A fool hath no delight in understanding, but that his heart may discover itself* Or, in discovering his own heart, i. e. in following his own humour, against all that can bee said to the contrary. Hee is wilful, and so stands as a stake in the midst of a stream, lets all pass by him, but hee stands where hee was. It is easier to deal with twenty mens reasons, than with one mans will: Hee hath made his conclusion, you may as soon remove a rock as him. *Quicquid vult valde vult, quicquid vult sanctum est.* His will is his rule, and when a man hath said and done his utmost to convince him by force of reason, hee shall finde him like a Mill-horse, just there in the evening where hee began his morning circuit. Some think that *Solomon* here taketh not so much the wilfulness, as the vain-glouriousness and ostentation of fond fools, who seem to delight in wisdom; but it is onely for a name, and that they may by setting their good parts a sunning, gain the applause and admiration of the world, for men singularly qualified. But why should any affect the vain praises of men, and not rest content with the *Euge* of a good conscience? The blessed Virgin was troubled, when truly praised of an Angel. *Moses* had more glory by his veil, than by his face. *Christ* (beside the veil of his humanity) sayes, See you tell me man, &c.

Verf. 3. *When the wicked cometh, then cometh contempt* It comes into the world with him, so the Hebrew Doctors expound it. Hee is born a contemner of

Scilicet.
Annal. 238.
Apolog.
Narrat. p. 6.

of God, of his people, and of his ordinances, being vainly puffed up by his fleshly minde, Col. 2. 18. and having a base esteem of others, in comparison of himself; Thus vain man would bee wife, yea the onely wife, though man bee born like a wilde Asses colt, Job 11. 12. and so hee could not but confels, would hee but consult a while with himself. But hee doth with himself, as some people do by Dogs and Monkeyes, which they know to bee paltry cartion beasts, and yet they set great store by them, and make precious account of them, meerty for their minds sake.

And with ignominy, reproach These two hee shall bee sure of, according to that, 1 Sam. 2. 30. They that despise mee shall bee lightly esteemed, and Prov. 3. 34. Surely God scorneth the scorners (see the Note there) hee payes them in their own coyn. over-shoots them in their own bow, makes them to meet with such as will mete them out their own measure, and for their contempt repay them (with ignominy) reproach.

Verf. 4. *The words of a mans mouth are as deep waters* Fitly are the words of the wife resembled to waters (saith one) in as much as they both wash the mindes of the hearers; that the foulness of sin remain not therein, and water them in such sort that they faint not, nor wither by a drought and burning desire of heavenly doctrine. Now these words of the wife are of two sorts; some are as deep waters, and cannot easily bee fathomed, as *Sampsons* Riddles, and *Solomons* Apophthegms, so very much admired by the Queen of *Sheba*, 2 Chron. 9. Some again are plain, and flow so easily as a flowing brook, that the simplest may understand them. The same may bee affirmed of the holy Scriptures (those words of the wife, and their dark sayings, Prov. 1. 6.) The Scriptures saith one, are both text and glofs, one place opens another, one place hath that plainly, that another delivers darkly. The *Rabbins* have one saying, That there is a mountain of sense hangs upon every *Apex* of the word of God. And another they have, *Nulla est obiectio in lege qua non habet solutionem in latere*, i. e. There is not any doubt in the Law, but may bee relolved by some other Text. Parallel Scriptures cast a mutual light one upon another; and is there not a thin veil laid over the word, which is more rarified by reading, and at last wholly worn away? A friend (saith *Chrysostome*) that is acquainted with his friend, will get out the meaning of a letter or phrase, which another could not that is a stranger; So it is in the Scripture.

Verf. 5. *It is not good to accept the person of the wicked* Indeed, it is so bad, as can hardly bee expressed, and is therefore here set forth by the figure *Leptose*, which is say Grammarians, *cum minus dicitur, plus intelligitur*, when little is said, but more is understood. This accepting of persons, declared here to bee so very naughty, is either in passing sentence of judgement, of which see *Levit. 19. 15.* or with the Note; or otherwise in common conversation, of which read *Jam. 2.*

1. 2. 3. 4. with the Note.
To overthrow the righteous in judgement Which is the easilier done, because they cannot quarrel and contend, as the wicked can. *The fools lips enter into contention*, verf. 6. they have an art in it, they are dexterous at it, it is their trade and study to brabble and wrangle, to set a good face upon an ill matter, to rail and out-brave, to set men further at oddes, and to imbitter their spirits one against another. This is a trick they have learned of their father the Devil; and this their graceless speeches do as directly tend unto, as if they had legs to go unto contention.

Verf. 6. *A fools lips enter into contention* See the Note on verf. 5.
And his mouth collecteth for strokes By his desire upon others; but by desert and effect upon himself.

Verf. 7. *A fools mouth is his destruction* See the Notes on Chap. 10. 14. & 12. 13. & 13. 3.

Verf. 8. *The words of a salt-bearer are as wounds* See the Note on Chap. 12. 18. Hee that takes away a mans good name, kills him alive, and ruins him and his posterity; being herein worse than *Cain*, for hee in killing his brother, made him live for ever, and eternallized his name. Some read, *are as the words*

Vehementer de-
leo, quia vehem-
enter diligo.
Atque sic cum
multo vultu,
oculis demissis,
cum quadam
tarditate & vo-
cis plangiu pro-
cedit maledictio.
Bern.

God to enquire about the Asses. *But behold, said hee to his servant, if wee go, what shall wee bring the man? what have wee?* See more in the Note on Chap. 17. ver. 8. & 23.

Verf. 17. *Hee that is first in his own cause seemeth just* The first tale is good till the second bee heard. How fair a tale told *Tertullus* for the Jews against *Paul*, till the Apostle came after him, and *Demetrius* the Orator's trim speech? Judges had need to get and keep that *ἡ ἀδύσκητον* that *Alexander* boasted of, to keep one ear clear and unprejudiced, for the defendant; for they shall meet with such active Actors or Pleaders, as can make *Quidlibet ex quolibet*, *Candida de nigris* & *de candensibus atra*, as can draw a fair glove upon a foul hand, blanch and smooth over the worst causes with goodly pretences, as *Ziba* did against *Mephibosheth*, *Potiphar's* wife against *Joseph*, &c. Hee must therefore *ἀκούων ἀνεκρίσθαι* (as the Athenian Judges were sworn to do) *hear both sides indifferently*: and as that *Levite* said, *Judg. 19*. Consider, consult, and then give sentence, doing nothing by partiality or prejudice.

Verf. 18. *The lot can settle contentions to ease* As it did, *Josh. 14. 2*. Where it is remarkable, that *Joshua* that lotted out the Land, left none to himself; and that portion that was given him, and hee content withall, was but a mean one in the barren mountains. So again, *Ab. 1. 26*. where it is remarkable, that this *Joseph* called *Barfabas*, seeing it was not Gods mind by lot to make choice of him now to succeed *Judas* in the Apostleship, was content with a lower condition; therefore afterwards God called him to that high and honourable office of an Apostle, if at least this *Joseph Barfabas*, were the same with that *Joseph Barnabas*, *Act. 4. 36*. as the Centurions are of opinion. See the Note on Chap. 16. 23.

Verf. 19. *A brother offended is harder to be won, &c.* Whether it bee a brother by race, place, or grace; *Corruptio optimi pessima*: Those oft that loved most dearly (if once the Devil cast his club betwixt them) they hate most deadly. See this exemplified in *Cain* and *Abel*, *Esaú* and *Jacob*, *Polynices* and *Eteocles*, *Romulus* and *Remus*, *Caracalla* and *Getas*, the two sons of *Severus* the Emperour, *Robert* and *Rufus* the sons of *William* the Conquerour, the Civil dissensions between the houses of *Tork* and *Launcaster* (wherein were slain eighty Princes of the blood-royal) the dissensions between *England* and *Scotland*, which consumed more Christian-blood, wrought more spoil and destruction; and continued longer than ever quarrel wee read of did between any two people of the world. As for Brethren by profession (and that of the true Religion too) among Protestants, you shall meet with many divisions, and those profecuted with a great deal of bitterness. *Nullum bellum citius exarscit, nullum deflagrat citius quam Theologicum*. No war breaks out sooner, or lasts longer, than that among Divines, or as that about the Sacrament; a Sacrament of love, a Communion, and yet the occasion (by accident) of much dissension. This made holy *Strigelius* weary of his life. *Cupio ex hac vita migrare ob duas causas*, saith hee. For two causes chiefly do I desire to depart out of this world; First, That I may enjoy the sweet sight of the Son of God, and the Church above; Next, *Ne liberor ab immanibus & implicabilibus odiis Theologorum*, that I may bee delivered from the cruel and implacable hatreds of dissenting Divines. There is a most sad story of those that fled to *Frankford* hence in *Queen Maries* time; yet among them there were such grievous breaches, that they fought the lives one of another; Great care therefore must bee taken, that brethren break not friendship: Or if they do, that they re-unite and pecee again as soon as is possible.

Verf. 20. *A mans belly shall bee satisfied with the fruit of his mouth* See the Notes on Chap. 12. 14. and 13. 2.

And with the increase of his lips shall hee bee satisfied It is worthy the observing, saith an Interpreter here, that *Salomon* doth vary his words: Hee speaketh sometimes of the mouth, sometimes of the lips, sometimes of the tongue, as verf. 21. to shew that all the instruments or means of speech shall have, as it were, their proper and just reward.

Verf.

Verf. 21. *Death and life are in the power of the tongue* That best and worst member of the body, as *Bias* told *Amasis* King of *Aegypt*, an unruly evil set on fire of Hell, saith Saint *James* of an ill tongue (as contrarily a good one is fired with zeal by the Holy Ghost, *Ab. 2*.) Fire wee know is a good servant, but an ill Lord; If it get above us once, there is no dealing with it. Hence it is, that as the careful houtholder laies a strict charge upon his children and servants to look well to their fire: So doth *Solomon* give often warning to have a care of the tongue. For by thy words shalt thou bee justified, and by thy words thou shalt bee condemned, saith a greater than *Solomon*, *Mat. 12*. The *Arabians* have a Proverb, *Take heed that thy tongue cut not thy throat*. A word and a pest grow upon the same root in the Hebrew; to shew, saith one, that an evil tongue hath the pestilence in it: It spits up and down the room, as the *Serpent* *Dipsas*, or as a Candle, whose tallow is mixt with brine.

Verf. 22. *Who so findeth a wife, &c.* Who so, after much seeking (by prayer to God, and his own utmost industry, as *Gen. 24*. *Isaac* went forth to pray, and his servant went forth to seek) findeth a fit and faithful yoke-fellow (called here a wife, that is, a good wife, as *Eccles. 7. 2*. a name is put for a good name, and as *Isa. 1. 18*. *wool* is put for *white wool*: every married woman is not a wife; a bad woman is but the shadow of a wife, according to *Lamechs* second wives name, *Zillah*) hee findeth a good thing, a singular blessing, and such as should draw from him abundance of thanks. Hee may well say as they were wont to do at *Athens*, when they were married, *ἔσθ' ὅσον νέον, εὐγον ἀνέγον*. I have left a worse condition, and found a better. If any bee the worse for a wife (for a good wife especially) it is from his own corrupt heart, that like a Toad, turns all it takes into rank poison.

Verf. 23. *The poor useth intreaties* Speaks supplications, comes in a humble manner, uses a low language, as a broken man. How much more should we do so to God? *quanta cum reverentia, quanto timore, quanta ad Deum humilitate accedere debet e palude sua procedens & repens visus rannuncula?* creeping into his presence with utmost humility and reverence.

Verf. 24. *A man that hath friends, &c.* For *Cos amoris amor*, Love is the whet-stone or load-stone (rather) of Love. *Marce, ut amaris, ama*. Love is a coin that must bee returned in kind.

And there is a friend, &c. Such a friend is as ones own soul, *Deut. 13. 6*. a pecee so juft cut for him, as answers him rightly in every joint. This is a rare happinesse.

CHAP. XIX.

Verf. 1. *Better is the poor that walketh in his integrity*

That poor, but honest man, that speaks supplications, Chap. 18. 23. but abuses not his lips to leud and loose language, is better than that rich fool that answers him roughly and robustiously (as *Nabal* did *Dauids* messengers) and otherwise, speaks ill, thinks worse. Wee usually call a poor man a poor soul: a poor soul may bee a rich Christian, and a rich man may have a poor soul.

Verf. 2. *Also that the soul bee without knowledge, it is not good* An ignorant man is a naughty man, *Ignorat sane improbus omnis*, saith *Aristotle*. Every bad-minded man is in the dark; neither can any good come into the heart, but it must pass through the understanding; and the difference of stature in Christianity grows from different degrees of knowledge. The *Romans* were full of knowledge, and therefore full of goodness, chap. 15. 14.

And hee that hasteth with his feet sinneth Or, wandreth out of the way. As hee that is out of his way, the faster hee rides or runs, the farther hee is out so is blinde zeal. It is like metal in a blind horse, that running upon the rocks and precipices first breaks his hoofs, and then his neck: Or like the Devil in the possessed,

S

Daniel, 19.

Eusebius.

Melch. Adam in vita.

Cave ne feriat lingua tua col-
lum tuum.
Scalig.Hilbab, id est,
umbra ipsius,
quomodo Me-
nander phis.
ὄντως dixit.

Zenodo. pro.

Per.

Marjol.

Lih. 3. Et.

possessed, that cast him sometimes into the fire, and sometimes into the water.

Verf. 3. *The foolishness of a man perverteth his way*] So that all goes cross with him, and God walks contrary to him; as it befell our King John, Queen Mary, and Henry the fourth of France. King John saw and acknowledged it in these words, *Postquam, ut dixi, Deo reconciliatus, me ac mearegna (pro dolor!) Romana subjeci Ecclesia, nulla mihi prospera, sed omnia contraria adven- runt.* Ever since I submitted to the Sea of Rome, nothing hath prospered with mee.

And his heart frets against the Lord] As the cause of his calamity. Birds of prey, that have been long kept in the dark, when they get abroad, are out of measure raging and ravenous; so are ignorant spirits, they let flye on all hands (when in durance especially) and spare not to spit their venom in the very face of God; as did Pharaoh, when that thick darkness was upon him; the King of Israel (that said, *Behold this evil is of the Lord, and what should I wait for the Lord any longer?* 2 King. 6. 33. *Mahomet* the first Emperour of the Turks, being wonderfully grieved with the dishonour and loss hee had received at the last assault of Scodra, in his choler and frantick rage most horribly blasphemed against God, saying, that it were enough for him to have care of heavenly things, and not to cross him in his worldly actions.

Verf. 4. *Wealth maketh many friends*] *Res amicos invenit*, saith hee in *Plautus*. Wine, saith *Athenaeus*, hath ἐὼς ἀνθρώπων τὴν νῆσιν φίλον, a force in it to make friendship. Wealth wee are sure hath; but as that is no found love that comes out of cups, it is but *ollaria amicitia*; so neither are they to bee trusted, that wealth wins to us. Hired friends are seldom either satisfied, or sure; but like the Ravens in *Arabia*, that, full gorged, have a tuneable sweet record, but empty, screech horribly. Flies soon fasten upon honey, and vermine will haunt a house where food is to bee gotten.

But the poor is separated from his neighbour] Who either turns from him as a stranger, or against him, as an enemy. *Nero* being condemned to dye, and not finding any one that would fall upon him, and dispatch him, cried out, *Itene, nec amicum, nec inimicum habeo?* Have I now neither friend, nor foe, that will do this for mee?

Verf. 5. *A false witness shall not be unpunished*] Many poor people care not to lend their rich friend an oath at a need: And many rich, though they think ill of Pillory-perjury, yet they make little conscience of a merry lye. Neither of these shall pass unpunished. And this sentence may bee to them, as those knuckles of a mans hand were to *Balsazar*, to write them their destiny, or as *Daniel* was to him, to read it unto them.

Verf. 6. *Many will intreat the favour of the Prince*] Yea, lye at his feet, and lick up his spittle, not being loyal in love for conscience, but submits in shew for commodity. Every man will bee thrusting in where any thing is to bee gotten. The Poets make *Litæ* or *Petitions* to bee the daughters of *Jupiter*, and ever about him, to signifie, saith the *Mythologus*, that Princes and great ones are seldom without suppliants and suiters.

And every man is a friend, &c.] See the Note on Chap. 17. 8.

Verf. 7. *All the brethren of the poor do hate him*] How much more then his hired friends? These are like Crows to a dead Carcase, which if they flock to it, it is not to defend, but to devour it; and no sooner have they bared the bones, but they are gone. See the Note on Chap. 14. 20.

Verf. 8. *Hee that getteth wisdom*] Hebr. *Hee that getteth*, or *possesseth an heart*; For wee are born brutes, and are compared to the horse and mule that have none understanding, *Psalm*. 32. Hearts wee have all, but our foolish hearts are darkened, *Rom.* 1. 21. yea, a deceived heart hath turned us aside that wee cannot deliver our souls, nor say, *Is there not a lye in my right hand?* *Isa.* 44. 20. Well may the rich have many friends, but not many hearts: For without wisdom no man can love his own soul, much less can hee truly love another. Therefore by how much better it is for a man to love his own soul as hee ought, than

than to bee beloved of others for his gifts; by so much it is better to get wisdom, than to get wealth.

Verf. 9. *A false witness, &c.*] See *Verf.* 5.

Verf. 10. *Delight is not seemly for a fool*] *Dignitas in indigno est ornamentum in laeo*, saith *Salvian*: Health, Wealth, Nobility, Beauty, Honour, and the like, are ill bestowed upon a wicked man, who will abuse them all to his own and other mens undoing. The wisest have enough to do to manage these outward good things: What may wee then expect from fools? (See the Note on Chap. 14. 24.) if they make wise men fools, they will make fools mad men.

Adverb esse for a servant torule over Princes] As *Abimelech* that bramble did over the Cedars of *Lebanus*: as *Tobiah* the Servant the *Ammonite* sought to do over *Nebemiah*, and the Princes of *Judab*: As the servants of the Emperour *Claudius* did over him and the whole State (which occasioned that verse to be said pronounced on the Theatre,

ΑΦΟΡΤΩ ΞΕΙΝ ΕΥΤΥΧΩΝ ΜΑΣΤΥΛΟΣ)

As *Becket* and *Wolsey* affected to do in their Generations: And as the *Bridge-maker* of *Rome*, who stiles himself *Servus servorum*, a servant of servants, and yet acts as a *Dominus Dominantium*, & *Rex Regum*, Lord of Lords, and King of Kings. Round about the Popes Coin are these words stamped, *Tha Nation that will not serve thee, shall bee rooted out.* His *Familiaries* also the Jesuites are as a most agile sharp sword, whose blade is sheathed at pleasure in the bowels of every Common-wealth, but the handle reacheth to *Rome* and *Spain*. This made that most valiant and puissant Prince, *Henry* the fourth of *France*, when hee was perfwaded by one to banish the Jesuites, say, *Give mee then security for my life.*

Verf. 11. *The discretion of a man deferreth his anger*] *Plato*, when angry with his servant, would not correct him at that time, but let him go with *Epulantes nisi irasceret*, I am too angry to beat thee. A young man that had been brought up with *Plato*, returning home to his Fathers house, and hearing his Father chide and exclaim furiously, said, *I have never seen the like with Plato.* See the Note on Chap. 14. 29. Anger, by being deferred, may bee diminished, so it bee not concealed for a further opportunity of mischief, as *Aboloms* toward *Amnon*, and *Tiberius*, whom the more hee meditated revenge, the more did time and delay sharpen it: And the farther off hee threatened, the heavier the stroke fell.

And it is his glory to pass over a transgression] Hebr. *To pass by it*, as not knowing of it, or not troubled at it: Thus *David* was deaf to the railings of his enemies, and as a dumb man, *in whose mouth are no reproofs.* *Socrates*, when hee was publicly abused in a Comedy, laughed at it: *Polygarnus vero seipsum strangulabat*, saith *Ælian*; but *Polygarnus*, not able to bear such an indignity, hanged himself. *Augustus* likewise did but laugh at the Saryts and buffooneries which they had published against him: and when the Senate would have further informed him of them, hee would not hear them. The manlier any man is, the milder and readier to pass by an offence: this shews, that hee hath much of God in him (if hee do it from a right principle) who bears with our evil manners, and forgives our trespasses, beseeching us to bee reconciled. When any provoke us, wee use to say, *Wee will bee even with him*: There is a way whereby wee may bee not even with him, but above him, and that is, *forgive him*. Wink at small faults especially. *Qui nescit dissimulare, nescit vivere.* Hee that cannot lye, is not fit to live.

Verf. 12. *The Kings wrath is as the roaring of a Lion*] Hebr. *Of a young Lion*, which (being in his prime) roars more terribly; sets up his roar with such a force, that hee amazeth the other Creatures whom hee hunteth, so that (though far swifter of foot than the Lion) they have no power to flye from him. Kings have long hands, strong clutches: Good therefore is the wife mans counsel, *Eccles.* 8. 2, 3, 4. See the Note on Chap. 16. 14, 15.

Verf. 13. *A foolish Son is the calamity of his Father*] Children are *certain* cares, but *uncertain* comforts. Let them prove never so towards, yet there is somewhat to do to breed them up, and bring them to good. But if they answer not expectation, the Parents grief is unexpressible. See the Note on Chap. 10. 1. and 15. 20. How many an unhappy Father is tempted to with with *Augustus*,

Oninam celebs vixissem, orbisque perissem

And the contentions of a wife are a continual drapping] Like as a man that hath met with hard usage abroad, thinks to mend himself at home; but is no sooner safe down there, but the rain dropping thorow the roof upon his head, drives him out of doors again: Such is the case of him that hath a contentious wife; a far greater cross than that of ungracious children, which yet are the Fathers calamities and heart-breaks. *Augustus* had been happy if hee had had no children: *Sylla*, if hee had had no wife. All evils, as elements, are most troublesome, when out of their proper place, as impiety in Professours, injustice in Judges, discomfort in a wife. This is like a tempest in the Haven, most troublesome, most dangerous.

Verf. 14. *House and riches are the inheritance of the Fathers*] *Viz.* More immediately. God gives them to the Parents, and they leave them to their children, being moved thereto by God: Though a carnal heart looks no higher than Parents, cares not so hee may have it, whence hee hath it. It is *Deus non Deus* that maketh marriages with them; good enough, if goods enough, money is the greatest medler, and drives the bargain and business to an upshot. Mostly, such matches prove unhappy and uncomfortable. How can it be otherwise, sith *Hic Deus nihil fecit*? God indeed had a hand in it, but for their just punishment, that so followed after lying vanities, and so forsook their own mercies.

But a prudent wife is of the Lord] Nature makes a Woman, Election a Wife; but to be prudent, wise, and virtuous, is of the Lord. A good wife was one of the first real and royal gifts bestowed on *Adam*. God set all the creatures before him ere hee gave him a wife; that seeing no other fit help, hee might prize such a gift, not a gift of industry, but of destiny, as one faith; for *Marriages are made in Heaven*, as the common sort can say, and as very Heathens acknowledge. The Governour of *Eskichisar* hearing *Othoman* the Great Turk his relation of a fair Lady whom hee was in love with, and had highly commended for her virtues, seemed greatly to like of his choice, saying, that shee was *by the divine providence* appointed only for him to have.

Verf. 15. *Slothfulness casteth into a deep sleep*] Sloth bringeth sleep, and sleep poverty. See this excellently set forth, *Chap. 6. 9, 10, 11.* See the Notes there, and on *chap. 10. 4.*

Verf. 16. *Hee that keepeth the Commandment, keepeth his own soul*] This is the first fruit of shaking off sloth and sleepiness. Hee that stirs up himself to take hold of God, *Isa. 64. 7.* and to take hold of his Covenant, *Isa. 56. 4.* to love the name of the Lord, and to be his servant, *vers. 6.* to love him, and keep his Commandments, *Exod. 20. 6.* to do that little hee does out of love, if it be no more than to *think upon his Commandments to do them*, *Psal. 103. 18.* this mans soul shall be bound up in the bundle of life, hee shall finde his name written in the book of life. For in *vita libro scribuntur omnes qui quod posunt, faciunt, etsi quod debent non possunt*, saith *Bernard*. Their names are written in Heaven who do what they can, though they cannot do what they ought. If there be a willing mind, God accepts, according to what a man hath, not according to what hee hath not. And here also, *Nolentem prevenit Deus ut velit, volentem subsequitur ne frustra velit*. God that gives both to will and to do, causeth his people to keep his Commandments, and worketh all their works in them, and for them. *Lex iubet, gratia juvat: peccatum est dei, quod ut habeamus iubet.* The Law commandeth, but Grace helpeth; let us beg that God would make us to be what hee requires us to be.

Bat

Conjugium conjugum. De discordi conjugio. Theomistocles dixit, quovis nati de eum-Bisoi.

Turk. Hist. fol. 136.

2 Cor. 8. 12. Aug. Enchir. cap. 32.

Exod. 36. 16. 26. Aug. in Exod. quap. 55.

But hee that despiseth his waies] That is, Gods waies, chalked out in his word. See the Note on *chap. 13. 13.* Or, *Hee that despiseth his own waies*, lives carelessly, and at random; walks at all adventures with God, *cui vita est incomposita, & pessime morata contra gnomen & canonem Decalogi*, a loole and lawless person, hee shall dye, not a natural death onely (as all do) but spiritual and eternal. There is but an inch betwixt him and hell, which already gapes for him, and will certainly swallow him up.

Verf. 17. *Hee that hath pity upon the poor, lendeth, &c.*] This is a second fruit of shaking off sloth, and working with the hands the thing that is good, that one may have to give to him that needeth. Hee doth not give it, but lend it, God accepts it both as *deus 12. daretur*, as a gift, and a *Lone*, saith *Basil*: Nays, he lends it upon usury, *Fenerator Domini*; and that to the Lord, who both binds himself to repay, and gives us security for it under his own hand here. *Hee will pay him again to be sure of it*, *Psalm in Psal.* hee will fully and abundantly repay him; mostly in this world, but infallibly in the world to come. *Evagrius* in *Cedrenus* bequeathed three hundred pounds to the poor in his Will; but took a bond before-hand of *Symeon* the Bishop, for the repayment of it in another life; And the very next night, (saith the history) after his departure, appearing to him in his shape, delivered in the bond cancelled, and fully discharged.

Verf. 18. *Chasten thy Son while there is hope*] See the Note on *chap. 13. 24.* Verf. 19. *A man of great wrath shall suffer punishment*] Hee that laies the reynes in the neck, and sets no bounds to his wrath, whether in chastising his child, or otherwise, shall be sure to smart for it: shall bring himself and his friends into great trouble. Such therefore as are cholerick should pray much, and prevent all occasions of wrath; as *Callins* and *Cutis*, because they would not be stirred up to anger, burned their enemies letters before they were read. The like did *Pompey* to the Letters of *Sertorius*, and *Cesar* to *Pompey's* letters.

Verf. 20. *Hear counsel, and receive instruction*] Or, *correction*. Hee that directs his speech to the younger sort, and exhorts them, 1 To hear counsel, *that is*, to keep the Commandment, as *vers. 16. 2* To receive correction of Parents, as *vers. 18.* as the onely way to sound and lasting wisdom: For *Vexatio dat intellectum, Piscator illos sapit; Quae nocent docent, &c.* Or *Salomon* may here bring in the Father thus lessoning his untoward child, whom hee hath lashed. For to correct, and not instruct, is to snuff the Lamp, but not poure in oyl to feed it.

Verf. 21. *There are many devices in a mans heart*] They may purpose, but God alone disposeth of all. See the Note on *chap. 16. 1. 9.* Some think to rise by ill principles, but it will not be. Some to be rich, but God croseth them, and holds them to prisoners pittance, to *hard meat*, as wee say. Some, to live long, and to enjoy what they have gotten: but they hear, *Thou soul*, *Luk. 12.* *this very night shall thy soul be taken from thee, &c.* Some set themselves to root out true Religion, to dethrone the Lord Christ, &c. But God sees and smiles, looks and laughs, *Psal. 2.* The counsel of the Lord, that shall stand when all is done. Christ shall reign in the midst of his enemies: the stone cut out of the mountains without hands, shall bring down the golden Image with a vengeance, and make it like the chaff of the Summer-floor, *Dan. 2. 35.* *Sciat Celsitudo vestra & nihil dubitet*, (saith *Luther* in a letter to the Electour of Saxony) *longe aliter in celo quam Noriberge de hoc negotio conclusum esse*. Let your highness be sure that the Churches business is far otherwise ordered in Heaven, than it is by the Emperour and States at *Norinberg*. And *Gaudeo quod Christus Dominus est; aliqui totum desperassent*. I am glad that Christ is King; for otherwise I had been utterly out of heart and hope, saith holy *Myconius* in a Letter to *Calvin*, upon the view of the Churches enemies.

Verf. 22. *The desire of a man is his kindness*] Or, *his mercy*. Many have a great mind to be held merciful men, and vainly give out what they would do, if they had wherewith; and perhaps they speak as they think too (this may be

Aut mentem aut resum emporum. Chrysip.

Ephel. 4. 18.

Orat. de Eleemos.

Scul. Anad.

bee one of those many devises, those *varie & vane cogitationes* in the heart of a man, *vers. 21.*)

But the poor man is better than a liar] For though hee hath nothing to give, yet having a giving affection, hee is better than a liar, *that is*, than such a rich man, who before hee was rich would brag what hee would do if hee were rich, and yet now is a niggard.

Verf. 23. The fear of the Lord tendeth to life, &c.] Life, saturity, and security from evil (from the *hurt*, if not from the *smart* of it) are all assured here to those that fear God. Who would not then turn spiritual purchaser? See Chap. 22. 4.

Verf. 24. A slothful man hideth his hand in his bosome] The *Latines* say, *Hee wraps it in his cloak*, Hee puts it in his pocket say wee. Erewhiles wee had him fast asleep; and here going about his busines, as if hee were still asleep; to lazie that any the least labour is grievous to him, hee can hardly finde in his heart to feed himself, to uphold the life of his hands, which hee should maintain with the labour of his hands; *2 Thess. 3. 10.* and with the sweat of his brows, *Gen. 3.* Very sucklings get not their milk without much tugging and trying themselves at the Dug:

Verf. 25. Smite a scorner, and the simple will beware] *Alterius perditio, tuus sit canticus*, saith the Wile-man. Seest thou another man shipwrackt? look well to thy rackling. *Poma ad paucos*, &c. Let but a few bee punished, and many will bee warned and wised; any will, but the scorner himself, who will not bee better, though braid in a mortar. This scorner may very well bee the sluggard mentioned in the former verse. Smite him never so much there is no beating any wit into him. *Pharaoh* was not a button the better for all that hee suffered; but *Jeibro* taking notice of Gods heavy hand upon *Pharaoh*, and likewise upon the *Amalekites*, was thereby converted, and became a Profelyte, as *Rabbi Salomon* noteth upon this Text.

Verf. 26. Hee that wasteth his father] That (poileth, pilfereth, pillageth, preyeth upon his father; Not so much as saying with that Scape-thrift in the Gospel, *Give mee the portion that falls to my share*. Idleness and incorrigibleness lead to this wickedness, as may appear by the context.

Verf. 27. Cease my son to hear the instruction] Beware of false Prophets, *Mat. 7. 24.* See the Note there. Take heed also what books yee read; for as water reliseth of the soil it runs through, so do the soul of the Authors that a man readeth.

Verf. 28. An ungodly witness scorneth judgement] As if hee were out of the reach of Gods rod. And because judgement is not presently executed, therefore his heart is set in him to do wickedly, hee looks upon God as an Abettor of his perjury. *His mouth devoureth iniquity*, as some favoury meriel. But know they not that there will bee bitterness in the end? Let them but mark what follows.

Verf. 29. Judgements are prepared for scorners] For these scorners (that promise themselves impunity) are *judgements*, not one, but many, not appointed onely, but prepared long since, and now ready to bee executed.

CHAP. XX.

Verf. 1. Wine is a mocker, &c.]

*Deceps ebrietas
Locus quem
Sodoma non de-
scribit.
μελαγχολία.
ονοφλυγία.*

For (first) it mocks the Drunkard, and makes a fool of him, promising him pleasure, but paying him with the stinging of an Adder, and biting of a Cockatrice, Chap. 23. 32. (See the Note there.) Wine is a comfortable creature, *Judg. 9. 12.* one of the chief lenitives of humane miseries, as *Plato* calls it; but excess of wine, *1 Pet. 4. 3.* is (as one well saith) *Blandus demon, dulce venenum, suave peccatum; quam qui in se habet, se non habet; quam qui facit, non facit peccatum, sed tunc est peccatum.* That is, a fair spoken Devil, a sweet poison,

poison, a sin which hee that hath in him, hath not himself, and which hee that runs into, runs not into a single sin, but is wholly turned into sin. Secondly, It renders a man a mocker, even one of those scorners, for whom judgements are prepared, as *Solomon* had said in the fore-going verse. See *Hef. 7. 5. 1. a. 28. 1. 1 Sam. 25.* *Abigail* would not tell *Nabal* of his danger till hee had slept out his Drunkenness, lest shee should have met with a mock, it not with a knock.

Strong drink is raging] All kinde of drink that will alienate the understanding of a man, and make him drunk; As Ale, Beer, Sider, Perry, Metheglin, &c. Of this *Pliny* cries out, *Hei, mirâ vitiorum solertia inventum est quem admodum aqua quoque inebriaret. Potentissimum sane potius genus! quasi non ad alium usum natura parens humano generi fruges dedisse videatur.* So witty is wickedness grown now, that there is a way invented to make a man drunk with water; a monstrous kinde of drink surely! as if Dame nature had bestowed corn upon us to such a base abuse. See the Note on Chap. 23. 29. Saint *Paul* very fitly yeaketh together *Drunkards*, and *Raylers*, *1 Cor. 6. 9.*

And whosoever is deceived thereby is not wise] For when the wine is in, the wit is out. They have a practice of drinking the *Oui's*, as they call it; all the wit out of the head, all the money out of the purse, &c. And thereby affect the title of *Roaring Boyes*, by a woful *Prolepsis* (doublets) here for hereafter.

Verf. 2. The fear of a King is as the roaring of a Lion. See Chap. 16. 14. and 19. 12.

Verf. 3. It is an honour for a man to cease from strife] To stine it rather than to stir it; to bee first in promoting peace and seeking reconciliation, as *Abraham* did in the controvercie with *Lot*, *Memento* (said *Aristippus* to *Æschines*, *Plutarch*, de ca. with whom hee had a long strife) *quod cum essem natus major, prior te accefferim.* Remember said hee, that though I am the elder man, yet I first sought reconciliation, I shall well remember it, said *Æschines*, and whiles I live, I shall acknowledge thee the better man, because I was first in falling out, and thou art first in falling in again.

But every fool will bee meddling] Or mingling himself with strife; hee hath an itching to bee doing with it, to bee quarrelling, brabbling, lawing. Once it was counted ominous to commence actions, and follow suites. Now nothing more ordinary, for every trifle, treading upon their grails, or the like. This is as great folly as for every slight infirmity to take Physick.

Verf. 4. The sluggard will not plow by reason of the cold] So the spiritual sluggard either dreams of a delicacy in the wayes of God (which is a great vanity) or else if heaven bee not to bee had without the hardship of holiness, Christ may keep his heaven to himself. The young man in the Gospel went away grieved that Christ required such things that hee could not bee willing to yeeld to. The *Hebrews* have a common Proverb amongst them; Hee that on the even of the Sabbath hath not gathered what to eat, shall not at all eat on the Sabbath: Meaning thereby, that none shall reign in heaven, that hath not wrought on earth. *Man goeth forth* (saith the Psalmist) *to his work, and to his labour untill the evening*, *Plal. 104. 23.* So till the Sun of his life bee set, hee must bee working out his salvation. *This is to work the work of him that sent us*, as our Saviour did. Which expression of *working a work*, notes his strong intention upon it, as *Jer. 18. 18.* *to devise devices*, notes strong plotting to mischief the Prophet. So *Luke 22. 15.* *With a desire have I desired, &c. yea how am I fraighted, till it bee accomplished?* *Luke 12. 50.* Lo Christ thirsted exceedingly after our salvation, though hee knew it should cost him so dear. Is not this check to our dulness and sloth?

Verf. 5. Counsel in the heart of a man is like deep water] See Chap. 18. 4. As the red Rose, though outwardly not so fragrant, is inwardly far more cordial than the Damask, being more thrifty of its sweetness, and reserving it in itself: So it is with many good Christians.

But a man of understanding will draw it out] And surely this is a fine skill to bee

bee able to pierce a man that is like a vessel full of wine, and to set him a running.

Verf. 6. *Most men will proclaim every one his own goodness*]. As the Kings of Egypt would needs bee called *euegetai*, *Bounifai*, or *Benefactors*; many of the Popes *Pii* and *Bonifacii*, &c. The *Turks* will needs bee stiled the only *Musulmans*, or true *Beleevors*; as Papists the onely Catholicks. The *Swenkfeldians* (*Stinkfeldians*, *Luther* called them from the ill favour of their opinions) intitled themselves with that glorious name, *The Confessours of the glory of Christ*. *David George* that monstrous Heretick, that was so far from accounting Adulteries, Fornications, Incests, &c. for being any sins, that hee did commend them to his most perfect Scholars, as acts of grace, and mortification, &c. yet hee was wonderfully confident of the absolute truth of his tenets, and doubted not but that the whole world would soon submit to him, and hold with him. Hee wrote to *Charles* the Emperour, and the rest of the States of *Germany*, an humble and serious admonition (as hee stiled it) written by the command of the Omnipotent God, diligently to bee obeyed, because it contained those things wherupon eternal life did depend.

But a faithful man who can finde? *Diaconos paucitas honorabiles fecit*, saith *Hierome*. The paucity of pious persons makes them precious. *Perraro grati reperiantur*, saith *Cicero*. It is hard to finde a thankful man. Faithful friends are in this age all for the most part gone in Pilgrimage, and their return is uncertain, said the Duke of *Buckingham* to *Bishop Morton*, in *Richard* the third his time.

Verf. 7. *The just man walketh in his integrity*]. Walketh constantly; not for a step or two onely, when the good fit is upon him. See the Note on *Gen. 17. 1*.

His children are blessed after him]. Personal goodness is profitable to posterity; yet not of merit, but of free grace, and for the promise sake; which *Job*'s children found and felt to the fourth Generation, though himself were a wicked Idolater.

Verf. 8. *A King that siteth in the Throne of Judgement, &c.* Kings in their own persons should sit and judge of causes sometimes; to take knowledge (at least) what is done by their officers of Justice. I have seen the King of *Persia* many times to alight from his horse (saith a late Traveller) onely to do justice to a poor body. Hee punisheth theft and man-slaughter so severely, that in an age a man shall hardly hear either of the one, or of the other.

Verf. 9. *Who can say I have made my heart clean?* That can I, saith the proud Pharisee, and the Popish Justitiary. *Non habeo Domine, quod mihi ignoscas*; I have nothing Lord for thee to pardon, said *Isidore* the Monk. When Saint *Paul*, that had been in the third Heaven, complains of his inward impurities, *Rom. 7. 15*. and though hee should have known no evil by himself, yet durst hee not look to bee thereby justified, *1 Cor. 4. 4*. And holy *Job* could say, *If I wash my self with snow-water, and make my hands never so clean*; yet God would plunge him in the ditch, so that his own cloths should abhor him. And if thou Lord shouldst mark iniquities, saith *David*, who should stand before thee? *Psal. 130. 3*.

Verf. 10. *Divers weights, and divers measures, &c.* See the Notes on *chap. 11. 1. & 16. 11*. Now if the very weights and measures are abomination, how much more the men that make use of them? And what shall become of such as measure to themselves a whole six daies, but curial Gods seventh, or mis-employ it?

Verf. 11. *Even a child is known by his doings, &c.* Either for the better, as wee see in young *Thiſeph*, *Samſon*, *Samuel*, *Salomon*, *Timothy*, *Athanasius*, *Origen*, &c. It is not a young Saint, an old Devil, but a young Saint, an old Angel: Or for the worse, as *Canaan* the son of *Ham* (who is therefore cursed with his Father, because (probably) hee had a hand in the sin.) *Esau*, *Vaezatha*, the youngest son of *Haman*, *Eſth. 10. 9*. Hebricians observe, that in the Hebrew this youths name is written with a little *Zain*, but a great *Vau*, to shew, that though

though the youngest, yet he was the most malicious against the Jews, of all the ten. Early tharp, lay we, that will be thorn.

Verf. 12. *The hearing ear, and the seeing eye, &c.* There are that have ears to hear; and hear not; that have eyes to see, and see not: for they are a rebellious houle, *Ezek. 12. 2*. Now when God shall say to such, as *Iſa. 42. 18*. Hear yee deaf, and look yee blind, that you may see; when hee shall give them an obedient ear, and a Scripture-searching eye, senses habitually exercised to discern both good and evil, *Heb. 5. 14*. so that they hear a voyce behind them, saying, *This is the way, &c.* and they see him that is invisible, as *Moses*: then is it with them as it is written, *Eye hath not seen, nor ear heard, &c. 1. 2*. Natural eye never saw, natural ear never heard such things; But God hath revealed them to us by his Spirit.

Verf. 13. *Love not sleep, lest thou come to poverty*]. In sleep there is no use either of sight or hearing, or any other sense. And as little is there of the Spiritual senses in the sleep of sin, *Zach. 4. 1*. It taried with the good Prophet as with a drowsie Person, who though awake and set to work, yet was ready to sleep at it; and *Peter*, *James*, and *John*, it the Spirit hold not up their eyes, may be in danger to fall asleep at their prayers, *Matth. 26*. and so fall into Spiritual poverty: for if Prayer stands still, the whole trade of Godlines stands still. And a powerless Prayer, proceeding from a spirit of sloth, joyned with presumption, makes the best men liable to punishment for profaning Gods Name: so that he may justly let them fall into some sin, which shall awaken them with smart enough. See *chap. 19. 15*. with the Note.

Verf. 14. *It is naught, it is naught, saith the buyer*]. Or, saith the possessor; and so *Melancthon* reads it: as taxing that common fault and folly of slighting present mercies, but desiring and commending them when they are lost. *Viri mihi incolumem odimus, sublatam ex oculis quamvis invidi*, *Israel* despised the pleasant land, *Psal. 106. 24*. and the precious Manna, *Numb. 11. 6*. and *Solomons* gentle Government, *1 King. 12. 4*. Our corrupt nature weighs not good things till we want them; as the eye sees nothing that lyes upon it.

Verf. 15. *There is gold and a multitude of rubies*]. *Quintilian* defines an Orator, *Vir bonus, dicendi peritus*. A good man, that can deliver himself in good language. Such a master of speech was *St. Paul*, who was therefore by those Heathen *Lyſtrians* called *Mercurius*, because he was the chief Speaker, *Acts 14. 12*. Such afore him was the Prophet *Iſaiab*, and our Saviour Christ, who spake as never man spake, his enemies themselves being Judges. Such after him was *Chrysostome*, *Basil*, *Naxianzen*, famous for their holy eloquence. So were Mr. *Rogers* and Mr. *Bradford* Martyrs: in whom it was hard to say, whether there were more force of eloquence and utterance in preaching, or more holinesse of life and conversation, saith Mr. *Fox*. Now if *Darius* could say, that he preferred one *Zopyrus* before ten *Babylons*: And if when one desired to see *Alexanders* Treasures and his Jewels, he bade his Servants shew him not *ἀργυρος* *τάλαυρα*, but *τὰς φιλίας*, not his talents of silver, and such other precious things, but his friends: What an invaluable Price think we doth the King of Heaven set upon such learned Scribes, as doe out of the good treasure of their hearts, throw forth good things for the use of many?

Verf. 16. *Take his garment*]. and so provide for their own indempnity. See the notes on *chap. 6. 1, 2, 3, 4, 5*.

And take a pledge of him for a strange woman]. i. e. for a Whorish woman, *utrumque tibi sit cognita, vel etiam cognata*. Hee that will undertake for such a ones debts, or run in debt to gratifie her, should bee carefully look to, and not trusted without a sufficient pawns. How can hee bee faithful to mee that is unfaithful to God? said *Constantinus Chorus* to his Courtiers and Counsellors?

Verf. 17. *Bread of deceit is sweet to a man*]. Sins murthering-morsels will deceive those that devour them. There is a deceitfulnesse in all sin, *Heb. 3. 13*. a lye in all vanity, *Ier. 2. 8*. The stolen waters of adultery are sweet, *Prov. 9. 17*, but bitternesse in the end: such sweet meat hath sowre sauce. Commodities

Schlauffen,

Hilſor, Dav. Georg.

Daniels Hill.

Continenter ambulat.

The Preachers Travels, by John Cartwright.

Job 9. 30, 31.

Annot.

Hysque T. 5. 10ys.

Ag. & Mon. fol. 178. 1. Justia, lib. 1.

Liban. exempl. Progm. Ch. 1.

Ench. in. 11. constant.

craftily or cruelly compassed, yeeld a great deal of content for present. But when the unconscionable Cormorant hath swallowed down such riches, he shall vomit them up again; God shall cast them out of his belly, *Job. 20. 15.* Either by remorse and restitution in the meantime, or with despair and impenitent horror hereafter.

His mouth shall be filled with gravel.] *Pane lapidoso,* as *Seneca* hath it, with grit and gravel, to the torment of the teeth, that is, terrour of the Conscience, and torture of the whole man. Such a bitter-sweet was *Adams Apple*, *Esaus* meats, the *Israelites Quails*, *Jonathans Honey*, the *Amalekites Cates* after the sack of *Ziklag*, *1 Sam. 30. 16.* *Adonijahs Dainties*, *1 King. 1.* which ended in horror; ever after the meal is ended, comes the reckoning. Men must not think to dine with the Devil, and then to sup with *Abraham*, *Isaac*, and *Jacob* in the Kingdome of Heaven: to feed upon the poyson of *Asps*, and yet that the Vipers tongue shall not slay them, *Job 20. 16.* When the *Aspe* stings a man, it doth first tickle him, so as it makes him laugh, till the poyson by little and little gets to the heart; and then it pains him more than ever it delighted him. So doth sin. At *Alvolana* in *Portugal* three miles from *Lisbon*, many of our *English* Souldiers under the Earl of *Essex* perished, by eating of Honey, purposely left in the houldes, and spiced with poyson, as it was thought. And how the treacherous *Greeks* destroyed many of the Western Christians, *French* and *English*, marching toward the Holy-land, by selling them meal mingled with Lime, is well known out of the *Turkish* History.

Verf. 18. Every purpose is established by counsel.] That thy proceedings bee not either unconstant or uncomfortable, deliberate long ere thou resolve on any enterprise. Advise with God especially, who hath said, *Wee bee so the rebellious children that take counsel, but not of me, &c. Isa. 30. 1.* *David* had able Counsellours about him: but those he most esteemed and made use of, were Gods testimonies, *Psal. 119. 24.* Thy testimonies also are my delight, and the men of my counsel. Princes had learned men ever with them, called *Μυητες* Remembrancers, Monitors, Counsellours, as *Themistocles* had his *Anaxagoras*, *Alexander* his *Aristotle*, *Scipio* his *Panætius* and *Polybius*: of which latter *Panætius* testifieth, that he was so great a Politician, that what he advised never miscarried. But that is very remarkable that *Gellius* reports of *Scipio Africanus*, that it was his custome before day to goe into the Capitol in cellam *Jovis*, and there to stay a great while, *quasi consultans de Rep. cum Jove*, as if hee were there advising with his God concerning the Common-wealth: Whence it was that his deeds were *pleraque admiranda*, admirable for the most part, saith the Author. But we have a better example: *David* in all his streights went to ask counsel of the Lord, who answered him. Doe we so, and God will not fail us, for he hath made Christ *wisdom* unto us, and a wonderful Counsellour.

And with good advice make warre.] *Ahab* in this might have been a Precedent to good *Josiah*. He would not goe against *Ramoth-Gilead*, till he had first advised with his false Prophets. But that other Peerless Prince, though the famous Prophet *Jeremy* was then livings, and *Zephaniah*, and a whole Colledge of Seers, yet he doth not so much as once fend out of doors to ask, shall I goe up against the King of *Egypt*? Sometimes both grace and wit are asleep in the holiest and wariest breasts. The Souldiers rule among the *Romans* was, *Non sequi, non fugere bellum*: Neither to fly, nor to follow after warre. The Christian Motto is, *Nec temere nec timide*, be neither temerarious nor timorous. And that's a very true saying of the Greek Poet,

*ἢ βραδύπνοος βολὴν μὲν ἀμείνων : ἢ δὲ ταχέως
ἀντιφειλομένην τὴν μετάνοιαν ἔχει.*

Verf. 19. He that goeth about as a Tale-bearer.] Therefore make not such of thy counsel: For if they can give counsel, yet they can keep none. See the note on chap. 11. 13:

Therefore meddle not with him that flattereth.] Tale-carriers and flatterers are neither

neither of them fit Counsellors. These will say as you say, bee it right or wrong; those will tell abroad all that you say, and more too to do you mischief. The good Emperour *Augustus* was even bought and sold by such evil Counsellors. And *Augustus* complained when *Varrus* was dead, that hee had none now left, that would deal plainly and faithfully with him.

Verf. 20. Whoso curseth his father, &c.] See the Notes on *Exod. 21. 17.* and on *Mat. 15. 4.* Parents usually give their children sweet and favoury counsel; but they, for want of grace, listen rather to flatterers and whisperers, vilipending their Parents advice, and vilifying them for the same, as *Elies* sons did.

His lamp shall bee put out in obscure darkness.] *Heb. In blackness of darkness.* These are those raging waves of the Sea, foaming out their own shame, to whom is reserved the blackness of darkness for ever, *Jude 13.* An exquisite torment, such are sure of in hell, whom the Holy Ghost curseth in such emphatical manner, in such exquisite termes; Besides the extreame misery they are likely here to meet with, who when they ought to bee a lamp to their parents, *1 King. 15. 4.* (as *Abner* was, or by his name should have been) do seek to put out their lamp, to cast a slur upon them, and to quench their coal that is left, as shee said, *2 Sam. 14. 7.* It may very well bee that the temporal judgement here threatened, is, that such a graceless childe shall dye childless, and that there shall bee *Nullus cui lampada tradat.*

Verf. 21. An inheritance may bee gotten hastily, &c.] By wishing and working the death of Parents, or by any other evil arts whatsoever. See an instance hereof in *Achan*, *Achab*, *Gebez*, *Adonijah* his leaping into the Throne without his Fathers leave: *Jehoaabaz* also, the younger son of *Josiah*, would needs bee King after his Father, putting by his eldest brother *Jehoiakim*, but hee was soon put down again, and put into bands by *Pharaoh Necho*, *2 King. 23.* Hee portrayed the Ambitionist to the life, that pictured him snatching at a Crown, and falling, with this Motto, *Sic mea fata sequor.*

Verf. 22. Say not thou, I will recompence evil.] Much lets, swear it, as some miscreants do: to whom, *Est vindicta hominum, & vita dulcius ipsa.* In reason, tallying of injuries is but justice. It is the first office of justice (saith *Tully*) to hurt no body, unless first provoked by injury. Whereupon *Lactantius*, *O quam simplicem veramque sententiam* (saith hee) *duorum verborum adjunctione corrumpit!* O what a dainty sentence marded the Oratour by adding those two last words! How much better *Seneca*! *immane verbum est ultio.* Revenge is a base word, but a worse deed; it being no less an offence to requite an injury, than to offer it, as *Lactantius* saith it. The mild and milken man (as his name speaks him) was such an enemy to revenge, that hee dislikes the waging either of law, or of war with any that have wronged us. Wherein though I cannot bee of his minde, yet I am clearly of opinion, that not revenge but right should bee sought in both. Neither can I hold it valour, but rashness, in our *Richard* the first, who being told as hee late at supper, that the *French* King had besieged his Town of *Vernoil* in *Normandy*, protested, that hee would not turn his back untill hee had confronted the *French*, and thereupon hee caused the wall of his palace that was before him to bee broken down toward the South, and poasted to the Sea-coast immediately into *Normandy*.

But wait on the Lord.] Who claims vengeance as his, *Deut. 32. 35.* *Rom. 12. 19.* (See the Notes there) and will strike in for the patient, as hee did *Nam*, *22. 2.* While *Moses* is dumb, God speaks; deaf, God hears and stirs. Make God your Chancellour, in case no law will relieve, and you shall do your selves no disservice. If compelled to go a mile, rather than revenge, go two; yea, as far as the shoos of the preparation of the Gospel of peace will carry you, and God will bring you back with everlasting joy, *1sa. 35. 10.* This is the way to bee even with him that wrongs you, nay to bee above him.

Verf. 23. Divers weights are an abomination.] In righting and revenging themselves men are apt to weigh things in an uneven ballance, to bee overpartial in their own cause, and to judge that an hainous offence in another, that

is scarce blame-worthy in themselves. It is best therefore to lay down all injuries at Gods feet, who will be sure to give a just recompence to every transgression, Heb. 2. 2. and will else turn his wrath from our enemies to us, for our diverse weights and false ballances. See the Note on verse 10. of this Chapter.

Verf. 24. *Mans goings are of the Lord* See the Notes on Chap. 16. 1. 9. God brought Paul to Rome by a way that hee little dreamed of. Austin once travelling lost his way; and fetching a compass came safe to the place hee intended; whereas had hee kept the right way, hee had been caught by an armed band of the Donatists that lay in wait for him. The steps of a good man are ordered by the Lord, Plal. 37. 23. and hee findes himself sometimes crossed with a blessing: As when Isabel Queen of England was to repass from Zeland into this Kingdome with an Army, in favour of her son against her husband, shee had utterly been cast away, had shee come to the port intended, being there expected by her enemies; but Providence (against her will) brought her to another place where shee safely landed. Good therefore, and worthy of allacception is the Wises mans counsel, In all thy wayes acknowledge GOD, and hee shall direct thy path, Prov. 3. 6. See the Note there.

Verf. 25. *It is a snare to a man who devoureth, &c.* Hee doth as a fish that swallows the hook, as the Eagle that stole the flesh from the Altar with a coal sticking to it, that set the whole nest on fire, &c. What a sad end befell Cardinal Wolsey, whilst hee sought more to please the King than God, as himself said? And what a revenging hand of God pursued his five chief Agents that were most instrumental for him in that sacrilegious enterprise? One of them killed his fellow in a duel, and was hanged for it. A third drowned himself in a Well. A fourth fell from a great estate to extreme beggary. Dr. Allen (the last and chiefest of them) being Arch-bishop of Dublin, was cruelly slain by his enemies. *Utinam his & similibus exemplis edociti discant homines res semel deo consecratas invideat assestare!* (saith Scaliger) who relates this story; I would men would take heed by these and the like examples how they meddle with things once consecrated to God. If Divine Justice so severely punished those that converted Church goods (though not so well administered) to better uses, doubtless, because they did it out of selfish and sinful principles and intentions; what shall become of such as take all occasions to rob God, that they may enrich themselves? *Spoliantur parochie & Schola non aliter ac si fame necare nos velint*, saith Luther, Parishes and Schools are polled and robbed of their maintenance, as if they meant to starve us all.

And after vows to make inquiry] viz. How hee may devour that tid bit without keeking, and not finde it hard meat on his conscience. But a man may easily eat that on earth, that hee shall have time enough to digest in hell. The fear of this made Queen Mary restore again all Ecclesiastical livings assumed to the Crown, saying, that shee set more by the salvation of her own soul, than shee did by ten Kingdoms. And upon the like motive King Lewis of France (about the year 1152.) cast the Popes Bulls (whereby hee required the fruits of vacancies of all Cathedral Churches of France) into the fire, saying, Hee had rather the Popes Bulls should roast in the fire, than his own soul should fry in hell.

Verf. 26. *A wise King scattereth the wicked* Dreins the Country of them by his just severity, yet with due discretion, as appears by the latter words, and *bringerth the wheel over them*, compared with Isa. 28. 27. 28. The Turks justice will rather cut off two innocent men, than let one offender escape. The Frenchians punish with death whosoever shall mis-employ a penny of the publick stock to his own private profit. Durescite, durescite, ô infelix Lanigravie, said the poor Smith to the Lanegrave of Thuring, that was more milde than was for his peoples good. The sword of Justice must, I confesse, bee furbished with the oyl of mercy; but yet there are cases wherein severity ought to cast the scale.

Verf. 27. *The spirit of a man is the candle of the Lord* Some read it, *The breath*

Aug. in Enchi-
rid. ad Laurent.
cap. 17.

AR. & Mon-

Scul. Annal.
tom. 2. p. 332.

Luth. in Gen. 47

Spears Chron.
fol. 8. 16.

Ibid. 496.

Blunts Voyage
pag. 12.
Revealed in
observ. polit.

breath of a man, that is, his life, is the candle of the Lord, and sense it thus Look how men deal by their Lights or Lamps, so doth God by our Lives: Some we put out as soon as lighted: others we let alone till half wasted, and others again till Wax and Weck, and all be consumed. So some dye younger, some older, as God pleaseth. But the word *Neshamah* here used, as it holds affinity with the Hebrew *Shamajim* Heaven, so it doth with the Latine word *Mens* the Mind, or reasonable Soul, which indeed is that light that is in us, by an excellency, Matth. 6. 23. that spirit of a man that knows the things of a man, 1 Cor. 2. 11. that candle that is in a mans belly or body, as in a Lanthorn, making the least more perspicuous. This is true by a speciality of that Divine faculty of the Soul, Conscience, which is frequently called the *Spirit of a man*, as being planted of God in all and every part of the reasonable Soul; where she produceth occasionally several operations, being the Souls School-master, Monitor, and Domestical Preacher; Gods spy, and Mans over-seeer; the principal Commander, and chief Controulor of all his doings and desires.

*Conscia mens ut cuque sua est, ita concipit intra
Pellora pro factis spemque metumque suo.*

Ovid.

Surely it is a most Celestiall gift (saith one,) It is so of God and in man, that it is a kind of middle thing betwixt God and man; lest than Gods, and yet above man. It may be called our God (saith another) in the sense that *Moses* was *Pharaohs*: having power to controul and avenge our disobediences, with greater Plagues than ever *Moses* brought on *Aegypt*. Therefore that was no evil counsel of the Poet --- *Impria reverere respium*. And,

Anon.

Turpe quid ausurus, se, sine teste, time.

Verf. 28. *Adcery and truth preserve the King* These are the best guard of his Body, and supporters of his Throne. Mildness and righteousness, lenity and fidelity doe more safe-guard a Prince than munitions of rocks, or any war-like preparations: amidst which *Henry* the fourth of *France* perished, when Queen *Elizabeth* of *England* lived and dyed with glory. That *French* King being perswaded by the Duke of *Sully* not to re-admit the *Jesuits*, answered; *Give me then security for my life*. But he was shortly after stabbed to death by their instigation: when our Queen, that stuck fast to her Principles, was not more loved of her Friends than feared of her Foes, being protected by God beyond expectation. Our King *John* thought to strengthen himself by gathering money, the sinews of War: but mean-while he lost his peoples affections, those joynts of peace, and came after endless turmoils to an unhappy end. So did our late Sovereign of bleeding memory.

Verf. 29. *The glory of young men is their strength* &c. If well used, in following their Callings, and fighting for their Countries, as those young men of the Princes of the Provinces did, 1 King. 20. 20. and not in quarrelling, and Duelling, as those youngsters of *Helketh-bazurim*, who sheathed their swords in their fellows bowels.

And the beauty of old men is their gray-head] That silver crown of hoary hairs (saith one) which the finger of God doth set upon their heads, makes them Venerable in all places where they come: so that they carry an authority or majesty with them, as it were. See the Note on chap. 16. 31.

Verf. 30. *The blow of the staffe of the wound cleanseth* Some must be beaten black and blew, ere they will be better: neither is wit any thing worth with them till they have paid well for it. The *Jewes* were ever best when in worst condition. The *Askenians*, *Non nisi atrati*, would never mend till they were in mourning. And,

Anglica gens est optima fletus, & pessima ridens,
As a great Statel-man said of this Nation. Physicians commonly cure a Lethargic

Sam. 2.

gie by a Fever. Chirurgians let their Patients blood sometimes, *etiam ad delinquum anima*. The Scorpion heals his own wounds: and the Viper being beaten and applied cures his own biting. Surely as the scourging of the garment with a stick, beats out the moths and the dust: so doe corrections corrutions from the heart; and as launcing lets out filth, so doth affliction sin.

CHAP. XXI.

Verf. 1. *The Kings heart is in the hand of the Lord*

BEE Kings never so absolute, and unaccountable to any, yet are they ruled and over-ruled by Him that is higher than the highest, *Eccles. 5. 8.* Gods heart is not in the Kings hand, as that foolish Prince in *Mexico* pretends, when at his Coronation he wears that it shall not rain unseasonably, neither shall there be Famine or Pestilence during his Reign in his Dominions: but the Kings heart, that is, his will, desires, devices, resolutions, are Gods to dispose of; he turneth them this way or that way, with as much ease as the Plowman doth the water-courfe with his paddle, or the Gardiner with his hand. Thus he turned the heart of *Pharaoh* to *Joseph*, of *Saul* to *David*, of *Nebuchadnezzar* to *Jeremy*, of *Darius* to *Daniel*, of *Cyrus* (and afterwards of *Alexander* the great) to the *Jews*, of some of the *Roman* Persecutors to the Primitive Christians, and of *Charls* the fifth (who ruled over twenty eight flourishing Kingdoms) to the late Reformers, *Melancthon*, *Pomeran*, and other famous men of God: whom when he had in his power (after hee had conquered the Protestant Princes) he not only determined not any thing extremely against them, but also intreating them gently, he sent them away, not so much as once forbidding them to publish openly the Doctrine that they professed: albeit all Christendome had not a more prudent Prince than he was (saith Mr. Fox) nor the Church of Christ almost a forer enemy.

Verf. 2. *Every way of a man is right in his own eyes* See the Note on chap. 16. 2. Such is our sinful Self-love, that *Suffum*-like wee easily admire that little *Nothing* of any good that is in us: we so clasp and hugg the barn of our own brain, with the Ape, that we strangle it: we let up a Counter for a thousand pounds; and boast of those graces whereunto wee are perfect strangers. We turn the perspective, and gladly see our selves bigger, others lesser than they are: we flatter our own souls, as *Micah* did his, *Judg. 17. 13.* Wherein it falls out oft as it did with the rifiers of *Semiramis* her tomb, who where they expected to finde the richest Treasure, met with a deadly Poyson. Seem wee never so just, because first in our own cause, God (as *Salomon* saith of a mans Neighbour) comes and searches us, and then things appears otherwise, *Luke 16. 15.*

Verf. 3. *Is more acceptable to the Lord* *Quinon vult ex rapina holocaustum*, as Heathens could see and say, by the light of Nature. The *Jews* thought to expiate their miscarriages toward men, and to set off with God, by their Ceremonies and Sacrifices, *Isa. 1. Jer. 7. Mich. 6.* Some Heathens also (as that *Roman* Emperour) could say, *Non sic Deos colimus ut ille nos vinceret*. Wee have not been at so much charge with the gods, that they should give us up into the enemies hands. But the Scripture gave the *Jews* to understand, that to obey was better than sacrifice, that God would have mercy and not sacrifice, and that for a man to love God above all, and his Neighbour as himself, is more than all whole Burnt-offerings and sacrifices, *Mar. 12. 33.* The Heathens also were told as much by their Sages, as *Plato* in his book intitled, *πρὸς ἑλληνιστάς*: where *Socrates* reprehending the gilt-horned Bulls of the *Grecians*, and the sumptuous sacrifices of the *Trojans*, at length infers: *εἰ γὰρ ἐν δεινὸν ἐστίν, &c.* It were a grievous thing if the gods should more respect mens offerings and Sacrifices than the holiness of their hearts: and the

right-

righteousness of their lives, &c. *Aristotle* in his *Rhetoricks*, *οὐ γὰρ τὸν Θεὸν χαίρειν αὐτὸς ἀμάρτυας, &c.* saith he: It is not likely that God takes pleasure in the collines of sacrifices, but rather in the good conversation of the sacrificers.

Verf. 4. *An high look, and proud heart* See the Note on *Prov. 6. 17.* And the plowing of the wicked is sin. As they plot and plow mischief (being the Devilshindes and drudges) so all their actions natural, moral, spiritual, are turned into sin; whether they plow, or play, or pray, or eat, or sleep, to the impure and unbelieving all things are impure, *Tit. 1. 15.* Their proud or big-swoln heart is full of filthy corrupt matter, that woozeth out still and offendeth the eyes of Gods glory. Every thing they do is as an evil vapour reaking from that loathsome dunghil, worse than those that came up from the five Cities of the plain. Pride is like *Coptels*, which will turn wine or milk into Ink; or heaven, which turns a very Paschever into pollution; or as the *Sanies* of a plague-for, which will render the richest Robe infectious.

Verf. 5. *The thoughts of the diligent tend only, &c.* The word rendered *diligent*, signifies one that is sedulous and sollicitous in his busiesses, that weighs circumstances, and waits opportunities, that sits down first, and counts his costs. *Luke 12. 28.* that considers seriously, and then executes speedily: Such an one was *Abrahams* servant, *Gen. 24. Joseph. Boaz, Daniel.* And how should such a man chuse but thrive? See the Note on Chapter 10. 4. A sufficiency hee is sure of, though not of a superfluity.

But of every one that is hasty. And head-long; that resolving to bee rich, graspeth greedily all hee can come at, accounting all good fith that comes to hand, and not sticking at any injustice or cruelty that may make for his advantage. The beggar will catch this man ere long: the usurer will get him into his clutches, and leave him never a feather to flye with. There is a curse upon such precipitate practices, though men bee never so industrious, as in *Jehoiachin*, *Jer. 22.* and *Saul*, *1 Sam. 14.* Those that making more haste than good speed to bee rich, reach at things too high for them (which *David* would not do, *Psalm 131. 1.*) may bee likened to the *Pambler*, which loves the dung of man so much, as if it bee hanged a height from it, it will skip and leap up, and never leave, till it have burst it self in peeces to get it.

Verf. 6. *The getting of treasures by a lying tongue* As do Seducers, Sycophants, Flatterers, corrupt Judges (that say with shame *Give mee*) mercenary pleaders (that sell both their tongues and silence, and help their Clients causes as the Wolf did the sheep of his cough, by sucking his blood) witnesses of the post (that can lend an oath as *Jerabels* hired Rake-hels did, and will not stick to swear (if they may bee well paid for it) that their friend or foe was at *Rome* and at *Interamnia* both at once) false Chapmen, that say the best of their worst commodities, and cheat the unwary buyer. These and the like, though for a while they may thrive and tuffe, yet in the end they prosper not, but perish with their wealth, as the Toad doth with his mouth full of cards. God blows upon their cursed hoards of evil-gotten goods, scattering them as chaff before the wind: Destruction also dogs them at the heels, both temporal and eternal. This they are said to seek, *sc.* eventually, though not intentionally; they seek it, because they not onely walk in the way to it, but run and flye with post-haste, as if they were afraid that they should come too late, or that hell should bee full before they got thither. Thus *Balaams* As never carries him fast enough after the wages of wickedness. Set but a wedge of gold before *Achan*, and *Joshnab*, that could stop the Sun in his course, cannot stay him from fingering of it. *Judas* in selling his Master, what hee doth, doth quickly. But with what issue? What got *Balaam* but a sword in his ribs? *Achan*, but the stones about his ears? *Judas*, but the halter about his neck? besides a worse thing in another world. Thus many a wretched worldling spins a fair thread to strangle himself both temporally and eternally; by covetousness they not onely kill others, *Prov. 1. 19.* but desperately drown themselves in perdition and destruction, *1 Tim. 6. 9.* *Fuge ergo, dives, ejusmodi exitum* (as St. *Ambrose* concludes

Qui per omnes suos ordines facit loco et tempore, &c. CHIM LIM- rana et velut judicio decile aditum omnes. Mercet.

cludes the story of *Abahs* and *Fezabels* fearful end) *sed fugies ejusmodi exitum si fugeris hujusmodi flagitium*. Fly, O rich miser, such an end. Such an end you shall avoid, if you carefully flye from such sinful courses.

Verf. 7. *The robbery of the wicked shall destroy them*. Heb. *Shall saw them*, that is, shall bring upon them exquisite and extreme torments, such as the Prophet *Isaiah*, and those Martyrs, Heb. 11. 37. were put unto unjustly; such as *Agag* suffered justly, and those barbarous *Ammorites*, 2 Sam. 12. 31. Some render it, *dissecabit eos*, shall cut them in twain, as that evil servant, *Lake* 12. 46. and those blasphemers of *Daniels* God, *Dan*. 3. 29. Others render it, *shall abide upon them*, or *dwell with them*. Their ill-gotten goods vanish, but their punishment remains: Their stolen venison is soon eaten up, but the shot is not yet paid, there is a sad reckoning behind; God will rake out of their bellies those tid bits, those murdering morsels. Besides that, for their last dish is served up astonishment and fearful expectation of just revenge. The Hebrew word here translated *destroy*, signifies also to *terrify and fear*; They shall bee a *Magor-missab* to themselves, as *Pashur* was, *Jer*. 20. 3, 4. running from chamber to chamber to hide from the hand of Justice (as that notable thief *Balas* in the dayes of *Severus* the Emperour) but they shall not escape, their sin will finde them out; God will pour upon them, and not spare, whether they bee private thieves, or those publick robbers, *qui in auro & purpura visuntur* (as *Cato* once said) that are clad with purple, and have gold chains about their necks; corrupt Judges, who judge for reward, and take away the righteousness of the righteous from him. Such were *Empton* and *Dudley* in their generation. Such was Judge *Belknap* in *Richard* the seconds dayes, who being about to subscribe the Articles against proceedings of Parliament, said, there wanted but a *Hurdle, a Horse, and a Halter* to carry him where hee might suffer for assenting to them. And that of these publick Thieves *Solomon* chiefly speaks here, wee may well think by the following clause, shewing the cause of their fore and sharp punishment, because they refuse to do judgement.

Verf. 8. *The way of man is froward and strange*. And therefore strange, because froward, various and voluble; so that you know not where to have him, hee is so unconstant, nor what to make of him, hee is so uncertain, and unfetled; double-minded, *Jam*. 1. 8. double-tongued, 1 *Tim*. 3. 8. *versutus & versatilis*,

Qui tantum constans in levitate sua.

Folieto Galeazzo reports of *Sfortia* Duke of *Millain*, that hee was a very Monster, made up and compact of Vertue and Vice. Such of old were *Alcibiades*, and likewise *Julian* the Apostate, of whom *Marcellinus* saith, that by his vicious errors *Obnubilabat gloria multiplices cursus*, hee stained his many praise-worthy parts and practices. *Galba*, and our *Richard* the third, are said to have been bad men, good Princes. And of King *Henry* the eighth, saith Mr. *Camden*, *Emerunt quidem in eo rege magne virtutes, nec minora vitia, confuso quodam temperamento mixta*, that is, there was a strange mixture of great Vertues, and no less Vices found in this King.

But as for the pure, his work is right. For why? Hee works by rule; and therefore all his actions are uniform; Hee is also one and the same in all estates of life, as gold is purged in the fire, shines in the water. Did I use lightness? (saith St. Paul) or is there with mee, *Tea, Tea, and Nay, Nay*? No, But as God is true, so our word toward you was not *Tea* and *Nay*. I did not say, and unsay, do, and undo, &c.

Verf. 9. *It is better to dwell in a corner of the house-sep*. Their house-tops were made flat by order of the Law. The sense is then, A man had better abide abroad, *sub dio*, exposed to wind and weather, yea to croud into a corner, and to live in a little-cave, than to cohabit in a convenient house with a contentious woman, that is ever brawling and brangling, that turns *conjugium* into *conjugium* by inserting the Dogs letter (P) and leading her husband a Dogs life. Such

Such a one was *Zillab*, *Peninnah*, *Xantippe*, the wife of *Phoroneus* the Law-giver, who upon his death-bed told his brother, Hee had been a man happy if hee had never married. *Aristotle* affirms, that hee that hath miscarried in a wife, hath lost more than half the happines of his life. *Rubinus Celer*, and *Alburtius Tertius* were held happy among the *Romans*, because the former had lived with a wife three and forty years, and eight months, the latter five and twenty years, *sine querela*, without quarrelling or contending. And this they gave order should bee engraven upon their Grave-stones. See the Note on *Prov*. 19. 13.

Verf. 10. *The soul of the wicked desireth evil*. Sinful self-love (the choak-weed of all true love) prompteth the wicked man to envy the good, and with the evil of all but himself. Hard-hearted hee is, and inhumane, unless it bee in a qualm of kindness (as *Saul* to *David*, the *Egyptians* to the *Israelites*) or meerly in dissimulation, as *John Oncale* father to the Earl of *Tyrone*, that Rebel, 1598. inscribed himself in all places, *I am great John Oncale, friend to the Queen of England, and foe to all the world*. Εὐς δαυιδ & γὰρ μὴ δέτα πρὸς, said one wicked Emperour, Εὐς δαυιδ & γὰρ, said another, striving to out-vie him, When I dye, let the world bee confounded. Nay, whilst I live let it bee so, said the other Monster.

His neighbour findes no favour in his eyes. Whether hee sink or swim, it is no part of his care. What cares that churl *Nabal*, though worthy *David* dye at his door, so long as himself sits warm within, feeding on the fat, and drinking of the sweet? The Priests and the Levites saw the wounded man that lay half dead, and lent him no help; It was well they fell not upon him and dispatched him, as dogs fall upon a man that is down; or as when a Deer is shot, the rest of the Herd push him out of their company. Such cruel beasts *David* complains of, *Psal*. 69. 26. And such fierce salvages St. *Paul* foretells shall bee in these last and worst dayes. Hard hearts shall make hard times, 2 *Tim*. 3. 3.

Verf. 11. *When the scorner is punished, &c.* See the Note on *Prov*. 19. 25.

And when the wife is instructed. Or, when hee accurately considers the wife, and observes both their integrity and their prosperity by Gods blessing thereupon (for the word imports both) hee resolves to play the wise-man.

Verf. 12. *The righteous man wisely considereth, &c.* Hee fore-seeth its fearful fall, and is not offended at their present prosperity. For God, hee knows, will shortly overturn it. This consideration cures him of the fret, as it did *David*, *Psal*. 37. It doth also instruct him in many points of heavenly wisdom, as it did the Church, *Isa*. 26. 11. 1 *Cor*. 10. 11. The destruction of others should bee an instruction to us, that wee may wash our feet in the blood of the wicked, *Psal*. 52. 6.

Verf. 13. *Who so stoppeth his ear at the cry, &c.* This was fulfilled in *Pharao*, *Haman*, the rich glutton, *Hatto* Archbishop of *Mentz*, *Manricim* the Emperour, and many others, who might have better provided for their own comfort in sickness, and other exigences, had they been more pitiful to poor people. Whereas now, when they shall lye tossing and tumbling upon their sick beds, roaring as Bulls, and tabring upon their breasts, &c. God will not hear them, Men will say, *It is good enough for them*: All hearts, by a Divine hand, will bee strangely set off from the merciles, as it befall *Seianus*.

Verf. 14. *A gift in secret pacifieth anger*. That is, say some, alms rightly performed, as *Matth*. 6. 1. pacifieth Gods displeasure (confer *Dan*. 4. 27.) And the Jews at this day write this sentence of *Solomon* (in an abbreviation) upon their Alms-box. This sense suits well with the verse afore-going. But I conceive the Wife-mans drift here, is to shew how prevalent gifts are (if closely conveyed) especially (which takes away the shame of open receiving) and what a pave they have to an amicable reconciliation. Thus *Jacob* pacified

Esa,

Esau, Hagarit David, Hezekiah the Assyrian that came up against him, 2 Kings. 18. 24, 25. Howbeit this doth not alwaies do the deed. Our *Chronicler* tells us, that the Lady *de Bruso* had by her virulent and railing tongue more exasperated the fury of King *John* (whom shee reviled as a Tyrant, and a murderer of her husband) than could bee pacified by her strange present (*viz.* four hundred Kine, and one Bull, all Milk-white, except onely the ears which were red) sent unto the Queen. See the Note on Chap. 17. 8.

Specd. 172.

Verf. 15. *It is joy to the just to do judgement*] They love it dearly; and therefore cannot but rejoyce in it exceedingly. I rejoyce at thy word, as one that findeth great spoyle, *Psal.* 119. 162. wherein the pleasure is usually as much as the profit. Besides, as every flower hath its sweet flavour: so every good duty carries meat in the mouth, comfort in the performance. Hence the Saints alacrity in Gods service, so far as they are spiritual. *I delight in the Law of God, after the inward man*, saith Saint *Paul*, who yet but a little before complained of a clog.

Rom. 7.

But destruction shall bee to the workers of iniquity] Wicked men are great workmen; they put themselves to no small pains in catering for the flesh to fulfil the lusts thereof, yea and this they do with singular delight (as the opposition implies) they weary themselves to commit iniquity, *Jer.* 9. 5. and yet they give not over, but lye grinding day and night in the Mill of some or other base lust. Now what can come of this better than utter destruction; which indeed is the just hire of the least sin, and will befall the workers of iniquity, as sure as the coat is on their back, or the heart in their body?

Verf. 16. *The man that wandereth out of the way*] Let him wander while hee will, that deviateth from the truth according to godliness, hee cannot possibly wander so far as to miss of Hell. God hath (worn in his wrath, that no such vagrants shall enter into his rest, *Psal.* 95. Nay, *This shall they have of my hand, they shall lye down in sorrow*, they shall rest with *Rahabims*: if at least they can rest in that restless resting-place of hell-hire, in that Congregation-house of gehemal-giants; where is punishment without pity, misery without mercy, sorrow without succour, crying without comfort, mischief without measure, torments without end, and past imagination.

Ila: 90. 11.

Prov. 2. 18.

See the Note.

Verf. 17. *Hee that loveth pleasure, &c.*] Luxury is attended by beggary. Pleasure may bee had, but not loved. *Isaac* loved Venison (a little better happily than hee should); *Esau* loved hunting; hence hee grew prophane, and though not a begger, yet worse. The Prodigal in the Gospel spent his substance with riotous living. *Luk.* 16. 13. So did *Apicius* the Roman, who hearing that there were severall hundred Crowns onely remaining of a vast estate that his Father had left him, feared want, and hanged him. *Al. Livius* another waste-good boasted when hee died, that hee had left nothing for his heir, *præter calum & cenam*, more than air and mire. *Roger Ascham*, School-Master to Queen *Elizabeth*, and her Secretary for the Latine tongue, being too much addicted to dicing and cock-fighting, lived and died a poor man.

Seneca.

Valer.

Camb. Eliph.

Verf. 18. *The wicked shall bee a rancome*] Heb. *Copher*, a cover, or an expiation: as *Achan* was for *Israel*; and as those condemned persons amongst the Heathens, that in time of pestilence or contagious infections, were offered up by way of publick expiation, with these words, *πρόθυμα ὑμῶν γένεσθαι*. See *thou a reconciliation for us*. To this custome Saint *Paul* seems to allude, 1 Cor. 4. 13. Thus, when *Sauls* sons were hanged, Gods wrath was appeased, 2 Sam. 21. and when guilty *Jonah* was cast into the Sea, all was calm. Thus God gave *Egypt* for *Israels* rancome: yea *Seba* and *Ethiopia*, *Ila.* 43. 3. And although hee may seem sometimes to sell his people for nought, and not to encrease his wealth by their price, *Psal.* 44. 12. yet when it comes to a critical point, *I will give men for thee, and people for thy price*, *Ila.* 43. 4. See *Prov.* 11. 8. with the Note there.

Verf. 19. *It is better to dwell in the wilderness*] Among ravenous beasts, and venomous serpents, in greatest danger, and want of all necessary accommodation. This is so much worse than the house-top, as an angry and vexatious woman

woman

woman (which like a mad dog, bites all about her, and makes them as mad as her self) is worse than her that is not so much angry as unquiet, brawling (as Dogs bark sometimes in the night) of custome or fancy, and not provoked by any. See *supra* verf. 9.

Verf. 20. *There is a treasure to bee desired*] Hee had said before, Hee that loveth Wine and Oyl shall not bee rich. Here hee shews; that though these things may not bee loved or lavished, yet they may, and must bee had and heaped up in a way of good husbandry for necessity, yea for honest affluence; that wee may not onely live, but live comfortably; that wee may not onely have prisoners pittance, so much as will keep us alive, but that wee may have plenty of things desirable, both for profit, as treasure, and for delight, as oyl. And these things must not bee foolishly wasted (as they are usually by unthrifits) lest that make the wife that wants, angry and unquiet, as in the former verse.

Verf. 21. *Hee that followeth after righteousness*] Though (for such a measure of it as hee desires) hee cannot overtake or compass it. It hee bee but doing at it, *Sic facias præcepta, etiamsi non perficias*, if hee think upon Gods Commandments to do them, *Psal.* 103. 18. If, though hee cannot open the door, yet hee is lifting at the latch, hee shall bee accepted, yea rewarded. *Hee that followeth after righteousness and mercy*, as an Apprentice follows his Trade, though hee bee not his Craftsmaster, shall surely finde righteousness, with life and honour to boot. And is not that a good thing, a treasure to bee desired?

Verf. 22. *A wise man scaleth the City of the mighty*] Wildome is that *πρόνοια*, that is profitable for all things; of singular and sovereign use, as in domestick and politick, so in Military affairs and businesses. Here Prudence is made out to bee better than Puissance, and one wise man to bee too hard for many mighty, though got into the strongest Garrisons. In War wildome is better than strength, saith *Solomon* more than once, *Eccles.* 9. 16. and Chap. 7. 19. How did *Archimedes* hold out *Syracuse* against the Roman General, by his singular skill and industry? And how many strong Cities have been scaled and surprized by warlike wiles and stratagems? as *Babylon* by *Cyrus* first, and afterwards by *Zopyrus*; *Jerusalem* by *Pompey*, taking the opportunity of the seventh day Sabbath, wherein hee knew the superstitious *Jews* would not stir to defend themselves, and many others that might out of Histories bee instanced.

Dis.

Verf. 23. *Who so keepeth his mouth, and his tongue*] As hee that keepeth his doors fast locked, preserveth himself from danger: See the Note on Chap. 13. 3. The large and loose use of the tongue brings a man oft to divers straights and miseries.

Verf. 24. *Proud and haughty scorner is his name*] An ill name hee gets him, and lyes under the common reproach of a proud peevish person. Hee seeks renown by his rage and revenge, as *Lamech* that vaunted of his valour this way to his wives; *Alexander Pheræus*, who consecrated the javelin wherewith hee had slain *Polyphron*; *Calime* the Lawyer, that gloried to bee held the most froward and frampole Roman alive, &c. But God loadeth such a man with disgrace, as here, and gives him his due character. Men also will hate him, and despite him for a son of *Belial*, as *Nabals* servants laid of him; for a mad frantick fellow, being once intraged, cares not what hee sayes as *Jonas*; what hee doth, as *Saul*, who dealing in proud wrath, was so kindled by the Devil, that hee could not bee quenched till hee fell into the unquenchable lake: Besides the infamy that will never bee washed off, the brand of reproach, like that of *Daiban* and *Abiram*, who rose up in proud wrath against *Moses* and *Aaron*, and are therefore worthily stigmatized with a *This is that Daiban*, *Numb.* 26. 9. like that other, *This is that King Abaz*, 2 Chron. 28. 22: and as wee commonly say of such an one, that hee is a proud fool.

Verf. 25. *The desire of the foolish killeth him*] Hee onely wisheth well to himself; but refusing to labour, pineth away in his iniquity, *Lev.* 26. 39. Neither grace nor wealth is had with wishing, *Nemo casu fit Sapiens*, saith *Epikt.* 77.

Seneca.

Seneca. Some have a kinde of willingness and *volens*, a kinde of wambling after the best things, but it doth not boyl up to the full height of resolution for God.

Perf.

Virtutem exoptant, contemscuntque reliqua,

Carnal men care not to seek after him whom yet they would fain finde, saith *Bernard*, *Cupientes consequi sed non & sequi*; have heaven they would, but stick at the hard conditions; like faint Chapmen, they bid money for heaven, but are loath to come up to the full price of it. *Balaam* wished well to heaven, so did the young Pharisee in the Gospel, that came to Christ hastily, but went away heavily. *Herod* of a long time desired to see Christ, but never stirred out of doors to see him. *Pilate* asked Christ, *What is truth?* but never stayed his answer. The sluggard puts out his arm to rise, and pulls it in again, hee turns upon his bed, as the door doth upon the hinges, which yet comes not off for all the turnings, but hangs still: and this is his utter undoing. Men must not think that good things (whether spiritual or temporal) will drop out of the clouds to them, as Towns were said to come into *Timothew* his toyl while hee slept. Now perform the doing of it, saith *Saint Paul* to those lazie *Corinthians*, 2 Cor. 8.12. A thirsty man will not only long for drink, but labour after it. A covetous man will not only wish for wealth, but strive to compals it. Yet not every covetous man, I confesse; For in the next verse it is said of the sluggard,

Verf. 26. *Hee coveteth greedily all day long*] But these greedy constant covetings come to nothing, hee makes nothing of them. Meteors have matter enough in the vapours themselves to carry them above the earth, but not enough to unite them to the element of fire, therefore they fall and return to their first principles. So is it with our wishers and woulders. Many came out of *Egypt*, that never came into *Canaan*; And whyp the Land they liked well, but complained with those Spies, of the strength of the *Anakims*, and the impossibility of the Conquest, therefore their Carcasses fell in the wilderness, their sluggishness slew them. They lusted and had not, they killed themselves with coveting, as in the former verse) and desired to have (as here) but could not obtain. *Jam. 4.2.*

But the righteous giveth and spareth not] Neither necessity nor niggardise hindreth him; hee hath it, and hee holds that hee hath no more than hee giveth. Hee is both painfull and pittifull; and what hee cannot do for the poor himself, hee stirs up others to do, so far is hee from forbidding or hindring any from shewing mercy. Some render the words thus, *The righteous giveth, and forbiddeth not.* Give a portion (saith hee to his richer friend) so seven, and also to eight; for thou knowest not what evil shall be up on the earth, *Eccles. 11.2.* See the Note there.

Verf. 27. *The sacrifice of the wicked, &c.*] See the Note on Chap. 15.8.

How much more when hee bringeth it, &c.] As *Balaam* and *Balaam* did, *Numb. 23.12.* As those that present ex. rapina holocaustum, a sacrifice of what they have got by rapine and robbery: And as those likewise that ask good things at Gods hand, that they may consume them upon their lusts, *Jam. 4.3.* Let the wicked bring his sacrifice with never so good an intention, hee is an abomination; but if with an evil minde, his dissembled sanctity is double iniquity: As if a man think by observing the Sabbath to take out a license to walk licentiouslly all the week long; or by praying in a morning, to get a dispensation to do evil all day after. I have read of one, that would haunt the Taverns, Theaters, and Whore-houses at *London* all day; but hee durst not go forth without private prayer in the morning, and then would say at his departure, *Now Devil do thy worst.* The *Circassians* are said to divide their life betwixt rapine and repentance. The Papists (many of them) make account of confessing, as Drunkards do of vomiting. When wee have sinned; say they, wee must confesse, and when wee have confessed, wee must sin again, that wee may also confesse again, and make work for new indulgences and jubilees.

Verf. 28.

Verf. 28. *A false witness shall perish*] See the Note on Chap. 19.5. The *Scythians* had a Law, that if any man did *duo peccata contempnere*, binde two sins together, a Lye and an Oath, hee was to lose his head, because this was the way to take away all faith and truth amongst men.

But the man that beareth, speaketh constantly] Hee testifieth confidently what hee knoweth assuredly; hee is alwayes also in the same tale, as *Paul* was in the plea to the chief Captain, to *Felix*, to *Festus*, and to *Agrippa*. Not so *Bellarmino*. How oft doth that loud Lye forget himself, and write contradictions? As for instance, In one place hee affirmeth, that it can by no means bee proved by Scripture, that any part of Scripture is the very word of God. *Sed mendax redarguit seipsum*, saith *Pareus*. But the Lye confutes himself, by saying elsewhere, Besides other arguments to evince the divinity of the Canonical Scripture, it giveth sufficient testimony to it self.

Par. in Apoc. 2.16.
Bel. de verb. Dei, l. 1. c. 2.

Verf. 29. *A wicked man hardeneth his face*] *Procaciter obfirmat vultum suum*, so the Vulgar renders it. The false witness, verf. 28, impudently defends, or at least extenuates and excuses his falsities. *Frontem perficit, assuens mendacium mendacior*, as the Hebrew hath it, *Psal. 119.69.* Hee thinks to make good one lye by another, to outface the truth, to overbear it with a bold countenance. It seems to bee a metaphor from a Traveller that sets his face against the wind and weather, and holds on his journey, though hee bee taking long strides toward destruction.

But as for the upright hee directeth his way] Hee proceeds warily, weighs his words before hee utters them, and delivers nothing but the naked truth: And truth is like our first Parents, most beautiful when naked. Some Interpreters take this verse, as setting forth the difference between the wicked and the godly, without any relation to the false and true witness, verf. 28. And then it is *Sententia sapientie digna*, saith one, *Tam paucis verbis tam profundum sensum cumulat*, a sentence worthy of *Solomon*, as having so much in a little.

Verf. 30. *There is no wisdom against the Lord*] That is, they are all to no purpose. If God deny concurrence and influence, the arm of humane power and policy (as *Jeroboam*) shrinks up presently. See *Psal. 2.1, 2, 3.* & 33.10, 11. & 62.2. See the Note on Chap. 19.21. Excellently *Gregory*, *Divinum consilium dum deviat, impletur: humana sapientia dum relinquitur, comprehenditur.* Gods decree is fulfilled, by those that have least minde to it: Humane wisdom, while it strives for masteries, is over-mastered.

Verf. 31. *The horse is prepared against the day, &c.*] A very serviceable creature, and in battell full of terrour; so swift in service, that the *Persians* dedicated him to their god, the *Sun*, ἵππος τὸ τῆς ἡλίου τῆς ταχυτάτου, as *Pausanias* hath it. But as the Sun in heaven can neither bee out-run, nor stop in his race; so neither by men (though wise) nor by means (though likely) can Gods purposes bee disappointed. An horse is a vain thing for safety; Neither shall hee deliver any by his great strength. *Psal. 33.17.*

But safety (or victory) is of the Lord] Hee gives it to which side hee pleases; as hee did to the *Israelites* in the conquest of *Canaan*, though they had no horses to help them, as their adversaries had, and Charets too, both *Egyptians* and *Canaanites*.

CHAP. XXII.

Verf. 1. *A good name is rather to be chosen*]

HEB. *A name*, as Chap. 18.21. a wife, for a good wife (better no wife than an ill wife, so better no name than an ill name.) This good name proceeding from a good conscience, this honour from vertue, *Isa. 43.4.* this perfume of faith and obedience, this splendor and sparkle of the white stone, which only shines upon heavenly hearts, is far more desirable than great riches. For first, These

Asuli ipsius dormientem puerum.
Plut. in Sylla.

Mr. Shepherds
Sincere con-
vertop. 232.
Erasmus.
Enquire.

Saudi his re-
of West. Re-
ligion

These oft take away the life of the owners thereof, *Prov. 1. 19.* the greater wealth, the greater spoil awaits a man; As a tree with thick and large boughs, every man desires to lop him. Whereas a good name saves a man out from that danger, as it did *Jonathan* whom the people refused. Secondly, Riches breed and bring their cares and cumbers with them. *Qui habet terras, habet guerras*, saith the Proverb: Many Law-sutes and other vexations, &c. when a good name, as a precious ointment powred out, gets loving favour, with which it is therefore fitly coupled in this Text. Thirdly, Riches are enjoyed but till death at utmost; but a good name out-lives the man, and is left behinde him for a blessing, *Isa. 65. 15.* See *Prov. 10. 7.* with the Note there. Other people went beyond Gods *Israel* in wealth and riches, but none in fame and renown, *2 Sam. 7. 23. Dent. 4. 6.* Fourthly, Riches are oft gotten by fame; let a mans name bee up, and there will bee great recourse to him; But let him once crack his credit, and riches cannot repair him: Infamy will not bee bought off with money. Lastly, Riches are common to good men with bad men; but a good name (truly so called) is proper to Gods peculiar, confined to the Communion of Saints. Hee was therefore a better husband than Divine that first called Riches *Bona, Goods*: And that Heathen was nearer the truth than many profligate professors of it, who said, *Ego si bonam famam servasse, sat dives ero.* That is, If I may but keep a good name, I have wealth enough.

Plus.

And loving favour rather than silver and gold] Which what is it else but white and red earth? And therefore no way fit to come in competition with good repute and report among the best, such as *Christ* had, *Luke 2. 32.* and *Joseph*, and *Daniel*, and *David*, and *Demetrius*, *Joh. 3. 12.* and they had it as a special favour from God, who fashions mens opinions, and hides his people from the strife of tongues, *Job 5.*

Verf. 2. The rich and the poor meet together] They have mutual need one of another, and meet many times, as it were, in the mid-way, by an alteration of their condition. They that were full were hired forth for bread, and the hungry are no more hired, *1 Sam. 2. 5.* The mighty are put down from their seats, and those of low degree are exalted, *Luk. 1. 52.*

The Lord is the maker of them all] The maker of the men, the maker of their estates, and the maker of that change and alteration which often happeneth; that the one might become grateful, the other humble. See *Job 31. 15.*

Verf. 3. A prudent man foreseeth an evil, &c.] Prevition is the best means of prevention. A wife mans eyes are in his head, *Eccles. 2. 14.* his heart is also at his right hand, *Eccles. 10. 2.* The *Chineses* say of themselves, that all other Nations of the world see but with one eye, they only with two. The *Italians* give out, that they only do *sapere ante factum*, look before they leap, fore-cast an evil before it befall them. But these are praises proper to them that have learned holy and heavenly wisdom, that by certain sights and signs discern a tempest in the clouds, and seek seasonable shelter under the hollow of Gods hand, under the shadow of his wings. Such prudent persons were *Noah*, *Joseph*, *Jonadab*, *Joseph*, the Christians at *Pella*, &c.

But the fool passeth on] *Puhsb on* without fear or wit, as being resolved to have his will, what ever it stand him in.

And is punished] As a just reward of his rashness. Sin ever ends tragically. *Flagitium & flagellum, ut acm & filum.* Who ever waxed fierce against God and prospered? With the forward thou wilt wrestle, saith *David*, *Psal. 18. 16.* Upon the wicked God shall rain snares, &c. *Psal. 11. 6.* And then, *ut leo cassibus irretitus dixit, supra se visum*, as the Lion when hee was caught in the Hunters toyl, said, *If I had fore-known this mischief, I would have shunned it.* So these after-wits, these post-masters, these *Epimetheuses* shall come in (but all too late) with their Fools *Had-I-wist*, which they should have timously foreseen and prevented.

Job 9. 4.

Verf. 4. By humility and the fear of the Lord] Heb. The beet of humility, &c. The

The humble heart that lyes low, and hearkens what God the Lord will say unto it, that follows him trembling, as the people followed *Saul*, *1 Sam. 13. 7.* shall have hard at the heels of it riches, & sufficiency, if not a superfluity, and honour, which is to bee chosen before riches *v. 1.* (See the Note there) and life above the danger of those thorns and snares mentioned in the next verse; not life present onely, but length of dayes for ever and ever, *Psal. 21. 4.* O the *augustinus* *augustinus*, the heaped up happiness of a man that humbles and trembles before the Lord! Hee that doth the former, cannot but do the latter; Hence that close connexion of these two graces in this Text, *By humility the fear of the Lord.* so the original runs without the grammatical copulative *And*, to shew, that they go alwayes together, yea, the one is as it were predicated of the other; neither want they their reward. Riches, honour, life; What things bee these? Who would not turn spiritual purchaser?

Verf. 5. Thorns and snares are in the way of the forward] In opposition to the reward of righteousness, *vers. 4.* which isto say, The ungodly are not so: Or if they have riches, they prove thorns to them to prick and choak their souls; If honour, and long life to enjoy it, these prove snares to them. Of carnal hearts it may bee said as *Pharaoh* said, of the *Israelites*, *They are intangled in the Land, the wilderness hath snared them in.* *Exod. 14. 3.* They have treasures in the field, of Wheat, Barley, and Oyl, as those ten men had, *Jer. 41. 8.* and are therefore loath to dye: And yet before they dye (live they never so long in all abundance of riches and honours) God can bring them to that pass, that *Charles* the fifth was at, whom of all men the world judged most happy; *Philip of Mornay* reports of him, that he cursed his honours in his old age, his victories, trophies, riches, saying, *Abite hinc, abite longè.* Away, away, get you far away.

Hee has doth keep his soul, shall be far from them] As well from the wicked mans miseries, as his misdeemeanours; hee keeps aloof from both, hee dares not meddle with the hole of the Asp, lest hee meet with a sting. *Custos anime clonabit se, &c.* *Monco se iterumque morbo* (saith *Laetantius* to his *Demetrian*) *ne oblectamenta ista terre pro magnis aut veris bonis habere se credam: que sunt non sanum fallacia quia dubia, verum etiam infidelia quia dulcia.* Set not thine heart upon the Aspes, sith thou art in election for a Kingdom, and the hearts of all *Israel* are upon thee.

Laetant. de
opifici Dei.

Verf. 6. Train up a child in the way hee should go] Or, according to his measure and capacity, dropping good things by degrees into his narrow-mouthed vessel, and whetting the same upon his memory by often repeating, as the knife by oft going over the whetstone (it is *Moses* his comparison) becomes keen and useful; This is the way to make them expert and exact, and to secure them from Satan, for wee are not ignorant of his wiles. It is reported of the Harts of *Seybia*, that they teach their young ones to leap from bank to bank from rock to rock, from one turf to another, by leaping before them, which otherwise they would never practise; by which means when they are hunted, no beast can ever take them. So if men exercise their children unto godliness whiles they are young, Satan that mighty hunter shall never have them for his prey: They will not be young Saints, old Devils (as the prophane Proverb hath it) but young Saints, old Angels. Now as all children should bee carefully catechised, and well principled; so those *Timothies* especially, that are designed to the work of the Ministry. *Quintilian* Oratour must from two or three years old bee inured and accustomed to the best and purest words, very well pronounced unto him, by his Nurses, Parents, Hand-maids, as soon as ever hee begins to babble. *Quanto id in Theologo futuro expectandum, curandumque magis?* How much more (saith a learned man) should this bee done by one that is to bee a Divine?

Dent. 6. 6.
Shema & Shema
nash, repetere
sic in aucto-
do.

Amamini de-
lib.

Verf. 7. The rich ruleth over the poor] And that with rigour, as *Pharaoh* did over *Israel*; as those imperious Mammonists in *St. James* his time that oppressed and subjugated their poorest brethren, trampling upon them with the feet of intolerable infolency and cruelty, *1 Jam. 2. 6.* Tet now our flesh is as the flesh of

ost

our brethren, our children as their children, said those poor Jews in Nehemiah, who pleads their cause most effectually, Chap. 5, 7, 8, 9, &c. *Ubi quot verba, tot tela, quoniam animam divitum percillant, fodient & lancinant*; as one faith in another case; hee sets upon them with irresistible Rhetorick, and makes them restore (which yet rich oppressors are very hardly drawn to do.) Every grain of riches hath a vermin of pride and ambition in it, 1 Tim. 6. 17. See the Note there. Mens blood riseth together with their good, and they think that every thing must be as they would have it. But especially if they have drawn the poor into their nets, Psal. 10. 9. that is, into their bonds, debts, mortgages, as Chrysostome expounds it, then they not onely rob, but ravish them; to their cruelty they joyn dishonesty, there is neither equity or mercy to be had at their hands.

Verf. 8. *Hee that soweth iniquity, shall reap vanity*. The Usurer and cruel Creditor soweth his money, his mammon of iniquity (that ungain grain) upon his poor debtors; and whether it be a barren year, or a fruitful, a good soil, or a bad, *Luna offert menses suos sensui*, hee hath his constant pay, yea, his use upon use, according to that Greek verse,

Εἰς τοὺς πρὸς τοκοῦ, τοὺς δὲ μὲν ἐς καὶ ἄλλοι.

Now can such increase be blest? Shall not those that thus sow the wind, be sure to reap the whirlwind?

And the rod of his anger shall fail. That is, that tyrannical power which hee exerciseth upon others as his underlings, shall be broken. God will take out of his hand the rod wherewith hee hath beaten his fellow servants, and waste it upon his own back to the very stump.

Verf. 9. *Hee that hath a bountiful eye shall be blessed*. How Amalec the licking people (as the name imports) I mean the Nation of Usurers and proud lenders shall speed, hath been spoken already. Now on the other side, the bountiful eye, the cheerful giver (as the Septuagint, and after them St. Paul, render, or rather expound this Text) shall be abundantly blessed; for hee gives with all his heart; hee draws out, not his heart onely, but his soul to the hungry, 1 Jo. 5. 8. *Das bene, das multum, quia das cum munere vultum*, hee spares it out of his own belly to give to the hungry, as some have here gathered from the words, *his bread*, that which was appointed for his own eating; hee voluntarily fasteth from a meal now and then, that hee may bestow it upon the needy, and hee shall not lose his reward.

Verf. 10. *Cast out the scorner*. Or the evil Interpreter, that constitutes every thing to the worst, and so sows dissention. This is an evil instrument, and must be cashiered good company; the place where such a Trouble-town lives, longs for a vomit to spue him out. There is nothing that may not be taken with either hand: It is a spiritual unmannerliness to take it with the left (as that proud Pharisee did, Luke 7. 34.) and to cast it as an apple of contention amongst others. They that do thus, are the pests of Families, and other societies, and must therefore be carefully cast out with scoffing Ishmael, as ever wee desire to avoid strife, suits at Law, reproach, and many more mischiefes.

Verf. 11. *Hee that loveth pureness of heart*. That is vexed at his inward pollutions, and affecteth (what hee can never fully effect) to be pure as God is pure, 1 Joh. 3. 3. Hee that hath gotten that pure lip, Zeph. 3. 9. called here the *grace of his lips*, and elsewhere the *Law of grace*; Hee that can skill of those good words that do ingratiate with God and man, Gen. 49. 21. compared with Deut. 33. 23. Hee is fit to make a Courtier, a Favourite; such as was Joseph, Mordecai, Daniel, who though hee used not alwayes *verbis byssinis*, soft and silken words, but delivered heavy messages from God to Nebuchadnezzar, and Belshazzar, yet God so wrought their hearts (though Tyrants) that they greatly honoured him, and highly preferred him. And when, out of his love to pureness of heart, hee chose rather affliction than sin, to be cast to the

Lions

Lions, than to be a Lion in his own bosome by offending his conscience; God made the Kings heart yearn towards him, &c. So that this plain-dealing Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian, Dan. 6. 28.

Verf. 12. *The eyes of the Lord preserve knowledge*. That is, *knowing persons*: Those in the former verse that love truth in the inward parts, and hold this a rule, Truth must be spoken, however it be taken; these, howsoever they may suffer for a season, as Daniel in the den, Micah in the stock-house, yet the watchful providence of God will preserve them, and provide for them. Hee will clear their innocency, and so plead for them in the hearts of greatest Princes, that they shall find the truth of this divine Proverb, and the falsity of that other so common amongst men, *Obsequium amicos, veritas odium parit*; Flattery gets friends, but truth hatred.

And hee overthroweth the words (or matters) of the transgressors. That is, of the Court-parasites, who speak onely pleasing things, & *sepe leonum laudibus murem obrunt*, flatter abominably, as those AEs 12. did Herod, as the false Prophets did Ahab. God will confute and convince their soothing words, of singular vanity; he will also overthrow their matters, attempts, practices, as a man wipes a dish, turning it upside down. See in that claw-back Amalekite, 2 Sam. 1. 4, 5, 6. &c. in Abisopbel, Haman, Seianus, &c.

Verf. 13. *The sloathful man saith, There is a Lion, &c.* The Lion is not so fierce as is painted, saith the Spanish Proverb; much less this sluggish Lion, a mere fiction of his own brain to cover and colour over his idleness. Hee pretends two Lions for failing; first, *Leo est Foris*, There is a Lion abroad, or in the field (where his work lyes, Psal. 104. 23.) and another in the streets: A likely matter, Lions haunt not in streets, but in Woods and Wildernesses. Here is no talk of Satan that roaring Lion, that lyes couchant in the sluggards bed with him, and prompts him to these senseless excuses. Nor yet of the Lion of the Tribe of Judah, who will one day send out summons for sleepers, and tearing the very caul of their hearts in sunder, send them packing to their place in hell, Math. 20. But to hell never came any yet that had not some pretence for their coming thither. The flesh never wants excuses. Corrupt nature needs not be taught to tell her own tale. Sin and shifting came into the world together; and as there is no wool so coarse, but will take some colour: so no sin so gross, but admits of a defence. Sin and Satan are alike in this, they cannot abide to appear in their own likenesses. Some deal with their souls as others deal with their bodies; when their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by painting; so their sins from themselves by false glosses, and from others by idle excuses.

Verf. 14. *The mouth of a strange woman*. *Diabolus a capite blanditur, venter oblectat, cauda ligat*, saith Rupertus. These *hee-sinners* (as their stallions call them) are most dangerous. See the Notes on Chap. 2. 16. and 5. 3. Solomon had the woful experience of it, Eccles. 7. 26. and Sampson, Judg. 16. who

*Lenam non potuit, potuit superare lenam,
Quem seva non potuit vincere, vicit hera.*

How did David moyl himself in this deeppit, and there might have stuck Psal. 57. in the mire, had not God drawn him out by a merciful violence and purged him with hyssop from that abhorred filth?

Hee that is abhorred of the Lord shall fall therein. As the Jesuits (those odious *Communisansing a Commerce*) too often do; though they boast that they can talk and dally with the fairest women without danger, and the people must believe no other wife, but that when they are kissing a woman, they are giving her good counsel. David George, that execrable Heretick, was so far from accounting Adulteries, Fornications, Incests, &c. for being any sins, that hee did recommend them to his most perfect Scholars as acts of grace and mortification; and was confident that the whole world would submit to his doctrine.

X

*His David,
George.*

Pro-

Ανδρὲς ἰλα-
ρόν καὶ δότιον
ἀγαπᾷ ὁ θεός.
Sept.

his vñ & sñ-
miov.

Peccatum peccatum trahit, as the Hebrew Proverb hath it. One sin draws on another, and the latter is oft a punishment of the former; God, by a peculiar kinde of revenge, delivering up such to a reprobate sense, or a minde disallowed, or abhorred of God, as the Apostles word (*Rom. 1.28.*) signifies.

Verf. 15. Foolishness is bound in the heart, &c. As a pack or fardle is bound to an horses back. Errour and folly bee the knots of Satan, wherewith hee tries children to the stake to bee burnt in hell. Better see their brains dashed out against the stones (saith one) than suffer the ignorance of God to abide in their heads. Therefore that wee may loofe the bands of death, and works of the Devil, Parents must bring their sons in their arms, and their daughters upon their shoulders to the house of God, that they may learn to know him, *1sa. 49.22.* They must also see to their profiting, and exact of them a daily growth, nurturing, as well as nourishing them, *Eph. 6.4.* (the one being as needful as the other) and using the rod where words will not do; so to chafe away that evil by chastisement (seasoned with admonition, and seconded with prayer) that else will prove pernicious to their souls. *Eli* brought up his sons to bring down his house. *Dauids* sons were undone by their Fathers fondness. A fair hand, wee say, makes a foul wound. Correction is a kinde of cure, saith *Aristoteles* and God usually blesteth it to that purpose. Corrections of instructions are the way of life, *Prov. 6.23.*

Verf. 16. Hee that oppresseth the poor, &c. By fraud or force, or any indired means. This man layes his foundation in fire-work, *Job 20.* hee walks upon a Mine of Gun-powder; brimstone is scattered upon his habitation, *Job 18.15.* if but a flash of Gods lightning light upon it, all will bee on fire, all blown up and brought to nothing.

And hee that giveth to the rich Either to ingratiate and curry favour for countenancing their oppressive practices; or with a mind to get more than they give (for so saith one, that clause, *To increase their riches*, must here bee repeated) which is a more artificial kinde of selling their gifts, than if they had professedly set them to sale, as the Greek Orator observeth. Both these take a wrong course to bee rich. The way were to give to the poor, and not to oppress them, and to bring presents to him that ought to be feared, sith it is hee alone that giveth us all things richly to enjoy.

Verf. 17. Bow down thine ear and hear Here begins, say some Interpreters, the third book of *Solomons* Proverbs (as the second began at Chap. 10.) And indeed hee here seems to assume a new kinde of bespeaking his son, different from his discourse in the twelve preceding Chapters; and much like that in the nine first.

And apply thy heart, &c. *q. d.* Call up the ears of thy minde to the ears of thy body, that one sound may pierce both at once; otherwise thou wilt bee like the Wolf in the fable: thou wilt never attain to any more divine learning, than to spell *Pater*, and when thou shouldest come to put together, and to put thy heart to it (as *Solomons* phrase here is) instead of *Pater* thou wilt say *Agam*, thy minde running a madding after profit and pleasures of the world, as hath been once before noted.

Verf. 18. For it is a pleasant thing if thou keep them within thee Heb. *In thy belly*, that is, in thine inwards. Truth it is, that *St. John* found the little book hee ate (whether wee understand it of the Revelation only, or of the whole Bible, which Bishop *Bonnors* Chaplain called in scorn his little pretty Gods-book, it much matters not) bitter in his belly, though sweet in his mouth, *Rev. 10.10.* because Ministers finde it grievous, to bee kept from making known the whole counsel of God to their people. But the Word of God attentively heard, and by an after meditation well digested and incorporated into the soul, is sweeter than hony, as *David* felt it; and yeelds more pleasure than all the tasteless fooleries of this present world.

They shall which bee fitted in thy lips Thou shalt need no other help to discomfite: thou shalt get a singular dexterity and volubility of holy language, being able to utter thy minde in pure Scripture (*Logumini verba Scripturae*, saith that

Interp. tis
in Pauline.

Interp. Dinn.

Phal. 76. 11.
1 Tim. 6. 17.

that incomparable *Peter Ramus*, *Utamus sermone Spiritus sancti, &c.*) thou shalt so speak and so do, as one that must bee judged by that law of liberty, *Jam. 2.12.*

Verf. 19. That thy trust may bee in the Lord Only a divine word can beget a divine faith, and herein the Scripture excels all humane writings, none of which can bring our hearts to the obedience of faith. I can speak it by experience, saith *Erasmus*, that there is little good to bee got by the Scripture, if a man read it cursorily and carelessly: But if hee exercise himself therein constantly and conscientiously, hee shall feel such a force in it, as is not to bee found again in any other book whatsoever. I know, saith *Peter Martyr*, that there are many that will never beleeve what wee say of the power of Gods word hidden in the heart; and not a few that will jear us and think wee are mad for saying so. But O that they would but bee pleased to make trial, *Malè mihi sit* (i.e. enim in tanta causa jurare ausim) nisi tandem capiamur. Let it never go well with mee (for so I am bold to (wear in so weighty a business) if they finde not themselves strangely taken and transformed into the same image, if they pass not into the likeness of this heavenly pattern. The *Ephesians* trusted in God so soon as they heard the word of truth, they beleeved and were sealed, *Ephes. 1.13.* And the *Thessalonians* faith was famous all the Churches over, when once the Gospel came to them in power, *1 Thess. 1.5.8.*

To thee, even to thee Men must read the Scriptures as they do the Statute-books, holding themselves as much concerned therein as any other, threatening themselves in every Threat, binding themselves in every Precept, blessing themselves in every Promise, resolving to obey God in all things: as convinced of this, that these are *verba vivenda, non legenda*, words to bee lived, and not read only.

Verf. 20. Have not I written to thee excellent things? Heb. *Princely things*, Principles for Princes; Rare and Royal sentences. The word signifies (say some) the third man in the Kingdom for Authority and Dignity. Others read the words thus, *Have not I three times written for thee concerning Counsels and Knowledge*, meaning his three books, *Proverbial*, *Penitential*, *Nuptial*. The *Canticles* were penned perhaps in his younger years (saith one) when his affections were more warm, active and lively in spirituals. The *Proverbs* in his manly ripe age, when his Prudence and parts were at highest, most grave, solid, settled. *Ecclesiastes* in his old age, &c.

Verf. 21. That I might make thee know the certainty And so finde firm footing for thy faith, *Luke 1.3.5.* These words of God are true, saith the Angel, *Rev. 21.9.* These words are faithful and true, *Rev. 22.24.* void of all insincerity and falshood. How can it bee otherwise, when as they are, as *Gregory* speaks, *Cor & anima*, the very heart and soul of the God of truth? there must needs bee a certainty in these words of truth, neither need wee hang in suspence. When some took Christ for *John Baptist*, some for *Elias*, some for *Jeremias*; but whom say yee that I am? to teach that Christ would not have men stand doubtful, halt between two, bee in Religion as beggars are in their way, ready to go which way soever the staff falleth; but to search the Scriptures, and grounding thereon, to get a certainty, a full assurance of understanding, *Col. 2.2.* so as to bee able to say, *Wee have beleeved, therefore have wee spoken*, *2 Cor. 4.13.*

Verf. 22. Rob not the poor, &c. Here some Caviller will bee apt to cry out, *Quid dignum tanto feret hic promissor bidu?* After so promising a Preface, and such wooing of attention, wee looked for some new matter, and that of best note too. But behold here is nothing, but what wee had before. It is truth, saith the Wife man; and yet I must tell you, that to write the same things, to mee indeed is not grievous, but for you it is safe. See the like, *Psal. 49.1,2,3, &c.* The scope of the *Psalms* is to shew the happy and secure estate of the Saints in trouble, and the slippery condition of the wicked when at their height. Now whereas some might object and say, this is an ordinary argument, we have heard of it an hundred times. The Psalmist answers, that yee this is the great wisdom that hee will speak of, and the dark saying that hee will

Erasm. Pref. in
Lucam.

Pet. Mart. Pref.
in com. in Ep.
ad Rom.

Key of the
Bible by Mt.
Roberts.

Greg. in Reg. 3.

Mat. 16.

Object.

Sol.
Phil. 3. i.

Object.
Sol.

will open. And hecunto hee makes a solemn Oyez. *Hear this all yee people, and give ear all yee Inhabitants of the World, &c.*

Because hee is poor] As the greater fish devour the lesser, and as the Mastiff falls upon the Cur, and worries him, only because hee is bigger than the other. This is a brutish ferity. See *Psal. 10*. And if those that relieve not the poor shall bee damned, surely they that rob them shall bee double-damned.

Neither oppresses the afflicted] The poor man must needs bee an afflicted man, obnoxious to all manner of injuries and hard usages. But God who is the poor mans King (more truly so called, then James the fourth of Scotland was) takes order here, that no man oppres or wrong him, either at the gate of his houle, whither hee comes a begging, or at the gate of the City, where hee sues for redress of injury; let not might supple right, lest some Cato complain (as once) and not without cause, that poor Thieves sit in the stocks, when greater Thieves sit on the seats of Judicature.

Verf. 23. For the Lord will plead their cause] Without fee, for those that come to him *form pauperes*, and without fear of their oppressours, against whom hee will plead with pestilence and with blood, *Ezek. 38. 22*. as hee did against the house of Saul for the poor Gibeonites, and against Abab for Naboth.

And spoil the soul (or life) of those that spoiled them] A poor mans livelihood is his life, *Mark. 12. ult. Luke 8. 43*. Hee is in his houle as a Snail in his shell, crush that, and you kill him quite. God therefore who loves *par pari referre*, to pay opposers home in their own coyn, will have life for life, if they may escape so, and not bee cast to hell among those cruel ones, *Prov. 5. 9*. See the Note. O that these Cannibals would think of this, before the cold grave hold their bodies, and hot hell hold their souls.

Verf. 24. Make no friendship with an angry man] Anger is a short madness, it is a leprosie breaking out of a burning, *Lev. 13. 5*. and renders a man unfit for civil society: for his unruly passions cause the climate where hee lives to bee like the torrid Zone, too hot for any to live near him. The Dog-dayes continue with him all the year long, *hee rageth, and eateth fire-brands*, so that every man that will provide for his own safety, must flye from him, as from a netling, dangerous, and unfociable creature, fit to live alone as Dragons and wilde Beasts: or to bee looked on only through a grate, as they; where, if they will do mischief, they may do it to themselves only: As Bajazet the great Turk, who being taken by Tamberlain and carried up and down in an iron Cage, beat out his own brains against the bars thereof.

Verf. 25. Let thou learn his wayes] As a man is an imitating creature, and easily conformed to the company hee keepeth. Sin is also very spreading, and more infectious than the plague: This of rash anger especially, whereunto being naturally inclined, wee shall easily get an habit of frowardness. Intireness with wicked comforts is one of the strongest chains of hell, and bindes us to a participation both of sin and punishment.

And get a snare to thy soul] This is all thou art like to get by such mens company. An angry man (a master of anger (as the Hebrew here hath it) or rather one that is mastered by his anger, and enslaved thereunto) is fitly compared by one to a Cock of the game, that quarrellsome creature, that is still bloody with the blood either of others or of himself, he flies upon his best friends sometimes, as Alexander did, and slayes those whom hee would revive again with his own heart blood. Dogs in a chase bark out at their best friends.

Verf. 26. Bee not thou of them] See the Notes on Chap. 6. 1, 2, 3.

Verf. 27. If thou hast nothing to pay] And yet art gotten into the Usurers furnace, hee will leave thee at last neither metal nor matter.

Verf. 28. Remove not the ancient land-mark] Unless yee covet a curse, *Deut. 27. 17*. Let Levellers look to it, and know that property is Gods Ordinance, *Act. 5. 4. Psal. 117. 14*. That Magistracy is the hedge of a Nation; and that *hee that breaks an hedge, a Serpent shall bite him*: That the Ministry is Christs own Institution, *Eph. 4. 11*. And that Lay-preachers may look to speed as Nadab and Abihu, as Haziah and Haziah, or as other Usurers. See the Note on *Deut. 19. 14*.

Verf. 29.

Verf. 29. Seeft thou a man diligent] God loves nimbleness: what thou dost, do quickly laid Christ to Judas, though it were so ill a business that he was about. Princes love such and imploy them, as Pharaoh did Joseph, and those that were men of activity among his brethern. Salomon also made use of Jeroboam for the same reason; though that was not the wisest act that ever he did, *1 Kings 11. 28*. How dear was Daniel to Darius, because though sick, yet he dispatched the Kings business? What Favourites to our Henry 8, were Wolsey, Cromwell, Cranmer, for like reason? A diligent man shall not sit long in a low place. Or if he do all the days of his life, yet if his diligence proceed out of conscience, he shall stand before the King of Kings when he dies. And surely if Salomons servants were held happy for this: and the greatest reward Salomon could promise the diligent, is this in the text, what an unconceivable honour must it needs be to look for ever upon the face of God, and (Angel-like) stand in his presence?

CHAP. XXIII.

Verf. 1. When thou sittest to eat

See my common place of Abstinence.

Consider diligently what is before thee] And feed with fear, *Lude 12*: Lett thou lofe by thy luxury that praise and preferment, that thou hadst gotten by thine industry, *chap. 22. 9*.

Non minor est virtus quam querere parta meriti

Verf. 2. And put a knife to thy throat] Put into thy throat, (as Aben-ezra reads it) rather than offend by inordinate appetite. Some read it thus, *For thou puttest a knife to thy throat, if thou be a man given to appetite*. Thou shortenest thy life, and diggest as it were thine own grave with thine own teeth. Meat kills as many as the Musket; the board as the sword. *Tennis mensa sanitatis mater*: but much meat, much malady.

Verf. 3. Be not desirous of his dainties] It is a shame for a Saint to be a slave to his Palat. Isaac loved venison too too well, the Disciples are cautioned by Christ, *Luk. 21. 34*. who well enough knew where they were weakest.

For they are deceitful men] There is a hook under that bait: it may prove as dangerous as Iouathans honey, of which he had no sooner tasted, but his head was forfeited. There is a deceitfulness in sin, *Heb. 3. 13*. a lie in vanity, *Jon. 2. 8*. *transit voluptas, manet dolor, dolor est etiam ipsa voluptas*.

Verf. 4. Labour not to be rich] The Courtier is still at his lesson. Many gotten into Princes Palaces, into places of profit, fat offices, mind nothing more than the feathering of their own nests, raising of their own houses, filling of their own coffers. Such were Shebna, Haman, Sejanus, of whom Tacitus makes this report. *Palam compositus pudor, insus summa adipiscendi libido*, that he made shew of modesty, but was extreame covetous; inso much saith Seneca, that he thought all to be lost that he got not for himself. How much better Joseph, Nehemiah, Daniel, &c. who being wholly for the publike, as they had nothing to lose, so they had as little to get, but were above all price or sale.

Cease from thine own wisdom] Cast away that carnal policy that would prompt thee to get *rem, rem, quocunque modo rem*, wealth of any fashion. This wisdom is by Saint James fully stiled, *earthly, sensual, devilish*. Earthly, managing the lusts of the eye to the ends of gain: Sensual, managing the lusts of the eye to ends of pleasure: and Devilish, managing the pride of life unto ends of power, *James 3. 15. with 1 John. 2. 14. 15*.

Verf. 5. Wilt thou set thine eyes, &c.] Hebr. *Wilt thou cause thine eyes to fly asier,*

Gal. 1. 11. c. 18.

Turk hist.

ἔγραψεν
Ecclef. 10. 8.

Quicquid non
acquiritur
domum est.
Sen.

after, &c. Wilt thou fly a tools pitch, and go hawking after that that cannot be had? or if had, will not pay for the pains, countervail the cost? Wilt thou cast a leering look after such vanities?

Upon that which is not] That hath no solid *substance*, though the foolish world call it *substance*. The fashion of this world passeth away, 1 Cor. 7. 31. The Greek word there used, intimateth, that there is nothing of any firmness or solid confidence in the Creature. Heaven onely hath a foundation. Heb. 11. 20. Earth hath none, but is hanged upon nothing, as Job speaketh. *Te rejoice in a thing of nought*, saith the Prophet to them that drank wine in bowls &c. Amos. 6. 6, 13.

For riches certainly make themselves wings] As the Heathens feigned of their God *Plutus*. Under these wings let the Master hide himself, as *Esay* 28. 15. yet with those wings will they fly away, without once taking leave, leaving nothing but the print of talons in his heart to torment him. Riches (saith one) were never true to those that trusted them: To fly from us, they make themselves great Eagles wings: to fly to us, or after us, *Ne passerinus quidem*, not so much as old sparrows wings. Temporals (saith another) are as transitory, as a halcy head-long torrent, a shadow, a ship, a bird, an arrow, a post that passeth by, or if you can name any thing of swifter wing, or sooner gone.

Verf. 6. *Eate thou not the bread of him that hath an evil eye*] That is, of a miserly muckworm, that witheth thee choaked for so doing, even then when he maketh greatest shew of hospitality and humanity.

Verf. 7. *For as he thinketh in his heart, so is he*] *Mens cuiusque is est quisque*. The man is as his mind is, or as he thinketh in his heart, so he speaketh; he cannot so dissemble, but that oftsoons he blurteth out some word, or sheweth some sign of his fardid disposition. Some read it thus: For as he grudgeth his own soul, so he will say unto thee, eat, drink, &c. As he starves his own Genius, and cannot afford himself a good meal-meat, so he grudgeth at his guests whom yet he bids welcome. Christ doth not so, *Cant. 5. 1*.

Verf. 8. *The morsel which thou hast eaten*] That is, That which thou hast eaten, shall be so ill-sauced, that thou shalt with it up again, and thou shalt repent thee of thy complements, or of whatsoever other good speech thou hast used at table: which was the salt wherewith our Saviour used to besprinkle the dishes wherever he dined.

Verf. 9. *Speak not in the ears of a fool*] That is, Of a wilfull fool, that seldom asketh Counsel, but never followeth any, as it is said of James King of Scotland. See the notes on Prov. 9. 7, 8. and on Mar. 7. 6.

Verf. 10. *Remove not the ancient land-mark*] See the Note on chap. 22. 28.

Verf. 11. *For their Redeemer is mighty*] The thunder of his power who can understand? Job 26. 14. And who knoweth the power of his wrath? Psa. 90. 12. Oh contend not with him that is mightier than thou, Eccles. 6. 10. God Almighty is in a special manner the Guardian of his Orphans, and the great Master of the Wards.

Verf. 12. *Apply thy heart unto instruction*] *Make thine heart to come to it*, though never to avert. Call in thy scattered thoughts, and busie them about the best things, *Anima dispersa fit minor*. This is the wife mans Counsel to the younger sort. But because *surdus plerumque fabulans*, few youths will be better advised, therefore he bespeaks their Parents and Tutors in the next words.

Verf. 13. *With-hold not correction from the Child*] See the Note on chap. 13. 24.

He shall not dye] Or if he do, yet not by thy default: Thou hast delivered thine own soul howsoever. If a Blackmore enter into the Bath, though he become not white by it, Yet the Bath-master hath his pay, saith *Keyserpergus*. The Physician hath his fee whether the Patient recover or dye.

Verf. 14.

Verf. 14. *And shalt deliver his soul from hell*] Fond and foolish Parents are *peremptores patris quam parentes*, rather Parricides than Parents: such *Qui non cum potest, servat, occidit*, by not saving their Children, they slay them; by cocking them in their sin, they pitch them headlong into Hell.

Verf. 15. *My son, if thine heart be wise*] *Si vexitio dei intellexim*, if either by instruction or correction I may make thee wise or well-spoken, *Bonum dicam, dicendi peritum* (as *Quintilian* Oratour) *ecce laetitiam habebimus*, I shall be a joyful man indeed. Saint John had no greater joy than to hear that his children walked in the truth. And St. Paul could never be thankful enough for such a mercy, 1 Thess. 3. 9.

Even mine] Or, even as I; viz. was a comfort to my Parents.

Verf. 17. *Let not thine heart envie sinners*] Who have they never so much here they have but a pension, an annuity, a state of life granted them in the utmost and most remote part of our Inheritance.

But be thou in the fear of the Lord all day long] An excellent means to cure one of the fret: *Probatum est*. Only it must be used constantly. Men must walk with God, walk with him, and lye down with him, be in continual communion with him, and conformity unto him. This is to bee in Heaven afore-hand.

Verf. 18. *For surely there is an end*] *Fine*. Of their pomp and prosperity, *duos saecula quadam felicitate temporaliter florant*, as *Augustine* hath it, whiles as, Aug. Ep. 120. graffe they flourish, and then de-flourish.

And thine exultation shall not be cut off] As the wicked shall, Psa. 37. 38. Cheer up therefore, and doe not despond: *Flabile principium melior fortuna sequatur*, as *Queen Elizabeth* was wont to say, whiles she was yet a prisoner. Then she envied the Milk-maid that sang so merrily: But if she had known what a glorious reign she should have had for four and forty years, she would not have envied her.

Verf. 19. *Hear thou my son, and be wise*] Hearing is one of the learned senses, as *Aristotle* calls it. Wisdom cometh into the soul by this door, as folly did at first, when the woman listened to the old Serpents illusions. The sense is first up in a morning: and this prelate the Wife-man purposely premieth to his following discourse; as well knowing how hardly young men are drawn off from drinking matches, and Good-fellow-meetings.

And guide thine heart in the way] That is to say, let knowledge and affection be as twins, and run parallel: let them mutually transfuse life and vigour the one into the other. Practise Gods Will as fast as thou understandest it. The *Figurine* translation reads it, *Ut beatum sis in via cor tuum*, that thine heart may be blessed in the way.

Verf. 20. *Be not amongst Wine-bibbers*] Follow not the custom, nor company of such; thou knowest not what thou maist be drawn to doe, though of thy self avert to such evil courses. *Noah* got no good by the luxurious old world (*Matth. 24. 38.*) with whom he lived: Nor *Lot* by the intemperate *Sodomites*, *Ezek. 16. 49*. *Urim* (a good man) was at length over-perswaded to over-drink himself, 2 Sam. 11. 13. *Let him that stands take heed lest he fall*. That evil servant that presumes to eat and drink with the drunken, shall be cut off in the middle, *Matth. 24. 49*.

Amongst riotous eaters of flesh] Amongst flesh-mongers, *qui crapula indulgent*, that pamper their panches, *In cute curanda plus equo operari*. See my Common-place of abstinence. These be all for themselves, as *Nabal* was, *Hollan* *carum* (so the Hebrew runs) they ravin up flesh for themselves.

Verf. 21. *For the drunkard shall come to poverty*] Nay, to eternal misery in Hell, 1 Cor. 6. 10. but few men fear that a beggary they hold worse than any hell. *Per more pauperism fugiunt, per saxa per ignem*. But poverty to such is but a prelude to a worse matter.

Verf. 22. *Hearken to thy father, &c.*] See the Note on chap. 1. 8. *And despise not thy mother when she is old*] Dr. *Taylor* Martyr said to his Son among other things, when he was to suffer: *When thy mother is waxed old, forsake*

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ake her not, but provide for her to thy power, and see that she lack nothing: for so will God bless thee, and give thee long life upon Earth, and prosperity.

Verf. 23. *Buy the truth and sell it not*] Every parcel of truth is precious, as the filings of gold, as the Bezar-stones, when beaten, are carefully lookt to, and preserved. Hold fast the faithfull word, as with both hands; *Tit. 1. 9.* Strive together for the faith of the Gospel, *Phil. 1. 27.* Be zealous for it, *Jude 3.* *ἡ τὴν ἰστίαν τὴν*, Either live with it, or dye for it. As we have received it as a legacy from our fore-fathers (who sealed it with their blood, and paid dear for it) so we must transmit it to our Posterity pure and entire, whatever it stands us in. They were so religious that they would not exchange a letter or syllable of the faith; wherewith Christ had entrusted them. So zealous in buying the truth; that they would give five marks and more for a good book (and that was more money than ten pound is now) Some gave a load of hay for a few Chapters of Saint James, or of Saint Paul in English; sitting up all night in reading and hearing, &c. What a deal of charge was the Queen of Sheba at for Salomons wisdom? The wise Merchant for the pearl of price. *Hieron* and *Reuchlin* for their Hebrew-learning? *Pro singulis horis singulos aureos numerabant.* *Reuchlin* gave a crown an hour to the Jew that read to him. *Hieron* ventured his life to repair by night to a Jew-doctor.

A. & M. on fol. 756.

Mat. 13. 44.

Verf. 24. *The Father of the righteous, &c.*] See the Note on chap. 10.

Verf. 26. *My son give me thy heart*] There is a strange strife, not of earthly, but of spiritual powers after the possession of mans heart: and through mans transgression Satan hath gotten strong hold thereon, *Al. 5. 3.* *Luke 22. 3.* Once he strove about a dead mans body, *Jude 9.* but doubtlesse his purpose was therein to have set up an Idol for himself in the hearts of the living. If Satan can get the heart, he is safe: and so is Satans Vicar. It was a watch-word in Pope Gregory the thirteenths time, in Queen Elizabeths days, *My son give me thy heart*; Be in heart a Papist, and then go to Church, dissemble, do what ye will. Among the Heathens, when the beast was cut up for sacrifice, the first thing the Priest lookt upon was the heart: and if the heart were tainted the sacrifice was rejected. As among the Jews *Philo* observeth, that the hearts, and the horns, or brains were never offered with the sacrifices: for they are the fountains and secret cels, wherein lurks, and out of which flows all impiety. But whatever was in the type, this is in the truth: As the heart is by nature, the Lord will have none of it: yet till the heart be renewed and given to the Lord, he will accept nothing can come from man, *Esa. 29. 13.* and *66. 3.* *Jer. 42. 30.* Of the heart God seems to say to us, as *Joseph* did to his brethren concerning Benjamin, *Gen. 43. 3.* Ye shall not see my face without it. The heart is Christs bed of spices, *Cant. 6. 2.* wherein he delights, *Psal. 50. 17.* and for which he wisheth, *Dani. 5. 29.* O that there were such an heart, &c.

And let thine eyes observe my ways] Look well to thy pattern so fairly presented unto thee: take true stitches out of this perfect sampler; take right strokes after this incomparable Copy. The Hebr. here hath it, *Let thine eyes run through my ways*: Get a full prospect of them, and diligently peruse them: Fix and feed thine eyes upon the best objects; and restrain them from gazing upon forbidden beauties, lest they prove to be windows of wickedness, and loopholes of lust.

Verf. 27. *For an whore is a deep ditch*] Fitly so called, *quod nullus neque modus neque finis est in amore meretricio*, because lust is boundless, bottomless. Hee is a perfect slave that serves a whore. See the Note on Prov. 23. 14.

Verf. 28. *She also hath in malt*] *Terence* calls harlots *Crucis crumenaligae, fordida poscumnaria, &c.* bale beg-pennies, pickpurses, &c. See the Notes upon chap. 7.

And increaseth the transgressors amongst men] Nothing hath ever so enriched helas the whorish woman. *Side ubi supra.*

Verf. 29. *Who hath root: who hath sorrow?*] Whoredome is usually ushered

red in by drunkenness. *Est Venus in vino.* Hence, *Rev. 17. 4.* the Whore cometh forth with a cup, as with an instrument fit for the fulfilling of her lust; even as of old every one did openly bear in his hand at Rome the badge of that Art that he professed. *Salomon* therefore having warned his yonker of Whoredome, fitly shews him next the mischief of drunkenness; and this he doth by way of admiration or interrogation, that the Drunkard may (will he, nill he) see, as in a glasse, and so abhor his own absurdities, miteries, and mischiefs. The best that can come of drunkenness is repentance (that fairest daughter of so foul a mother) and that's not without its woe and alas, its sorrow and redness of eyes with weeping for sin? But few drunkards are taken in that fault.

Who hath babling] A great deal of small talk, telling all that's within.

Conditum cum verax aperit praeordia Liber.

Hier.

When the Wine is in, the Wit is out.

Who hath redness of eyes] *Oculorum suffusio*, the Vulgar reads *suffusio*. Drunkards have usually red and rich faces, *Nasus instar cotidis cancri*, Notes *Lavater*, like a boyld Lobster; plenty of *Pustulae* or *Quors*, as they call them. Briefly, Drunkennesse like another *Africa*, is never without some new monster of mischief.

Verf. 30. *They that tarry long at the Wine*] These men doe not want time, but waste it. *Pliny*, if he were alive, would surely say to such, as once he did to his Nephew, *Poteris has horas non perdidisse*, Thou mightest have spent thy time much better. How may those Wine-bibbers more justly lament their losse, than good *Bernard* did, and say each man for himself, *Totum vitae meae tempus perdidit, quia perdidit vixit?*

Verf. 31. *Look not thou upon the Wine*] Many men dye of the wound in the eye. It is not unlawful to look; but because of looking comes lusting, therefore Laws are to be laid upon our looks, *Vitiis nobis in animum per oculos est via*, saith *Quintilian*. If we doe not let in sin at the window of the eye, or by the door of the ear, it cannot enter into our hearts.

When it moveth it self aright] When it sparkles, and is *Vinum Coloris* (as they call the best Wine at Paris and Levain) that is, *Vinum Coloris*, *Odoris*, *Saporis*, *Beehive of Rome*, &c.

Verf. 32. *At the last it biteth like a Serpent*] Lo! such is the guilt of sin, such the end and effect of drunkenness, torments here, and tortures in hell.

Verf. 34. *Thine eyes shall behold strange women*] See the Note on verf. 29. *Venter estuans mero, spumas in libidinem*, saith *Hierom.* A belly filled with wine, *ἄφροδītus* foameth out filthinesse. Wine is the milk of *Venus*, saith another. Drunkennesse is the gallery that lechery walketh through, saith a third.

Thine heart shall utter perverse things] Preposterous, distorted, dislocated matters: soliciting thy Neighbours Wife to wickedness, or otherwise vomiting out that which God hateth, and godly men abhor.

Verf. 35. *Yea, thou shalt be as he, &c.*] Thy brains shall crow, and thou shalt be of *Copernicus* his opinion, that the earth turns round. Thou shalt also be fearless of the greatest danger, and not refuse to sleep upon a Mast-pole, dance upon a Weather-cock, &c.

Verf. 36. *They have stricken me*] A drunken man, we say, takes no hurt, feels no smart, is turned into a very stock. *Dionysius* the *Heracleot* felt not needles thrust into his fat belly. *Pliny* mentioneth certain Bears, that being found asleep, cannot be awakened with the sharpest prickles. *Mathiolus* reports of the Asles of *Hetruria*, that feeding upon Hen-bane, they fall into such a dead sleep, that being taken for dead, they are half hidden, ere they can be acquainted. Lo! such is the Drunkards lethargy: neither is he more insensible than sensual, and irrecoverable.

CHAP. XXIV.

Vers. 1. Be not thou envious against evil men.]

Heb. Men of evil, such as are set upon sin, as are like *Caracalla*, *qui nihil cogitabat boni, qui id non didicerat; quod ipse faciebatur*, saith *Dio*; who never thought of any good, &c. Envy not such an one his pomp, any more than we doe a dead corps his flowers, and gayety. See chap. 23. 17.

Neither desire to be with them] That is, to be in their estate, so thou mightest be at their stay. This hath been the folly of some of Gods people, as *David* noteth, *Psal.* 73. 10. For the which they have afterwards befooled and be-bested themselves, as he did, *vers.* 22.

Vers. 2. For their heart studieth destruction] Great students they are, wittily wicked: but they consult shame and confusion to them and theirs.

And their lips talk of mischief] The mischief that they machinate, budgeth and blistereth out at their tongues ends. They are even bigge with it, and not well, till delivered.

Vers. 3. Through wisdom is an house builded] *q.d.* He shew thee a better project; wouldst thou thrive and grow great? Exercise godliness, with not wickedness. See the Notes on chap. 3. 16, 17.

Vers. 4. With all precious and pleasant riches] Riches imply, 1. Plenty of that which is precious and pleasant. 2. Propriety; they must be good things that are our own: And hereunto oconomical prudence much conduceth. God bestoweth abundance on the wicked *ex largitate*, only out of a general providence: but upon his people that are good husbands, *ex promissione*, by virtue of this and the like promises.

Vers. 5. A wise man is strong] See the Note on Chap. 21. 22.

Vers. 6. For by wise counsel] See the Note upon chap. 20. 18. This *Salust* delivers, as the sentence of the wisest Sages. But *Salomon* said it long before.

Vers. 7. Wisdom is too hard for a fool] Hebr. Too high; his pericranium comprehends it not, neither indeed can doe, 1 *Cor.* 2. 14. He puts off the study of it, pretending the impossibility of reaching to it.

He openeth not his mouth in the gate] Hee were two fools if hee should, for whiles he holds his tongue, he is held wile.

μακίαν μυστη-
ριον.

Vers. 8. Shall be called a mischiefous person] Hebr. A master of sinful musings, an Artist at any evil. *Josephus* saith of *Amipater*, that his course of life might fitly be called, a *Mystery of mischief*, *que altissimas egerat radices*, &c.

Vers. 9. The thought of foolishness is sin] The Schools doe well observe, that outward sins are *majoris infamiae*, of greater infamy: but inward heart-sins are *majoris reatus*, of greater guilt, as wee see in Devils. See the Note on Chap. 14. 22.

And the scorner is an abomination to men] Witnesse *Julian*, *Lucian*, *Porphyry*, *Julius Scaliger*, that proud Hypercritick (*qui neminem pre se duxit hominem*) *Laurentium Vallā*, who jeared at other Logicians, and extolled his own Logic as the only best, calling it, *Logicam Laurentinam*.

Trißtem.

*Jupiter hunc celi dignatus honore fuisse,
Conferrem lingua sed times ipse sue.*

But what an odious scorner was *Quintianus* the *Libertine*, of whom *Calvin* complains, that he scoffed at every one of the holy Apostles? *Paul* he called a broken Vessel, *John* a foolish Youth, *Peter* a Denyer of God, *Marthew* an Ufurer. *En quomodo ille factoris gurgis putido ore suo blasphemare auderet!* saith *Calvin*. See how this stinking elf dust bark and blaspheme the Saints. The basest can mock; as the abjects did *David*, *Psal.* 35. 15. and *Tobiah* the servant did *Nehemiah*, Chap. 2. 10. Scorners are the most base spirits. The *Septuagint*

calu. inf.
Advers. Libor.
esp. 9.

call them *Pests*, *Psal.* 1. 1. incorrigible, *Prov.* 20. 1. proud persons, chap. 3. 34. naught, *Prov.* 9. 12, &c.

Vers. 10. If thou faint in the day of adversity] Afflictions try what sap wee have: as hard weather tries what health. Withered leaves fall off in a wind: rotten boughs break when weight is laid on them, so doe earthen vessels when set empty to the fire. As is the man, so is his strength, said they to *Gideon*. *Josephus* bow abode in strength (though the Archers sorely grieved him, and shot at him, and hated him) and the arms of his hand were made strong by the hands of the mighty God of *Jacob*, &c. *Gen.* 49. 23, 24.

Vers. 11. If thou forbear to deliver them, &c.] That is, that are wrongfully butchered. Here, not to save a man (if it be in our power) is to destroy him, *Mark* 3. 4. *Job* brake the jaws of the wicked, and plucked the prey out of his teeth. The people rescued *Jonathan*, and *Ebedmelech* *Jeremy*. *Henry* 8. delivered his Queen *Katherine*; and King *Philip* with his Spaniards kept the Lady *Elizabeth* from the cruel mercies of *Stephen Gardiner*, who had designed their destruction; Sir *George Blage*, (one of King *Henry* the Eighths Privie-chamber) being condemned for an Hereticke, was yet pardoned by the King. He coming afterwards to the Kings presence, *Abmy Pig*, saith the King (for so hee was wont to call him) *Yea*, said he, if your Majesty had not been better to mee than your Bishops were, your Pig had been roasted ere this time. But what a bloudy mind bore *Harpisfield*, Arch-Deacon of *Canterbury*, who being at *London*, when Queen *Mary* lay a dying, made all post-haste home to dispatch those whom he had then in cruel custody.

Chap. 29.
A. and Mon.
fol. 189.

Vers. 12. If thou sayest, behold we knew it not, &c.] As no wool is so coarse, but will take some colour; so there is no sin so foul but will admit of some excuse. Ignorance is commonly pleaded; wee know not this mans Cause, the Justice of his Cause, the means of his Rescue, &c. But be not deceived, God is not mocked. They that would mock him *impetunum facinus & patienter*, cozen themselves, as the Emperour said of him that sold glasse for Pearl. *Deo obscura clarent, muta respondent, silentium consistunt*. Gods eyes behold, his eye-lids try the children of men. The former points out his knowledge, the latter his critical defect.

Idem.
Psal. 11. 4.

Doth not he that pondereth the heart consider?] No man needs a window in his breast (as the Heathen *Memmi* wished) for God to look in at; for every man before God is all window, *Job* 34. 22. and his eyes are as a flaming fire, *Revel.* 1. 14. that need no outward light, that see extra mittendo by sending out a ray, &c. that see thorow that transparent body, the world, called a sea of glasse, *Revel.* 4. 6.

Vers. 13. My son, eat thou honey because it is good] Profitable and pleasant, wholesome and toothsome. So, and much more than so is divine knowledge. *Plutarch* tells of *Eudoxus*, that he would be willing to be burnt up by the Sun presently, so he might be admitted to come so near it, as to learn the nature of it. How sweet must it needs be then to know Christ and him crucified? &c. Sweeter it was to *David*, than Live-honey dropping from thecombe, *Psal.* 19. 10. and 119. 103. The believing Hebrews knew within themselves, that there should be a reward, and that their expectation should not be cut off, *Heb.* 10. 34. They drew the circumference of Gods promises to the center of their hearts, and so living by faith, they had the sweet-meats of the feast of a good Conscience, as Master *Latimer* hath it: they tasted of that honey, the sweetness whereof none can finde by any discourse (how elegant soever) so well as by eating of it, as *Augustine* speaketh.

Vers. 15. Lay not wait, O wicked man, &c.] *Εὐχὰ γὰρ οἱ θεοί*, as that Heathen said. God dwells with the righteous, molest him not therefore, bear not up his quarters. The *Scythians* (saith he in *Plutarch*) though they have no Musick or Vines amongst them, yet they have Gods. So whatever the Saints want, they want not Gods gracious presence with them. And it wicked men had but to much knowledge of God, as *Pilates* Wife had in a Dream, they would take heed of having any thing to doe with these just men.

Plut. συμ-
πος. ἑπτα
σφῶν.

Verf. 16. *For a just man flourisheth seven times* i. e. often. *Seven times a day*, as the Vulgar and many of the Fathers read it, who also understand this text of falling into sinne; and rising again by repentance. But the opposition carrys it to the other sense, of falling into trouble. And the next verse speaks as much, *Rejoyce not when thine enemy falleth*, &c. Gods Saints are bound to rejoyce when they fall into divers temptations, Jam. 1. 2. What though they fall into them? not go in step by step, but be precipitated, plunged over head and ears. Say they fall not into one but many crosses, (as they seldom come single, but like *Jobs* messengers one at the heels of another) yet be exceeding glad, (saith the Apostle) as a Merchant is to see his ships comeladen in. For though yee fall, ye shall arise, and though yee sit in darknesse, the Lord shall give you light, Mic. 7. 8.

But the wicked shall fall into mischief i. e. into remediless misery. *Non surget his afflictio*, Nahum 1. 9. As they shall have an evil, an only evil without mixture of mercy, Ezek. 7. 5. so they shall totally and finally be consumed at once, if *Mordecai* be of the seed of the Jews, before whom *Haman* hath begun to fall, he shall fall to some purpose, Esth. 6. 13. A Jew may fall before a Persian, and get up and prevail. But if a Persian or other Persecutor begin to fall before a Jew, he can neither stay nor rise. There is an invisible hand of Omnipotency that strikes in for his own, and confounds their opposites.

Verf. 17. *Rejoyce not when thine enemy falleth* If thou dost, it is a sure sign of devilish hatred, (*ἐνιχιστικὴ αἰσίνη* being the devils disease) what good will, innocency, or ignoscency soever thou makest shew off. *Job* cleareth himself of this fault, Job 31. 24. and so doth *David* notably, Psal. 35. 13, 14. See his practice, 2 Sam. 1. 11, 12. *Caesar* wept when *Pompey's* head was presented to him, and said, *Vultus volui, non vindictam*. See the Notes on Mat. 5. 44. and on Rom. 12. 19.

Verf. 18. *Left the Lord see it* viz. Thy pride and cruelty, as he will, for he is ὁ θεὸς ὁ δεικνύων ὀφθαλμοῖς, if he see, he will kindle and turn the wheel upon thee, as he threatened to do upon *Edom*, for looking withliking upon *Israel's* calamity. For prevention hereof, think thus with thy self; Either I am like mine enemy, or else I am better or worse than he. If like him, why may not I look for the like misery? If better, who made me to differ? If worse, what reason then have I to insult?

Verf. 19. *Fret not thy self because of evil men* We are wondrous apt to be sick of the *Fret*; hence so many precepts to this purpose. See chap. 23. 17. and 24. 1.

Verf. 20. *For there shall be no reward* He shall suffer both pain of loss, and pain of sense, which whether is the more grievous, is hard to determine. Sure it is; that the tears of hell are not sufficient to bewail the loss of heaven: their worm of grief gnaws as painfully as their fire burns. *Depars from mee yee cursed*, sounds as harsh in their ears as that which follows, *into everlasting flames*.

Verf. 21. *Ady some, fear the Lord and the King* Who would not fear the O King of Nations? for unto thee doth it appertain, Jer. 10. 7. God is the prime and proper object of fear. Whence by an *Appellative* proper, he is called *Fear* by the Psalmist. The Greeks call him θεὸς quasi δέος (as some think) from the fear that is due to him. Princes also must be feared and honoured, 1 Pet. 2. 17. as those that are invested with Gods Authority, and intrusted with the administration of his Kingdome upon earth, by the exercise of vindictive and remunerative Justice. And whiles they be just, ruling in the fear of God, 2 Sam. 23. 3. and commanding things consonant to the word and will of God, they must be obeyed for conscience sake, Rom. 13. 3. otherwise not. See the note on Ait. 4. 19.

And meddle not with them that are given to change i. e. with seditious spirits, that affect and effect alterations, lawlesse persons (as Saint Paul calls them) Malecontents, to whom καὶ τὸ παρὸν καὶ τὸ μέλλον the present government is ever grievous, as *Thucydides* noteth. Such were *Kore* and his complices; *Abdons*, *Shobas*, the ten tribes that cried, *Alleva jugum*, Ease our yoke; and before them, those

those in *Samuels* time that cried, *Nay but we will have a King*. *Novatus* hath still too many followers, of whom Saint Cyprian, under whom he lived, thus testifieth, *Novatus rerum novarum semper cupidus, arrogantia inflatus*, that he was an arrogant innovator. These turbulent spirits prove oft the pests and bousteaus of the state they live in: and it is dangerous having to deal with them.

Verf. 22. *For their calamity shall rise suddenly* When they think they have made all cock-sure: Had *Zimri* peace that killed his master? Had *Abdons*, *Shoba*, *Rhodolphus* Duke of *Suevia*, *Sanders*, *Storj*, *Parry*, *Campion*, the powder-plotters, *Raviliac*, &c. Knowne the first Danique King caused the false *Edrics* head (that had been his Agent) to be set upon the highest part of the tower of London: therein performing his promise of advancing him above any Lord in the Land. *James* the first, King of *Scots*, was murdered in *Perth* by *Walter* Earl of *Arbol*, in hope to attain the Crown. Crowned indeed he was, but not as his witches and forcerers had ambiguously insinuated, with the Crown of that Realm, but with a Crown of red hot Iron, clapt upon his head, being one of the tortures wherewith he ended at once his wicked days and desires.

And who knoweth the ruine of them both? i. e. That both God and the King will inflict upon the Rebels; Or of them both, i. e. both of the King if a Tyrant, and of those that seditiously move against him.

Verf. 23. *These things also belong to the wife* As subjects must know their duties, so Magistrates theirs: neither may they hold themselves too wise to learn. God can send even a *Salomon* to School to the Raven, to the *Pismire*, yea to the *Lillies* of the Field; as being able to teach the wisest man by the weakest Creature.

It is not good to have respect of Persons i. e. to know faces, to regard not so much the matter as the man, to hear Persons speak and not Causes, to judge not according to truth and equity, but according to opinion and appearance, to fear or favour. This cannot be good, lawful, or safe, Job 13. 13. *Hee will surely* (or thorowly) *reprove you*, (not verbally only, but penally too) if you secretly accept Persons. Of *Trajan* it is said, that he neither feared nor hated any man; but that he heard the Causes of his Subjects without prejudicate impiety, judiciously examined them without sinister obliquity, and sincerely judged them without unjust partiality.

Verf. 24. *Him shall the people curse* i. e. Hebr. They shall run him thorow, with their evil wishes for his evil sentence: he shall be generally hated, and set against, as was *Herod*, *Pilate*, *Festus*, *Ferres*, &c.

Verf. 25. *But to them that rebuke him shall be delight* Those Judges that reprove and punish the wicked shall (besides the *Euge* of a good Conscience, which is farre better than the worlds *Plaudite*) delight themselves in the Lord, and reign in the affections of all good men, who shall ettecons also say, *Gods blessing be on such a good Judges heart*, for he saveth the innocent, and punisheth the wicked, &c. As he hath done worthily in *Ephrata*, so he shall be famous in *Beibtheim*, Ruth 4. 11. See Job 29. 11, 12.

Verf. 26. *Every man shall kisse his lips* That is, shall doe him honour, as Gen. 41. 40. All the people shall kille at thy mouth, saith *Pharaoh* to *Joseph*: and *Samuel* kissed *Saul* when hee annoynted him King, 1 Sam. 10. 1. and, *Kisse the Son*, saith *David*, Psal. 2. 11. That is, give unto him the honour due unto his name.

Verf. 27. *Prepare thy work without, &c.* God would have all his to be not good men only, but good husbands too; to order their affairs with discretion, and to take their fittest opportunities for dispatch of household busineses. *Pliny* hath a saying to like sense with this, *Edificandum, saith he, confito agro, & tunc quoque cunctanter*, Let building alone till thy field be tilled, vined, planted, &c.

Verf. 28. *Be not a witness against thy neighbour without cause* That is, without calling being not thereunto required: for this would speak thee spiteful, rash, and revengelul, as in the next verse.

And

Verf. 34. *So shall thy poverty come*] Swiftly and irresistably. *Seneca* calls Sloth the Nurse of beggery, the Mother of misery.

Verf. 1. *These also are Proverbs of Solomon, which the men*]

Verſ. 2. *It is the glory of God to conceal a thing*] That what we conceiye not,

Verf. 2. *It is the glory of God to conceal a thing*] That what we conceive not, we

Verf. 5. *Take away the wicked*] Who are compared elsewhere also to drofs. *Ezech. 22. 19.* and fitly: for as drofs is a kind of unprofitable earth, and hath no good metal in it; [o] the wicked is no good to be found but pride, worldliness, &c. *Feribster* in his voyage to discover the Straits, being tossed up and down with foul weather, snows, and unconflant winds, returned home, having gathered a great quantity of stones, which he thought to be minerals from which when there could be drawn neither gold nor silver, nor any other metal, we have seen them (saith Master *Camden*) cast forth to mend the highways. Evill Counsellours also a Prince, are means of a great deal of mischief, as were *Dorg, Haman, Rheboams* and *Herods* flatterers, *Pharaohs* for

Sphinx Phil-
leph.

- *Camd. Elisab.*
- fol. 189.

cerers, &c. Of a certain Prince of Germany it was said, *Esset alius, si esset apud alios*; He would be another man, if he were but amongst other men. Say they be not so drossie, but that some good bar is to be found in them, yet all is not good that hath some good in it. It is *Scaligers* Note, *Malum non est nisi in bono*. The original nature of the Devil is good, wherein all his wickedness subsisteth. When one highly commended the Cardinal *Julian* to *Sigismund*; he answered, *Tamen Romanus est*, yet he is a Roman, and therefore not to be trusted. Those Cardinals and Popish Bishops being much about Princes, have greatly impoysoned them, and hindered the Reformation. *Zwinglius* truly compares them to that wakeful Dragon that kept the golden fleece, as the Poets have feigned. They get the royalty of their ear, and then doe with them whatsoever they list. *David* therefore vows, as a good Finer, to quit the Court of such drossie, *Psal. 101. 4.* and gives order upon his death-bed to his Son *Salomon*, to take out of the way those men of blood, *1 King. 1.* that his throne might be established in righteousness.

Verl. 6. Put not forth thy self in the presence of the King] *Ne te oves coram rege.* Compare not, vye not with him in apparel, furniture, house-keeping, &c. as the Hebrews sense it. This was the ruine of Cardinal *Wolsey*, and of Viscount *Verulam*.

And stand not in the place of great men] Exalt not thy self, but wait till God shall reach out the hand from Heaven and raise thee, *Psal. 75. 5, 6, 7, 8.* *Adonijah* is branded for this, that he exalted himself, saying, *I will be King, 1 King. 1. 5.* When none else would lift *Hildebrand* up into *Peters* Chair, he got up himself: For who (said he) can better judge of my worth than I can? Harden thy fore-head (said *Calvus* to *Vatinius*) and say boldly, that thou deservest the Praetorship better than *Cato*. Ambition rides without reigns, as *Tullia* did over the dead body of her own father, to be made a Queen. See my commonplace of Ambition.

Verl. 7. For better it is that it be said unto thee] From this Text our Saviour takes that Parable of his, put forth to those that were bidden to a feast, *Luk. 14. 10.* Now, if before an earthly Prince, men should carry themselves thus modestly and humbly, how much more before the King of heaven? And if among guests at a feast, how much more among the Saints and Angels in the holy assemblies? That is an excellent saying of *Bernard*, *Omnino oportet nos orationis tempore curiam intrare caelestem, in qua Rex regum stellato sedes solio, circumdante innumerabili & ineffabili beatorum Spirituum exercitu. Quanta ergo cum reverentia, quanto timore, quanta illic humilitate accedere debet? palide sua procedens & repens visis rancuncula?* At prayer-time we should enter into the Court of heaven, where sitteth the King of Kings with a guard of innumerable blessed Spirits. With how great reverence then, with how great fear and self-abasement should wee come, like so many vile Vermine creeping and crawling out of some sorry pool or puddle?

Verl. 8. Go not forth hastily to strive] Contention is the Daughter of Arrogance and Ambition, *Jam. 4. 1.* Hence *Salomon* (whose very name imports peace) persuades to peaceableness very oft in this Book; and sets forth the mischief of strife and dissention. Stir not strife (saith he) but make haste to stint it, (so the words may be rendered) you may doe that in your haste that you may repent by leisure. Hasty men, wee say, never want wor. If every man were a law to himself (as the *Thracians* are said to be) there would not bee so much lawing, warbling and warring as there is. There is a curse upon those that delight in War, (as King *Pyrrhus* did) *Psal. 68. 30.* but a blessing for all the children of peace, *Mat. 10.* who shall also bee called the Children of God, *Mat. 5.* *Paul* and *Barnabas* had a sharp, but short fit of falling out, *Act. 15. 39.* *Hierom* and *Austine* had their bickerings in their Disputations, but it was no great matter who gained the day; for they would both win by understanding their errors.

When thy Neighbour hath put thee to shame] That is, when thine Adversary hath got the upper hand, and foyled thee. Those are ignoble quarrels, saith one, *ubi*

Ubi vincere inglorius est, alteri sordidum; wherein whether a man get the better or the worse, he is sure to go by the worse, to fit down with loss in his name, state, or both.

Verl. 9. Debate thy cause with thy Neighbour, &c.] What shall I do then (may some say) if I may not right my self by law? You may, saith he, so you do it deliberately: and have first privately debated the cause out of desire of agreement, and moved for a compromise. See *Mat. 18. 15.*

And discover not the secret of another] Merely to be revenged on him for some supposed injury: There are that in their rage care not what they disclose to the prejudice of another. Charity chargeth the contrary, *1 Cor. 13.* It claps a plaister on the sore, and then covers it with her hand, as Chirurgical use to do, that the world may be never the wiser.

Verl. 10. Left hee that beareth it put thee to shame] Repute thee and report thee an evil-conditioned fellow, a back-biter, and a tale-bearer, one not fit to be trusted with secrets. &c. True it is, that dearest friends are in some cases to be accused and complained of to those that may do good upon them; as *Joseph* brought his brethrens evil report to his father, and as the household of *Chloe* told *Paul* of the Corinthian contentions. But this must be done wisely and regularly, with due observation of circumstances, as *Salomon* elegantly sets forth in the following Proverb.

Verl. 11. A word fitly spoken] Hebrew, *spoken upon his wheels*, that is, rightly ordered and circumstantiated, spoken with a grace, and in due place. It is an excellent skill to be able to time a word, *Isa. 50. 4.* to let it upon the wheels, as here. How good are such words? *Prov. 15. 23.* how forcible? *Job 6. 25.* How pleasant? even like apples of gold in pictures, or lattices, of silver, not only precious for matter, *Eccles. 12. 10.* but delectable for order, as gold put in a case of silver cut-work.

Verl. 12. As an ear-ring of gold, &c.] *Ut ianvis aurea, &c.* A seasonable word falling upon a tractable ear, hath a redoubled grace with it; as an ear-ring of gold, and as an ornament of fine gold, or as a diamond in a diadem. It is an hard and happy thing to suffer the words of exhortation, to digest a reproof, to say with *David*, *Let the righteous smite me, &c.* to be of *Gerson*s disposition, of whom it is recorded, that he joyced in nothing more, *quam si ab aliquo fratris & charitative redargueretur*, than if he were friendly and freely reprov'd by any one. Every vice doth now goarmed: touch it never so gently, yet like the nettle, it will sting you. If you deal with it roughly and roundly, it swaggeth, as the Hebrew did with *Moses*, who made thee a man of authority? &c. *Exod. 2. 14.* Ear-rings and ornaments are ill bestowed upon such uncircumcised ears.

Verl. 13. As the cold of snow in the time of harvest?] Harvest men of all men, bear the heat of the day: being far from shade or shelter, far from springs of water, parched and scorched with heat and drought, in those hotter countries especially. Now as the cold of snow or ice (which in those countries they kept under ground all the year about to mix with their wines) would be most welcome to such; so is a trusty and speedy messenger: for by his good news he greatly reviveth the longing and languishing minds of those that sent him: who during the time of his absence, through fear and doubt, were almost half dead. This is much more true of Gods faithfull messengers, *Job 33. 23.* whose very feet are therefore beautifull, and message most comfortable, to those that labour and languish under the sense of sin, and fear of wrath.

Verl. 14. Who so boasteth himself of a false gift] As *Pyolomy* surnamed *Δολωων*, from his fair promises, slack performances: As *Sertorium* the Roman, that fed his creditours and clients with fair words, but did nothing for them, (*Policitis dives quilibet esse potest*) As that Pope and his Nephew, of whom it is recorded, that the one never spake as he thought, the other never performed what he spake. Lastly, as the Devil who promised *Christ*, *excelsa in excelsis*, *March. 4.* mountains on a mountain, and said, *All this will I give thee*, when as that *All*, was just nothing, more than a shew, a representation, a semblance, or if it had been

been somethings, yet it was not his to give : for the earth is the Lords, and the fulness thereof. Physicians call their drugs *adversus gifts*, and yet we pay dear for them. Apothecaries set fair titles upon their boxes and gally-pots, but there is oftentimes *aliud in titulo, aliud in pyxide*, nothing but a bare title. Such are vain boasters, pompous Preachers, Painted hypocrites, Popish priests : such as was *Tecelus*, that sold indulgences in *Germany*, and those other Masse-mongers in *Germany* time, that preached publicly to the people, that if any man would hear a mass, he should not on that day be smitten with blindness, nor dye a sudden death, nor want sufficient sustenance, &c. These were clouds without rain, that answer not expectation, *Jude 12*.

Verf. 15. *By long forbearing is a Prince persuaded*]. If he be not over-hasty, his wrath may be appeased, and his mind altered. Our *Henry* the third gave commandment for the apprehending of *Hubert de Burgo*, Earl of *Kent*: who having sudden notice thereof at mid-night, got him up and fled into a Church in *Essex*. They to whom the business was committed, finding him upon his knees before the high-altar, with the Sacrament in one hand, and a cross in the other, carried him away nevertheless into the Tower of *London*. *Roger* Bishop of *London* taking this to be a great violence, and wrong offered unto the holy Church, would never leave the King untill he had caused the Earl to be carried unto the place whence he was fetcht. And this it is thought, was a means of saving the Earls life. For though order was taken he should not scape thence, yet it gave the Kings wrath a time to cool, and himself leisure to make his Apology: by reason whereof he was afterwards restored to the Kings favour, and former places of honour. So true is that of the Philosopher, *Maximam iræ temperantiam est dilatio*; And that of the Poet.

Ut fragilis glacies, interit ira morâ.

There are that read and sence the words thus : *By meekness a Prince is appeased*, that is, when he seeth that he is not opposed, that his Subjects repine not, rebell not against him. An old Courtier of *Nero's*, being asked how he had escaped that Lions mouth? answered, *Injuria ferendo, & gratias agendo*, by taking shrewd turns, and being thankful.

A soft tongue breaketh the bones]. Though it be flesh and no bones, yet it breaketh the bones : that is, stout and stern spirits, that otherwise would not yeeld. Thus *Gideon* broke the rage of the *Ephraimites*, *Judg. 8. 1. &c.* and *Abigail* *David*, by her humble and dutifull oration, *1 Sam. 25*. See the Note on *Prov. 15. 1*.

Verf. 16. *Hast thou found honey? eat so much as is sufficient*]. i. e. Be moderate in the use of all lawfull comforts and contentments. *Αὐδύτων γὰρ ἡ πλυσμὸν*, saith the Orator, for there is a satiety of all things, and by excess the sweetest comforts will be dis-sweetned; as *Epictetus* also observed. It is therefore excellent counsel that the holy Apostle giveth, *1 Cor. 7. 29.* that those that have wives be as if they had none, &c. that we hang loose to all creature comforts, and be weanedly affected towards them; considering that *Licetis perimus omnes*. We generally most of all over-shoot our selves in the use of things lawfull; as those reculant guests did, *Matth. 22.* and the old world, *Luke 17. 26.*

Verf. 17. *Withdraw thy foot from thy Neighbours house*]. This is an honey that thou mayest surfeit on, therefore make thy foot precious or rare (so the Original hath it) *at thy Neighbours house*, by too oft frequenting whereof thou mayest become cheap, nay burdensome. At first thou mayest be *Oreach* (as the Hebrew proverb hath it) i. e. welcome as a Traveller that stays for a day. At length thou wilt be *Toreach*, a charge, a burden. And lastly by long tarrying, thou shalt be *Boreach*, an out-cast, hunted out of the house, that thou hast so immodestly haunted. It is a very great fault among many, (saith one) that when they have found a kind and sweet friend, they care not how they overlay him, or abuse his courtesie. But as we say in our common proverb, it is not good to take too much of a frank horse.

Verf. 18

Verf. 18. *Is a Maul, and a Sword, and a sharp Arrow*]. A *Maul*, Hammer, or *Club* to knock out his brains, and make them fly about the room, as the Hebrew word imports. A *Sword*, or *Murdering weapon*, to run him thorow and let out his bowels. And a *sharp Arrow*, to pierce his flesh, and strike thorow his very heart. Lo here the mischief of an evil tongue, thin, broad, and long, like a *Sword* to let out the Life-bloud of the poor innocent; nay, to destroy his soul too, as seducers doe, that bear false witness against the truth of God, and by their cunning lyes, deceive the hearts of the simple.

Verf. 19. *Confidence in an unfaithful man, &c.*]. In a Persecutor, a Covenant-breaker, a perfidious Person, such as *Ahitophel* was to *David*, a miserable comforters to him. (He compares them to the brooks of *Tema*, chap. 6. 16, 17. in a moisture they swelled, in a drought they failed) *Egypt* to *Israel*, a staff or broken reed, whereon if a man lean, it will goe into his hand and pierce it, *Isa. 36. 6.* the *Roman* Senate to *Julius Caesar*, whom they killed in the Council-chamber with twenty three wounds, and this was done *a pluribus amicis quam inimicis quorum non expleverat spes inexplebiles* (saith *Seneca*) by most of his pretended friends, whose unreasonable hopes he had not satisfied. How good is it therefore to try before we trust, yea to trust none that are not true to God? *David* durst not repose upon *Sauls* fair promises, whom he knew to be moody and slippery. The *French* say in their Proverb, *When the Spaniard comes to parl of peace, then double-bolt the door*. The *Hollanders* make no conditions with the *Spaniard* (whom they know to hold that *Machiavellian* heresie, *Fides tam diu servanda est quamdiu expediat*), but such as are made at Sea, and sealed with great Ordinance. *Calvin* and other Protestant Divines were called to the Council of *Trent*, but durst not venture thither, *quoniam vestigia terrent*, as the Fox in the Fable said : they had not forgot how *John Huss*, and *Hierome of Prague* sped at the Council of *Constance*, although they had the Emperours safe conduct. They knew that *Turks* and *Papists* concur in this, as they doe in many other Tenets, *That there is no faith to be kept with dogs*; that is, with *Christians*, as *Turks* understand it, with *Hereticks*, as *Papists*.

Verf. 20. *As he that taketh away a garment in cold weather*]. Musick in mourning is held most unseasonable : that was an Heathenish custom that the *Jews* had taken up, *Matth. 9. 23.* *Cantabat mustis tibia funeribus*, saith *Ovid*. We should rejoyce with those that rejoyce, and weep with those that weep. *Nabla & lyra lugentibus ingrata*, saith *Plutarch*. Musick and mourning agree like *Harp* and *Harrow*, like thin cloathing and cold weather, or like *Nitre* and *Vinegar*, saith *Salomon*. There are that read the words otherwise, and accordingly sence them. Thus : *As he that putteth on a garment in the cold season, or Vinegar on Nitre*; so is he that singeth songs to a sad heart. That is, *Tristitiam dissolvit cantus, ut vestes discutunt frigus, & acium dissolvit nitrum*. As a garment warmeth the body, and *Vinegar* dissolveth *Nitre*, so a sweet singer, by his delightful ditty, cheareth up the pensive soul, and driveth sorrow out of it. See *1 Sam. 16. 24.* *2 King. 3. 15.* *Dan. 6. 19.*

Verf. 21. *If thine enemy be hungry*]. *Elisha* did so : he feasted his Persecutors, (*2 King. 6.*) by a noble revenge; and provided a table for those who had provided a grave for him. Those *Syrians* came to *Dathan* full of bloody purposes to *Elisha* : he sends them from *Samaria* full of good cheer and jollity. Thus, *Dr. Hall's* sense, thus should a Christian punish his pursuers : no vengeance but this is Heroical and fit for imitation.

Verf. 22. *For thou shalt heap coals of fire*]. By heaping courtesies upon him, thou shalt win him over to thy self : as the King of *Israel* did those *Syrians* hee feasted. They came no more after that by way of ambush or incursion into the bounds of *Israel*. In doing some good to our enemies, wee doe most to our selves.

And the Lord shall reward thee]. However men deal with thee. It may bee they may prove drops that will not bee melted, dirt that will not bee mollified, but moult to nothing, crumble to crattle as stones &c. as having no metal of ingenuity or good nature in them. But desist not, despond not, *God will reward*

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ward

ward thee, and his retributions are more than bountiful. Or (as the words may be read) *God will pacifye for thee*, as he did *Saul* for *David*. Never did a charitable act goe away without a blessing: God cannot but love in us this imitation of his mercy, who bids his Sun to shine upon the evil and unthankful: and that love is never fruitless.

Cacior nubes
attrahit.

Verf. 23. *The North-wind drives away raine*] Hence *Homer* calls it *ἀνέμης-στῆναι*, the fair-weather-maker, and *Hierom*, the ayres Besome. There is a Southerly wind, that attracts clouds, and ingenders rain.

So doth an angry countenance, a back-biting tongue] The ready way to be rid of Tale-bearers, is to brow-beat them: for like Whelps, if we stroke them, they leap upon us and defile us with fawning; but give them a rap, and they are gone: so here. Carry therefore in this case a severe rebuke in thy countenance, as God doth, *Psal.* 80. 16. Be not a re-fetter to these privie Theeves, a receptacle for these *murres nominis*, as one calls them: the Tale-bearer is as blame-worthy as the Tale-bearer, and he that loves a lye, as he that makes it. *Revel.* 22. See *Psal.* 15. 3. *Rom.* 1. 31.

Verf. 24. *It is better to dwell, &c.*] See the note on chap. 21. 9. and 19. 13.

Verf. 25. *As cold waters to a thirsty soul, so is good news*] This and many more of these *Proverbs* *Salomon* might well utter out of his own experience: for he sent out into farre Countries for Gold, Horses, and other Commodities, *1 King.* 9. 26. besides Ambassies of state, and enquiries into the natures and qualities of forein parts and peoples. Of the Conversion of other Countries to the faith, he could not then hear, as wee now may, and lately have good news from *New-England*. Neither had he the happiness to hear that, which we have not only heard, but seen and handled of the Word of life, *1 Joh.* 1. 1. He had *ἐπαγγελίαν* the Promise, but we have *ἐπαγγελίαν* the joyful tidings, the sum of all the good newes in the World, as the Angels, those first Messengers cleped it, *Luk.* 2. 10. *Jesus* is a short Gospel, and the good newes of him should drown all discontents, yea make our very hearts dance *Levaltes* within us: as *Abrahams* did, though hee heard of him only by the hearing of the ear, or saw him afarre off. Heaven is called a farre Country, *Matth.* 25. 14. good news from thence brought in by the hand of the Holy Ghost, witnessing with our spirit that we are the Sons of God, and if Sons, then Heirs of that farre Country, of that fair City, whose maker and builder is God, how welcome should that be to us, and how inexpressibly comfortable? See *1 Pet.* 1. 8.

Verf. 26. *A righteous man falling down before the wicked*] i. e. Doing any thing (though by meer frailty) unbecoming his Profession, or that redounds not to the scandal of the weak only (as *Gal.* 2. 11.) but to the scorn of the wicked (as *2 Sam.* 12. 14.) is as a troubled fountain, &c. is greatly disgraced and prejudiced. What a blemish was it for *Abraham* to fall under the reproof of *Abimelech*? for *Samson* to be taken by the *Philistims* in an Whore-house? for *Jehoiab* to be in-minded of his duty by *Pharaoh Necho*? for *Peter* to be drawn by a silly Wench to forswear his Master, &c? was not the Fountain here troubled, when trampled by the feet of these beasts? the Spring corrupted, when Conscience is thus defiled and gashed? Let it be our care to cleanse this spring of all pollutions of flesh and spirit: as a troubled fountaine will clear it self, and as sweet water made brackish by the coming in of the salt, yet if naturally it be sweet, at length it will work it out.

Verf. 27. *It is not good to eat too much honey*] For it breeds choler, and brings diseases.

So for men to search their own glory] i. e. To be desirous of vain-glory, *Gal.* 5. 26. to seek the praise of men, to hunt after the worlds plaudite, to lay to it, as *Tiberius* once answered *Justinus*, *Si tu volueris ego sum, Si tu non vis ego non sum*, I am wholly thine, I am only thy Clay and Wax; this is base and in-glorious; this is to be *Gloria animal*, popularis aut a vile mancipium, the creature of vaine-glory, a base slave to popular applause, as *Hierome* calls *Crates* the Philosopher, who cast his goods into the Sea, merely for a name. Some doe all for a name, as *Jehus* and the Pharisees; like Kites they flutter up a little, but their eye

Hier. ep. ad
Justin. Confes-
sion.

is upon the carrion. The Chaldee Paraphrast by their glory, understands the Majesty of the Scriptures, (which to *David* were sweeter than honey). These we must search, but not over-curiously: *Ne qui scrutatur majestatem, opprimatur gloria*, as the vulgar here hath it, lest prying into Gods Majesty, we be oppressed by his glory.

Verf. 28. *He that hath no rule over his own spirit*] *Cui non est colitatio in spiritum suum*, that reigns not in his unruly affections, but suffers them to run riot in sin, as so many head-strong Horses, or to ride upon the backs one of another, like Kine in a straight. This man being not fenced with the wall of Gods fear, lies open to all assaults of Satan and other enemies, *Ephes.* 4. 26, 27. *Jam.* 4. 7. as *Lalsh*, *Judg.* 18. or *Hazor*, that had neither gates nor bars, *Jer.* 49. 31. or the *Hague* in *Holland*, which the inhabitants will not wall, as desiring to have it *Hagl. Geog.* counted rather the principal Village of *Europe*, than a lesser City.

CHAP. XXVI.

Verf. 1. *So honour is not seemly for a fool.*

HONOUR is the reward of vertue, dignity should wait upon desert. *Sed dignitas in indigno est ornamentum in luto*, as *Salvian*. Honour is as fit for a fool, as a Gold-ring for a Swines snout. *Sedes prima & vna ima*, will never suit. The order of nature is inverted when the vilest men are exalted, *Psal.* 2. 8. it is a foul incongruity, and of very evil consequence. For thereby themselves will be hardened, and others heartened to the like prosperous folly (*Felix et cetera de divinis; nimis felix virtutis vocatur*, saith *Tully*). The study of vertue also will be neglected, when fools are preferred, and Gods heavie Wrath poured out in full measure upon these uncircumcised Vice-gods (as I may in the worst sense best term them) who mis-represent him to the world by their ungodly practices, as a wicked, crooked, unrighteous Judge.

Verf. 2. *As the Bird by wandering, and the Swallow*] i. e. As these may fly where they will, and no body cares or is the worse. So here. And as Birds tired with much wandering, and not finding where to rest, return again to their Nest, after that they have beat the air with weary wing: so the causelesse curse returns to the author. Cursing men are cursed men.

So the curse causlesse shall not come] What was *David* the worse for *Shimes*'s rash raylings? or *Jeremy* for all the Peoples curfings of him? chap. 15. 10. Or the Christian Churches for the *Jewes* cursing them in their daily Prayers, with a *Maledic Domine Nazareni*? or the reformed Churches for the Popes Excommunications, and Execrations, with Bell, Book and Candle? The Pope is like a Walp, no sooner angry but out comes a fling: which being out is like a fools dagger, ratling and snapping without an edge. *Sit ergo Gallus in nomine Dimbolomni*, The Devil take the *French*, said Pope *Julius* the second, (as he was sitting by the fire and saying his Prayers) upon news of his Forces defeated by the *French* at the battel of *Ravenna*. Was not this that very mouth that speaketh great things and blasphemies? *Revel.* 13. 5. And (as *qualis herus salis servus*, like master, like man) a certain Cardinal entering with a great deal of pomp into *Paris*, when the people were more than ordinarily earnest with him for his fatherly benediction; *Quandoquidem*, said he, *hic populus vult decipi, decipiatur in nomine diaboli*. Forasmuch as this people will be fooled, let them be fooled in the Devils name. And another Cardinal, when at a Diet held at *Anaborough*, the Prince Electors Ambassadour was (in his Masters name) present at Masse, but would not as the rest did, kisse the consecrated Charger; the Cardinal, I say, that sung Masse, being displeased thereat, cried out, *Si non vis benedictionem, tunc* Anno Dom. 1559. *beas tibi maledictionem in eternum*. If thou wilt not have the blessing; thou shalt have Gods curse and mine for ever. Let them curse, but blessen them: when they arise, let them be ashamed, but let thy servants rejoice, *Psal.* 109. 28.

Verf. 3. *A whip for the horse*] Viz. To quicken his slow pace. A bridle for the

Annal. Gallic.
Bucolice.

thistle, wherewith to lead him in the right way: for he goes willingly but a foot-pace, and would be off out, but for the bit, and besides, he is very refractory, and must be held in with bit and bridle, *Psalm. 32. 9.*

And a rod for the back of fools] *Τυφθεὶς δὲ τὸ νῆμος ἔντα.* A fool will be the better for beating. *Vexatio dat intellectum.* Due punishment may well be to these horses and asses (so the Scripture terms unreasonable and wicked men) both for a whip to incite them to good; and for a bridle to reign them in from evil. God hath rods sticking in every corner of his house for these froward fools, and if a rod serve not turn, he hath a terrible sword, *Ezay 27. 1.* So must Magistrates. *Cuncta primum tentanda.* If a rod will do, they need not brandish the sword of Justice; not do as *Draco* did, who punished with death every light offence. This was to kill a fly upon a mans forehead with a beetle, to the knocking out of his brains.

Verf. 4. Answer not a fool according to his folly] When either he curseth thee, as *verse 2.* or cryeth out upon thee for giving him due correction (*verse 3.*) for every publike person had need to carry a spare handkerchief, to wipe off the dirt of disgrace and obloquy cast upon him for doing his duty. Pass such an one by in silence, as not worthy the answering. *Sile, et sanctam dedisti plagam,* say nothing, and you pay him to purpose. *Hezekiah* would not answer *Rabshakeh*, nor *Jeremy Hananiah*, chap. 28. 11. nor our Saviour his adversaries, *Mat. 26. 26.* *John 19. 9.* he reviled not his revilers, hee threatened not his open opposites, *1 Pet. 2. 23.*

Left thou also be like unto him] As hot and as head-long as he; for a little thing kindles us, and we are apt to think that we have reason to be mad, if evil-intreated: to talk as fast for our selves, as he doth against us, and to give him as good as he brings: so that at length there will be never a wiser of the two, and people will lay so.

Verf. 5. Answer a fool according to his folly] Cast in somewhat that may sting him, and stop his mouth. Stone him with soft words, but hard arguments, as *Christ* dealt with *Pilate*: left he lift up his crest, and look upon himself as a conquerour, and be held to by the hearers. In fine, when a fool is among such as himself, answer him, left he seem wise. If he be among wise men, answer him not, and they will regard rather *quid in tacere, quam quod ille dicat*, thy scasonable silence, than his passionate prattle.

Verf. 6. He that sendeth a message by the hand of a fool] The worth of a faithful messenger he had set forth, *Chap. 15. 13.* here, the discommodity of a foolish one: Such as were the Spies *Moses* sent, *Num. 13.* and *14.* So when the Prophet proves a fool, the spiritual man is mad (*Hos. 9. 7.*) things go on as heavily, as if feet were wanting to a traveller, or as if a messenger had lost his legges.

Verf. 7. The legs of the lame are not equal] *Locum habet proverbium cum in qui male vivit, bene loquitur*, saith an Interpreter. This Proverb hits such as speak well, but live otherwise. *Uniformity* and *Ubiquity* of obedience are sure signs of sincerity; but as unequal pulse argues a distempered body, so doth uneven walking shew a diseased soul. A wise mans life is all of one colour like it self: and godliness runs thorow it, as the woof runs thorow the warp. But if all the parts of the line of thy life be not straight before God, it is a crooked life. If thy tongue speak by the talent, but thine hands scarce work by the ounce, thou shalt pass for a Pharisee, *Mat. 23. 3.* They spake like Angels, lived like Devils; had heaven commonly at their tongues end, but the earth continually at their fingers end. *Odi homines ignava opera, Philosophia sententiâ*, said the Heathen, that is, I hate such Hypocrites, as have mouths full of holiness, hearts full of hollownes. A certain stranger coming on Embassage to the Senate of *Rome*, and colouring his hoary hair and pale cheeks with vermillion hiew, a grave Senator espying the deceit, stood up and said, What sincerity are we to expect at this mans hand, whose locks, and looks, and lips do lye?

Verf. 8. As he that bindeth a stone in a sling] A precious stone is not fit for a sling (where it will soon be cast away and lost) no more is honour for a fool.

See

See verf. 1. Aben-Ezra saith, that *Margab* here rendered a *Sling*, signifies *Purple*, and teneeth it thus; As it is an absurd thing to wrap a Pibble in purple, so is it to preter a fool as *Saul* did *Doeg*, as *Abajureph, Heman*.

Verf. 9. As a thorn goeth up into the hand, &c.] He handleth it hard, as if it were another kind of wood, and it runs into his hand. So do prophane persons pervert and pollute the holy Scriptures, to their own and other mens destruction. By a *Parable* here the *Hebrews* understand either these *Parables* of *Salomon*, or the whole Book of God. At this day no people under Heaven doe so abuse Scripture as the *Jewes* doe. For commending (in their familiar Epistles) some Letter they have received, they say, *Eloquia Domini, eloquia pura*: The words of my Lord are pure words. When they flatter their friends, *Pateat*, say they, *accessus ad aditum sanctitatis tue.* Let me have access to the sanctuary of thy holiness. When they would testifie themselves thankful, *Nomini tuo psallam*, I will sing praise to thy Name. When they complain, friends forsake them, *Lords*, say they, *thoughest not forth with our armies.* When they invite their friends to a Banquet or a Wedding, *In thee have I trusted, let me not be put to confusion.* Loe thus doe these witlesse wicked wretches abuse Gods *Parables*, and take his Name in vain. Whereas the very Heathen could say, *Non loquendum de Deo sine lumine*, God is not to be talked of lightly, loosely, disrespectively. Thou shalt fear that glorious and fearful Name, *Jehovah* thy God, saith *Moses* their own Law-giver, *Deut. 28. 58.*

Verf. 10. The great God that formed all things] As he made all, so hee maintains all; even the evil, and the unthankful. God deals not as that cruel Duke of *Alva* did in the *Netherlands*, some he roasted to death (saith the Historian) *Crimpton* starved others, and that even after quarter, saying, Though hee promised to give them their lives, he did not promise to find them meat. But as hee hath given them their lives (forfeited in *Adam*) so hee allows them a livelihood, gives them their portion in this life, fills their bellies with his good treasures, but withall tends leanneesse into their souls: or if hee fat them, it is to fit them for destruction, as fared ware is fitted for the thambles.

Verf. 11. As a dogge returneth to his vomit] A homely comparison (able to make a true Christian ready to lay up all) but good enough for the odious Apostate, to whom it is applied. Such an one was *Judas*, *Julian*, *Eccolimus*, *Baldovinus*, *Ilebinus*, *Agricola* that first *Antinomian*, who did many times promise amendment, and yet afterwards fell to his errour again. After that, hee condemned his errour, and recanted it in a publike Auditory, and printed his revocation; yet when *Luther* was dead, he relapsed into that errour; so hard a thing is it to get poyson out, when once swallowed down. *Harding* (Bishop *Fewels* Antagonist) was in King *Edwards* dayes, a thundering Preacher against Popery, willing he could cry out against it as loud as the *Bells of Oseney*: so that by his preaching many were confirmed in the truth. All which to be so, they can testifie that heard him, and be yet alive, saith Mr. *Fox*. See an excellent Letter of the Lady *Jane Grays* to him, whiles he was Prisoner in the Tower. *AB. & Mon. fol. 1291.* wherein she wills him to remember the horrible History of *Julian* of old, and the lamentable case of *Spiralate*, &c.

Verf. 12. Seest thou a man wise in his own conceit?] This foolish wise-man, or wise foolish-man (for whether of the two to call him I know not, as the *Chronicler* saith of Sir *Thomas Moore*) is that Dog spoken of in the former *verse*; that fore-thinks not the evil that followeth upon his returning to his filthy vomit; which being made much worse by the heat of the Sun and open air, maketh him much more sick than before he had been. Semblably, the witlesse wicked man, insensible of the evil of his way, and highly conceited thereof, goes boldly on till there be neither hope of better, nor place of worse. See the Note on *chap. 3. 7.* and my common-place of *Arrogance*.

Verf. 13. The foolish man saith, There is a Lion] See the Note on *chap. 22. verf. 13.*

Verf. 14. As the door turneth upon his hinges] But comes not off, unless lifted or knocked off: So neither comes the sluggard out of his feathered nest, (where

Gibson:

Kobulph.
Bain,

(where he lyes soaking and stretching) unless hard hunger or other necessity rouse and raise him. As abroad there is a *Lion*, so at home there is a *Lark*, a *Lurdan*, and a *Lofel*, that lives in the world to no purpose, yea to bad purpose; and being wise in his own conceits, will not accept of better counsel. Those whose heads are laid upon down-pillows, are not apt to hear noyses; no more are those that live at ease in *Zion*, to hearken to wholesome advice. Or if sometimes they have a kind of willingness and velleity to doe better, yet it is but as the door that turns on the hinges, but yet hangs still upon them.

Verf. 15. *The slothful bideeth his hand in his bosome*] See the Note on ch. 19. 24.

Verf. 16. *Than seven men that can render a reason*] Yea though they were the seven Wise-men of Greece, they were all fools to him. The proud Pharisees rejected the counsel of God, and would not be baptized of *John*, Luke 7. 30. Belly-policy teaches the Sluggard a great many excuses, which hee thinks will goe for wisdom: because by them he thinks to sleep in a whole skin.

Verf. 17. *He that passeth by and medleth, &c.*] Two kind of studies have I alwayes hated (saith one) *studium partium*, & *studium novarum rerum*. They that enter strife without calling (saith another) doe commonly hazzard themselves into trouble without comfort. This was *Jehosaphat* folly at *Jabesh Gilead*, and (as some think) *Josiah*, when he went up against *Pharaoh Necho*: thinking thereby to ingratiate with the *Assyrian*, *Pharaohs* profest enemy. It is from idleness usually, that men are thus busie in other mens matters, without thank, or other benefit. 1 *Tim.* 5. 13. and 1 *Thess.* 4. 11. and therefore this Proverb fidly follows the former. Howbeit this is not alwayes true: for charity may move men to interpose for a right understanding, and a good accord betwixt disagreeing parties. Neither in this case must a man affect to be held *no medler*, fith blessed are the peace-makers. And though it bee for most part a thankless office (for if a man have two friends, he oft loseth one of them) yet our reward is with God: and if by seeking to part the scuffle, we deserve some blows upon our selves, yet the *Eng* of a good conscience will save that well enough. That which is here forbidden, is, for a man to make himself a party and maintain one side against another. And yet where it is for God and his truth, this may be done too: as when Queen *Elizabeth* not only fate as *Umpire* betwixt the *Spaniard*, *French*, and *Hollanders* (to as the might well have taken up that saying of her Father, *Cuiuslibet prodest*, He whom I side with, carries it) but afterwards, when she saw her time, undertook the protection of the *Netherlanders* against the *Spaniard*: wherein all Princes admired her fortitude; and the King of *Sweden* said, that she had now taken the Diadem from her head, and set it upon the doubtful chance of war. This was done, Anno 1585.

Is like one that taketh a Dog by the ears] Where he loves not to bee handled, but about the neck rather. The *Dutch* have a like Proverb, *To take a dogge by the tayl*. The *Greeks*, *To take a Lion by the beard*, or a *Bear by the tooth*, to thrust ones hand into a Wasps-nest, to stir up a Scorpion, &c.

Verf. 19. *Am not I in jest?*] The wicked mans mirth is usually mixed with mischief; it is no sport, unless he may have the Devil his Play-fellow: no good fellowship without Horse-play. Salt-jests, and dry flouts, to the just grief or disgrace of another, is counted facetious and fine. But St. *Paul* calls it foolish, *Ephe.* 5. 4. and further saith, that for such things sake the wrath of God cometh upon the children of disobedience. *Quid mihi cum fabulis, cum jocis?* saith *Bernard*, what hath a Christian to doe with jesting and jearing? Wee allow an Horse to prance and skip in a pasture; which if he doth when backed by the Rider, we count him an unruly and unbroken Jade. So, howsoever in Heathens and Atheists, God may wink at jocularity and dacency, yet he looks for better things from his own people. *Credemibi, res severa est verum gaudium*, saith *Seneca*. True mirth is a severe business. But what a mad man was *Robert de Belafme* Earl of *Shrewsbury*, Anno Dom. 1111. delighting to doe mischief, and exercise his cruelty, and then to say, *Am not I in jest?* An example herof he shewed upon his own Son; who being but a child and playing with him, the father for a pastime, put his thumb in the boys eyes, and thrust out the balls thereof.

Verf. 20.

Verf. 20. *Where no wood is, there the fire goeth out*] *Lignis ignis conservatur*: so is strife by evil tongues, these are the Devils bellows and bouteteaus. Ye shall conceive chaff, yee shall bring forth stubble, your breath as fire shall devour you, *Isa.* 33. 11. Such is the breath of Tale-bearers. A cover-fen bell would doe well for these Incendiaries, that else may set on fire the whole course of Nature, *Jam.* 3. 6. See the Note on Chap. 16. 28.

Verf. 21. *So is a contentious man*] Hebr. *A man of contentions*, *Vir biliosus & bellicosus*, a man made up of discords (as *Democritus* said the world was) that loves to live in the fire, as the Salamander doth: the dog-dayes continue with such all the year long, and like mad dogges, they bite and set a madding all they can fasten on, as did *Sheba*, *Korab*, and *Judas*, who set all the Disciples a mumbling at the oyl poured on Christs head. So *Arrius* set all the Christian world on a light fire, and Pope *Hildebrand* cast abroad his firebrands.

Verf. 22. *The words of a tale-bearer, &c.*] See chap. 18. 8.

Verf. 23. *Burning lips and a wicked heart, &c.*] The tongue of the righteous is as fined silver, but glosing lips upon a false heart is no better than drossie upon dirt: counterfeit friends are naught on both sides, having *os maledictum & cor malum*, as *Luther* renders this Text; *a bad mouth, and a worse heart*. Wicked men are said to speak with *an heart and a beart*, *Plal.* 12. as speaking one thing, and thinking another, drawing a fair glove on a foul hand. These are dangerous to be dealt withall: for like Serpents, they can sting without hissing; like curre dogges, suck your blood only with licking, and in the end kill you and cut your throats without biting: so cunning and close are they in the conveyance of their collusion. *Squire* lent out of *Spain* to poyson Queen *Elizabeth*, annoynted the pummel of her saddle with poyson covertly, and as it were doing somewhat else, praying with a loud voyce, *God save the Queen*. When those Romish Incendiaries, *Gifford*, *Hodgejon*, and others, had set *Savage* a work to kill the said Queen, they first set forth a Book to perfwade the *English* Catholics to attempt nothing against her. So, *Parsons*, when hee had hatched that nameless villany the Powder-plot, set forth his book of *Resolution*, as if hee had been wholly made up of devotion. *Caveatur oculum Iscarioticum*. It is the property of a godly man to speak the truth from his heart, *Plal.* 15.

Verf. 24. *He that hateth, dissembleth with his lips*] And so heaps sin upon sin, till he be transformed into a breathing devil. This is meant not so much of the passion of hatred, as of the habit of it; when it hath wholly leavened the heart, and lies watching its opportunity of doing mischief. The Devil is at Inn with such (as Mr. *Bradford* phraseth it) and was as great a Master, long before the *Florentine Secretary* was born, as since.

Verf. 25. *When he speaketh fair, beleeve him not*] *Νῆφε καὶ μέγιστος ἀπιστεῖν*. Take heed whom you trust, beware of men, *Matth.* 10. 17. blesse your selves from your pretended friends, and pray with *David* to be delivered from lying lips, and from a deceitful tongue. Admit they not only speak us fair, but doe us many kindneses, yet beleeve them, as little as *David* did *Saul*. Enemies gifts are giftlesse gifts, said one Heathen. And --- *timeo Danaos & dona ferentes*, saith another.

Munera magna quidem misse, sed misse in hamo:
Et piscatorem piscis amare potest?

Verf. 26. *Whose hatred is covered by deceit, &c.*] He shall be detected and detested of all, sooner or later. God will wash off his varnish with rivers of brimstone. Love, as it is the best armour, so it is the worst cloak, and will serve dissemblers, as the disguise *Ahab* put on, and perished. 1 *King.* 22.

Verf. 27. *Who diggeth a pit, shall fall therein*] This is the same with *Plal.* 7. 15. Where-hence it seems to be taken. See the Note there. Heathen writers have many Proverbs to like purpose. See *Erasmus*, *Chiliad*.

Ana he that rolleth a stone, it will return upon him] Cardinal *Benno* relates a

A 2

memo-

camden Eliz.
1596.

Idid.

τὸν λέοντα
ἐν τῷ
σφινκός ἐρε-
θίζεν.

ἐν τῷ πηλῷ.

Speils Chron.
473.

Serm. of Ro-
pens.

Εχθρὸν ἀδελφῶ
ἐὰν δώῃται,
σὸφ.
Virgil.
Marial

memorable story of Pope *Hildebrand*, or *Greg. 7.* that he hired a base fellow to lay a great stone upon a beam in the Church, where *Henry 4.* the Emperour used to pray, and so to lay it, that it might fall (as from the top of the Church) upon the Emperours head, and kill him. But whilst this Caystiff was attempting to doe it, the stone with its weight drew him down, and falling upon him, dashed him in peeces upon the pavement. The *Thracians* in *Herodotus* being offended with *Jupiter* for raining unseasonably upon them, shot up their arrows at him, which soon after returned upon their own pates.

Verf. 28. *A lying tongue hateth those that are afflicted by it*] False love proves to be true hatred, by the evil consequent of its ruine and destruction to the party flattered, and betrayed by a smooth supparation. There are that thus read the Text, *The false tongue hateth those that smite it, &c.* Truth breeds hatred: as the fair Nymps did the ill-favoured Fauns and Satyrs.

CHAP. XXVII.

Verf. 1. *Boast not thy self of to morrow.*]

Exod. 13. 14.
Fierarch. lib. 3.
Memorab. ad
finem.
Ailian.

Relis quid
serus vesper
vrbat.
Hinc Hebrei
evenia. appel-
la s filius tem-
poris.

THAT is, of what thou wilt doe hereafter, in quovis tempore postero. See 1 Sam. 28. 19. *Jan. 4. 14.* Hee was a wise man, that being invited to a feast on the next morrow, answered, *Ex multis annis crastinum non habui*, for these many years I have not had a morrow day to promise for any business. But what luxurious fools were those *Sybarites*, that intending a feast, did ute to invite their guests a whole year before?

For thou knowest not what a day may bring forth] A great-bellied day. Whiles a Woman is yet with child, none can tell what kind of birth it will be. *Luk. 12. 16. 17.* Time travellet with Gods Decrees. and in their season brings them forth; but little doth any man know what is in the wombe of to morrow, till God hath signified his will by the event. *David* in his prosperity said, that hee should never be moved, but he soon after found a sore alteration: God confuted his confidence, *Psal. 30.* So the evil which men intend against us, may prove abortive, either dye in the wombe, or else they may travel with mischief, and bring forth a lye, that is, somewhat contrary to that they intend; but *Fata viam inveniunt* --- *Stat sua cuque dies.* See *Judg. 5. 28, 29, 30.* 1 King. 20. 10. *Accidit in puncto quod non speratur in anno.*

Verf. 2. *Let another man praise thee, and not thine own mouth*] Unless it be in defence of thine innocency, as *David*, *Psal. 7.* or when the concealing of thy goodneesse may turn to the hinderance of the truth, or to the hurt of the Church, or impairing of Gods glory, as *Paul*, 2 Cor. 11. and 12. Let a man doe worthily in *Ephrata*, and he shall be famous in *Bethlehem*: he need not bee his own Trumpeter, as *Jehoiada*, the proud Pharisee, and other arrogant vain-glorious *Bragadochioes*. (See my common place of *Arrogance*) God will take order that those that honour him, be honoured of all, and that same shall attend vertue, as the shadow doth the body. Say that wicked men will not speak well but ill of us, yet we have testimony in their Consciences (as *David* had in *Sauls*, *Daniels* in *Darius*, &c.) *Demetrius* hath a good report of all good men, and of the truth it self: and that is enough for him; sith, not he that commendeth himself (or hath the worlds applause) is approved, but he whom the Lord (and his people) commendeth, 2 Cor. 10. 18. *Hac ego primus vidi*, was a vain-glorious brag that *Zababel* had better held in. And *hac ego feci*, proves men to bee no better than *Fecet*, saith *Luther* wittily; these brags are but dregs; *Lani proprio sordescit in ore*; That which had been much to a mans commendation, if out of another mans mouth, sounds very slenderly out of his own, saith *Pliny*. Let her works (not her words) praise her in the gates, *Prov. 31. 31.* as they did *Ruth*. *All the City of my people knows that thou art a virtuous woman*, *Ruth 3. 11.* Shew was so, and she had the credit of it: So had the Virgin *Mary*, and yet she was troubled when truly praised of the Angel. They shall be praised of

Angels

1 Joh. 13.

Quot magnificam
refertur a se
suisset. ipse qui
gestat precen-
sentat ravescit.
Plin Ep 8. 11.

Angels in Heaven, who have chewed the praises of men on earth, and blushed when but justly commended, speaking modestly and meanly of their own good parts and practices. Saint *Luke* saith, *Levi* made a great feast, *Luke 5. 27, 28.* But when himself speaks of it, *Matth. 9. 10.* he saith only, that *Christ* came home and eat bread in *Levis* house, to reach us the truth of this Proverb, that another mans mouth should praise us, and not our own. Like as in the *Olympick* games, those that overcame did not put the Garlands on their own heads, but stayed till others did it for them; so here.

Verf. 3. *But a fools wrath is heavier than them both*] Himself cannot rule nor repress it, but that hee dyes of the swellens sometimes, as that fool *Nabal* did. Much less can others endure it without trouble and regret; especially when to peevish and past grace, as to be angry with those that approve not, applaud not his folly. How angry was *Nebuchadnezzar*, how much hotter was his heart than his Oven, against those three Worthies, for refusing to fall down before his golden Mawmet? How unflattering was *Herods* anger in the Massacre at *Bethlehem*, and the primitive Persecutors for the two first ages after *Christ* that I come no lower. See my Common-place of *Anger*.

Verf. 4. *Wrath is cruel, and anger is outrageous*] Or, over-flowing all the banks, or carrying all before it as an impetuous Land-flood, and therefore most intolerable, as *verf. 3.* but behold a worse matter: *Envie* is an evil that none can stand before, for it knows neither end nor measure: as appears in the Devil, and his Patriarch *Cain*; in *Saul*, the Pharisees, those spiteful Jews, *Matth. 13. 45.* And to this day they doe antiquum obtinere, bear the old grudge to us Christians, cursing us in their daily Orisons, calling us Bastard-gentiles, professing that if their *Messias* were come, rather than wee should have any part in him, or benefit by him, they would Crucifie him an hundred times over. They have a saying amongst them, *Optimus qui inter gentes est digne cui caput conteratur tanquam Serpenti*. The best of us Gentiles is worthy of the Serpents punishment, viz. to have his head bruised, &c. so great is their envie still against Christians, who pity them and pray for them: and truly, it is no more than need, sith by the question here propounded, we may easily guesse, how potent this quick-sighted and sharp-tongued malignity envie is; indeed the venom of all vices is found in it: neither will it bee drawn to embrace that good which it envies to another, as too good for him, *Matth. 13. 44, 45.*

Verf. 5. *Open rebuke is better than secret love*] For after the nature of *Pills*, *Rebuke*, though it be not toothsome, yet it is wholesome; and a sure sign of a faithful friend, if rightly managed. See my Common-place of *Admonition*, Secret love, that either seeth nothing amisse in a friend, or dare not say so, is little worth in comparison. *Thou shalt not hate thy brother in thy heart*, but (as *Levit. 19. 17* an Argument of thy love) *thou shalt reprove him plainly* (but wittely) and not suffer sin upon him, much lesse further it, and be his broker or pander in it, as *Hirab* the Adullagite was to his friend *Judab*, and *Jonadab* to his Cousin *Amnon*, 2 Sam. 13. 5.

Verf. 6. *Faithful are the wounds of a friend*] And are therefore to be prayed for: but the kisses of an enemy are deceitful, or to bee detected, and therefore prayed against: so some read the words, and make the opposition. See this done by *David*, *Psal. 141. 5.* Knocks from a righteous man he would take for kindnesses: but the precious oyles of the wicked (and wretched to their kisses here) he would cry out of, as the breaking of his head; for so *Mercer*, *Ans-worth*, and others read that text, and the Septuagint accordeth, saying, let not the oyl of the sinner supple my head; by oyl meaning flattering words, as *Psal. 55. 22.* Reproofs and Corrections, though sharp and unpleasant, yet it look'd upon as issuing from that love that lies hid in the heart, they are faithful, that is, fair and pleasant, as the Chaldees interprets it.

But the kisses of an enemy are deceitful] i.e. his glossing and closing with us for a further mischief, (such as were the kisses of *Jonah*, *Judas*, *Abdolon* and *Abinabel*) are not to be fancied, but deprecated and detested. See the note on chap. Cap. 26. 23. *Theophrastus* hath in his character drawn out these kissing cut-throats, *Cap. 26. 23.* *Theophrastus* hath in his character drawn out these kissing cut-throats, *Cap. 26. 23.*

Cand. Elif.
Ann. 1598

who can be affable to their enemies, and disguise their hatred in commendation, while they privily lay their snares: men *Italianated*, that can salute with mortal embracements, and clasp you in those arms which they mean to embroil in your dearest blood. These treacherous kissers are of kin to that mad *Hacker*, hanged in Queen *Elizabeth's* days, who bit off his honest schoolmasters nose, as he embraced him, under colour of renewing their love, and eat it down before the poor mans face. So, and no better are the kisses, that is, the fawnings and flatteries of perfidious persons.

Verf. 7. *The full soul loatheth an honey comb* Heb. treadeth it under feet as dung or dogs-meat. *Chrysostome* reports the laying of a certain Philosopher to the same purpose. *Anima in satietate posita etiam fava in illud.* The fatted soul rejecteth finest fare, and most sweetest sustenance. This hold true in spirituals too. The honey of Gods holy word, how is it trampled on by those fatted beasts, in whomfulness hath bred forgetfulness, saturity feariness? *Our soul loatheth this light meat*, said they of their Manna, when once cloyed with it. The Pharisees found no more sweetness or savouriness in our Saviours own Sermons, than in the white of an egge, or a dry chip. Our Nation is also sick of a spiritual plethora or plurisie: we begin to surfeit on the bread of life. Now when God sees his mercies lying under Table, 'tis just with him to call to the enemy to take away. *Behold, therefore I will deliver thee to the men of the East, who shall eat thy fruit, and drinke thy milk*, Ezek. 25. 4.

Sejunctus flo-
machum vero
vulgaria com-
nit. Horat.

Turk. Hist.
fol. 319,

But to the hungry soul every bitter thing is sweet Hunger is the best Cook, say the Dutch, the best sauce, say we, experience proves it so: how sweetly doth it season homely cates, coarse fare? *Ariaxerxes* Memor being put to flee for his life, fed hungrily on barley-bread, with dried figs, and said, he never made a better meal in all his life. *Hannibals* once driven out of the field by the Turks, and lighting upon a shepherd, craved for Gods sake of him something to eat: who brought him to a poor cottage not farre off, causing to be set before him bread and water with a few Onions: who in the pleasant remembrance of that passed misery, would oftentimes after in his greatest banquets say, that he never in his life fared better or more daintily, than when he supped with this shepherd.

Verf. 8. *As a bird that wandereth from her nest* Doth it of inconstancy, and oft meets with misery: whereas God had taken order that none should molest a bird upon her nest, *Deut. 22. 6, 7.*

So is a man that wandereth from his place A vagrant, an idler, or a busy-body, that keeps not his station, abides not in the calling wherein he was called; *1 Cor. 7. 30.* exposed to misery and mischief, to ruin and ruine, *Numb. 16. 32. 2 Sam. 6. 6, 7. 2 Chron. 26. 19. Iohn 1. Jude 6. Psal. 107. 4.* An honest mans heart is where his calling is: such an one when he is abroad, is like a fish in the ayr, whereinto if it leap for recreation, or necessity, yet it soon returns to its own element.

Verf. 9. *Ointment and perfume joye the heart* Sweet ointment *sensum afficit*, *Spiritus reficit*, *cerebrum juvat*, affects the sense, refresheth the spirit, comforteth the brain.

So doth the sweetness of a mans friend by hearty counsel It is as a fresh gale of sweet ayr to him that lives among walking dung-hills, open sepulchres. It preserveth the soul as a pomander, and refresheth it more than musk or civet doth the brain. The Counsel of such especially (Ministers I mean) of whom the Scripture saith, that they are unto God *a sweet savour of Christ unto them that are saved*, *2 Cor. 2. 15.* These are they that can sell us oyl for our lamps, that we may buy for our selves, *Mat. 25. 9.* Such a Counsellour may be an *Angel*, say a God to another, as *Moses* was to *Aaron*: the comfort given by such (as the blessing of Parents) is usually most effectual, because they are in Gods room. See *Job 33. 23.* If there be a messenger with him, an interpreter, one among a thousand, *Unus à milibus*, not *Unus à similibus* as the Vulgar reads it falsely, and from the purpose.

Verf. 10. *Thine own friend and thy Fathers friend forsake not* To forsake a friend

friend (an old friend especially) is to forsake ones self: for a friend is a second self, and friendship (as wine) is commendable from its oldness. What a Price set *Salomon* upon *Hiram*, who had been his fathers friend? *1 King. 5.* and how did he seek his love, as a precious inheritance left him (as it were) by his father? and how courteously for his fathers sake, likewise dealt hee with *Abiathar*, that had dealt disloyally with him?

Neither go into thy brothers house *Cajetan* reads it, (and perhaps better) *Thy brothers house will not come in the day of thy calamity*. When thine old friend will visit thee and stick close to thee; as *Jonathan* did to *David*, and *Onesiphorus* to *Paul*. *David* complains of his carnal kindred; *My lovers and my friends stand afar off from my sore, and mine acquaintance stand aloof*; as the Priest and Levite *Psal. 22. 29.* did from the wounded man, when the Samaritan, a stranger, but a neighbour indeed, relieved him.

Verf. 11. *My sonne, be wise, and make my heart glad* See the note on chap. 10.

Verf. 12. *A prudent man foreseeth the evil* See the note on Chap. 22.

Verf. 13. *Take his garment that is surety* See the note on chap. 20. 16.

Verf. 14. *He that blesteth his friend with a loud voice* *Qui laudem laudibus murem abruit*, that extols a man above measure, as the false Prophets did *Ahab*, and the People *Herod*, that praised him to his face: which when a Court-parasite did to *Sigismund* the Emperour, he gave him a sound box on the ear. A Preacher in *Constantines* time, *ausus est Imperatorem in os beatum dicere*, saith *Eusebius*, presumed to call the Emperour a Saint to his face: but he went away with a check. When *Aristobolus* the Historian, presented to *Alexander* the great book that he had written of his glorious acts, wherein he had flatteringly made him greater than he was, *Alexander* (after he had read the book) threw it into the River *Hydaspes*, and said to the Authour, *It were a good deed to throw thee after it.*

Rising early in the morning As afraid to be prevented by another, or that he shall not have time enough all day after to do it in.

Verf. 15. *A continual dropping* See the note on chap. 19. 24.

Verf. 16. *Whoever hideth her, hideth the wind* i.e. One may as soon hide the wind, or hold it from blowing, as hide her shame, or hush her brawling. The wife should make her husband her covering, (when she is abroad especially) but many wives are so intemperate and wilful, that a man may as well hide the wind in his fist, or oyl in his clutch-fist, as his wives infirmities. Let this be marked by those that venture upon shrews, if rich, fair, well-descended, in hope to tame them, and make them better.

Verf. 17. *Iron sharpeneth Iron* One edge-tool sharpeneth another: so doth the face of a man his friend. *Ipsæ aspectum viri boni delectat*, saith *Seneca*. Let us whet one another to love and good works, saith *Paul*, as boars whet their tusks, as mowers whet their sitches. Thus *Paul* was pressed in spirit by the coming of *Timothy*, *Acts 18. 4.* and extimulates *Timothy* to stirre up the gift of God that was dwelt in him. Thus *Peter* roused up those to whom he wrote, *ex veterno torporis & co.* *2 Tim. 1. 6.* poris, out of their spiritual lethargy, *2 Pet. 1. 13.* And thus those good souls spake often one to another, for mutual quickning in dull and dead times, *Mat. 3. 10, 17.* See my notes on that text. As amber-greece is nothing so sweet in itself, as when compounded with other things; So godly and learned men are gainers by communicating themselves to others. Conference hath incredible profit in all sciences. *Cassio* renders this text thus *ut ferrum ferro, sic homines aliis aliis conjunguntur*; as iron is to iron, so are men joynd and foldred to one another, viz. in a very straight bond of love and friendship.

Verf. 18. *Who keepeth the fig tree, shall eat, &c.* Of the continually-renewed fruits thereof, for when the ripe figs are pulled off, others shortly come in their place. The Egyptian fig tree is reported by *Solinus* to bear fruit seven times in a year: such as is good both for meat and medicine, as *Galen* observeth, and after him *Discorides*.

So be that waiteth on his master shall be honoured.] That is, Liberally maintained, and highly promoted; As Joseph was where-ever he served. The Heathens were very cruel to their servants; putting an engine about their necks (called *παυσμόν*) and it reached down to their hands, that they might not so much as lick off the meal when they were sifting it. These poor servants were in worse case than the Jews Oxen, 1 Cor. 9. 8. But such as are faithful and serviceable, however their Masters deal with them (they should deal well with them, *Dent.* 15. 12, 13, 14.) God will bestow upon them a Childs part, even the reward of inheritance, *Col.* 3. 22, 23, 24. Their Masters also, if faithful and beloved, as they partake of the benefit, viz. of their good service, so they will be beneficial to them. Beneficentia recompensaretur, as Bullinger after Theophrastus renders that text, 1 Tim. 6. 2.

δι τῆς ἐν-
ταύτης ἀντι-
στοιχίας ἀντι-
στοιχίαν
τοῦ.

Verf. 19. As in water face answereth to face, &c.] Mens fancies differ as much as their faces: So the Chaldee interprets it. But they do better that give this sense, that in regard of natural corruption, all men look with one countenance, and have one visage: sith whole evil is in man, and whole man in evil, neither by nature is there ever a better of us. In the heart of the vilest person we may see, as in a mirror, our own evil hearts. For as there were many *Marii* in one *Cesar*, so are there many *Cains* and *Judasess* in the best of us. And as that first Chaos had the seed of all Creatures, and wanted only the Spirits motion to bring them forth, *Gen.* 1. 1, 2. so there is a *παραπέταλον*, a common seed-plot of sin in us all: there wants but the warmth and watering of Satans temptations to make it bud, *Ezek.* 7. 10. And though there were no Devil, yet our naughty nature would act Satans part against itself: It would have a supply of wickedness, (as a Serpent hath poyson) from it self: It hath a spring to feed it. Hence our Saviour chargeth his own Disciples to take heed of surfeiting, drunkenness, and distracting carelessness, *Luke.* 21. 34. (who would ever have suspected such monsters to lurk in such holy bosoms?) And Saint Paul saw cause to warn so pure a soul as young *Timothy* to fly youthly lusts, and to exhort the younger women *with chastity*: thereby intimating, that while he was exhorting them to chastity, some impure motion might steal upon him unawares. Corruption in the best will have some flurts.

1 Tim. 5. 1.

Verf. 20. Hell and destruction are never satisfied.] Hell and the Grave have their name in Hebrew from their unsatisfiability, being always craving more, and that with assiduity and importunity. And this fitly follows upon the former verse (as *Aben-Ezra* well observeth) that men may be frightened by the remembrance of Hells wide mouth gaping for them, from following the bent of their sinful natures: and that those that here have never enough, shall once have fire enough in the bottome of hell.

So the eyes of men are never satisfied.] That is, their lusts, their carnal concupiscence: to seek to satisfy it is an endless pece of businesse, *Quacunqve videt oculis, ea omnia desiderat avarus*, saith *Basil*, the covetous man hankereth after all that he beholdeth, the curse of unsatisfiability lies heave upon him: His desire is a fire, riches are fuel, which seem to flake the fire, but indeed they encrease it. He that loveth silver shall never be satisfied with silver, *Eccles.* 5. 10. No more shall he that loveth honour, pleasure, &c. Earthly things cannot so fill the heart, but still it would have more things in number, and otherwise for manner. And therefore the particles in the Hebrew that signify *And*, and *Or*, come of a word that signifies to desire: because the desires of a man would have this and that, and that and another; and doth also tire it self, not knowing whether to have this, or that, or the other, &c.

1 & 18 of
ΠΙΝ.

ἡδυστον ἔ-
καστος οὐ γ-
παινος.
Χειρονομ.
οὗτος ἐστὶν ὁ
ἀντιπρόσωπος.

Verf. 21. As the fining pot for silver, &c.] Man is naturally apt to be much taken, and even tickled with his own commendation, as *Felix* was with *Tertullus* his flatteries; as *Demosthenes* was when they poynted at him as hee passed by, and said, *This is that famous Orator*. But let every man prove his own work, saith *Paul*, *Gal.* 6. 4. and testimonium tibi perhibeat conscientia propria, non lingua aliena, saith *Austin*; let thine own Conscience, and not another mans tongue praise thee. Or if needlessly they will do it, Let it refine us (as here) to more humi-

humility, and more care of sound holinesse; let it, by the fining-pot, melt us, and make us better. This is the right use of it.

Verf. 22. Though thou shouldest bray a fool, &c.] The Cypress Tree, the more it is watered, the more it is withered: So it is with the wicked; humbled they are, but not humble; low, but not lowly; wearied in sin, as *Babylon* was in the greatness of her way, *Isa.* 47. 13. but not weary of it. Of these *Augur-De civ. Dei,*
stine, *Perdidisti*, saith he, *utilitatem calamitatis, miserrimi facti estis, & pes-* lib. 1. cap. 33
simpermanistis, yee have lost the fruit of your afflictions: yee have suffered much, and are never the better. By this the iniquity of Jacob shall be purged, and this is all the fruit, the taking away of his sin. And if this be not done, God will say as once, In thy filthinesse is lowdnesse: Because I have purged thee, and thou wast not purged, thou shalt have thy will, thou shalt not be purged: but then I will have my will to; for I will cause my fury to rest upon thee, *Ezek.* 24. 13, how likeliest thou that?

Verf. 33. Behou diligent to know the state, &c.] Hebr. Knowing thou shalt know the face of thy flocks: alluding, belike, to those shepherds, that know their sheep afunder by their villages, and can call them by name, as *Job.* 10.

And look well to thy Herds.] Heb. Set thy heart to them. That is, be very in-
quintive and sollicitous of their welfare. Leave not all to servants, though never so faithful: but supervise and over-see businesse, as *Boaz* did. His eyes were in every corner, on the Servants, on the Reapers, on the Gleaners: He lodged in the midst of his husbandry. He was not to learn, that the Masters eye feeds the Horse, and the Masters foot soyls the Land; and that *Procul à villa sua* *Arifl. Oecon.*
distitit, *salutare vicinus*, as *Columella* hath it, He that is farre from his Hus- lib. 1. cap. 6.
bandry, is not farre from poverty. And unless the Master be present, saith the same Author, (it will be as in an Army where the General is absent) *cuncta officia cessant*, all businesse will be hindered. He must be as the great Wheel to set all a work, or little will be done.

Εἰς τὴν ἀρχὴν ὁμίας ὁ ἀποστόμω.

Verf. 34. For riches endure not for ever.] Whether they be riches of inheritance or of purchase, they will waste without good husbandry. The royalty of *Salomon* could not have consisted for all his riches, had hee not been frugal. Our *Henry* the third merited to be called *Regni dilapidator*, a waste-Kingdom. But what a great husband (perhaps too great) was *Lewis* the eleventh of *France*, et whom yee shall find in the chamber of accounts a reckoning of two shillings for new sleeves to his old dubler, and three half-pence for liquor to greafe his boots? Anno 1461. *Pertinax* the Emperour also was a singular good husband: for the which, as the rich gallants derided him, so others of us, *Quibus virtus luxuria potior, laudabamus*, who prized Vertue above Luxury, commended it in him, saith *Dio* the Historian, who writes his life.

Dio in pertinaci

Verf. 35. The hay appeareth, and the tender grasse.] And the due time must be taken to take it in for fodder, in the hard winter. The earth is *alma Mater*, a bountiful Mother to man and beast. It is (as one well saith) *marsupium Domini*, the Lords great Purse. The Stars also are Gods Store-houses, which he openeth to our profit, *Dent.* 28. 12. Every Star is like a purse of gold, saith one, out of which God throws down riches, which good men gather, bad men scramble for. By their influence they make a scatter of Corn, Hay, Fruits of all sorts. And good husbands cut Hay not only in the vallies where there is great store, but upon the mountains too, as soon as it is ready, lest heat or wet marre it. Note here by the way, 1 How good the Lord is, that stoops so low as to teach us thrift. 2 How perfect the holy Scripture is, that instructs us in these meaner matters also.

Verf. 36. The Lambs are for thy cloathing.] *Ad esum & ad usum*, for food and raiment, a profitable creature. Some Creatures are profitable alive, not dead, as the Dog, Horse, &c. Some dead, not alive, as the Hog. Some both, as the Oxe; yet none so profitable as the Sheep.

And

And the Goats are the price of thy field] Wherewith thou mayest pay thy rent, and besides hire tillage, or it may be purchase Land, and have money in thy purse to doe thy needs with.

Verf. 37. And thou shalt have Goats milk enough] And this was anciently accounted good chear indeed. By Goats-milk understand all manner of *Whitmeat*, as they call it; and see how sparingly they lived in those daies, content with that they had at hand, and not running every hands-while to the Butchers, or Drapers, as now. Or if the men being harder wrought, had stronger meat sometimes, yet the Maidens were well content with a more slender diet. *Apelles* painted a servant with his hands full of tools (to shew that hee should bee work-brittle) with broad shoulders (to bear hard usage) with Hindes feet (to run about his businesses) with Asses ears, and his mouth shut (to signify that he should be swift to hear, slow to speak) lastly, with a lean belly, (that he should be content with coarse fare, spare diet, &c.)

CHAP. XXVIII.

Verf. 1. The wicked fly when none pursueth.]

Gen. 4.
Joh. 24. 12

Deut. 28.

As. & Mon.

Polyd. Virgil.

Tibull.

Carlyles Remembrance.
Speed, 1206.

Joh. Sam. Ward

Rom. 9. 38.

NOne but their own Consciences; *Falsi sunt à corde suo fugitivi*, as *Tertullian* hath it. Such a fearful Fugitive was bloudy *Cain*, who cried out, when there were yet few or none to pursue him, *Every man that meets me, shall kill me*. Such were those cursed *Canaanites*, that were chased by Gods *Hornets* sent amongst them, that is, by the bloud-hounds of their own consciences. Such were those *Syrians*, that struck with a *Panick terror*, fled for their lives, and left their rich Camp for a booty to the *Israelites*; *2 King. 7. 7.* The shadow of the Mountains seemed armed men to guilty *Gaul*. *Judg. 9. 36.* The *Burgundians* expecting a battel, thought long thistles were lances. God sends a faintness into the hearts of the wicked, and the sound of a shaken leaf frights them. In Arithmetick, of nothing comes nothing, yet they fear where no fear is: As Cardinal *Crescentius* feared a fancied devil walking in his Chamber like a great Mastiff, and couching under his table as he was writing Letters to *Rome* against the Protestants: As *Richard* the third thought he saw in his sleep divers Images like terrible Devils, pulling and haling at him; after he had, *Joab*-like, slain two men more righteous than him, his two innocent Nephews: As *Charles* the ninth of *France*, after the cruel Massacre, could neither sleep nor wake without Musick to divert his self-accusing thoughts; so hotly was hee haunted and followed with the furies of his own Conscience: As the *Spanish* Fleet in eighty eight, *Venit, vidit, fugit*, as the *Zelanders* thereupon stamp'd their new coyn. The *Hollanders* also stamp'd new monies with this invincible Armado (as the *Spaniards* in their pride had stiled it) having this Motto, *improvisum fugit, nemine sequente*. The wicked fly when no man pursueth. I pity the losse of their souls (saith a reverend man) that serve themselves as the Jesuite in *Lancashire*, followed by one that found his Glove, with a desire to restore it him, but pursued inwardly with a guilty conscience, leaps over a hedge, plunges into a Marle-pit behind it unseen and unthought of: wherein he was drowned.

But the righteous is bold as a Lion] *Conscientia pura semper secunda*, a good Conscience hath sure confidence; and he that hath it, fits, *Noah* like, *Medius tranquillis in undis*, quiet in the greatest combustions, freed, if not from the common distraction, yet from the common distraction; for he knows whom hee hath trusted, and is sure, that neither life nor death, nor things present, nor things to come, can ever sunder him from Gods love in Christ. He is bold as a Lion, saith the Text: yea as a young Lion, that is in his hot blood, and therefore fears no other creature; yea when he is fiercely pursued, hee will never once alter his gate, though he dye for it. No more will the righteous man his resolution against sin, such is his Christian courage. *Daniel* chose rather to be cast

cast to the Lyons, than to bear a Lyon in his own bosome, to violate his conscience. The primitive Christians chose rather to be abandoned, *ad leones, quam ad lenones*; they preferred affliction before sin. And this their persecutors counted not courage and magnanimity, but wilfulness and obstinacy; *Tertul. in Apo.* But they knew not the power of the Spirit: nor the privy armour of proof, that the righteous have about their hearts, that insuperable faith whereby some have stepped the mouths of Lyons, quenched the violence of fire, &c. *Heb. 11. 33. 34.* and whereby they do all daily encounter, and conquer that roaring Lyon, the devil, quenching his fiery darts, &c. *Eph. 6.*

Verf. 2. For the transgression of a land, many are the Princes] Either many at once, or many ejection and succeeding one another, to the great calamity and utter undoing of the People; as may be seen in the books of *Judges* and *Kings*, as in the Roman state after *Nero's* death, by the succession of *Galba*, *Otho*, and *Vitellius*. What a deal of trouble was here in the time of the *Heparchy*? and in the dissensions of the two houses of *York* and *Lancaster*? causing the death of twice as many natives of *England*, as were lost in the two conquests of *France*: besides 80 Princes of the blood royal slain. And all this is said to be for the transgression of a land, thus chastised by the L O R D. *Elisha* tells *Job*, that the hypocrite is set to reign for the peoples sin, *Job 34. and Levit. 26.* it is threatened as an heavy curse: If yee still trespass against mee, I will set Princes over you that shall hate you; mischievous, odious Princes, odious to God, malignant to the People. And *Isa. 3. 4.* I will give children to be their Princes, and babes shall rule over them. How many Kings had the ten Tribes after their defection from the house of *David*, and not one good one amongst them all? And what got most of the Roman Cæsars by their hasty honours, *nisi ut citius interficerentur* (saith one) but to be slain the sooner? Very few of them till *Constantine*, but died unnatural deaths. If ye do wickedly, ye shall perish, both you and your King, *1 Sam. 12. 25.*

But by a man of understanding and knowledge] As one sinner may destroy much good, *Eccles. 9. 18.* so one excellently wise man (called here a man of understanding knowledge, there is no copulative in the Original) the state may be prolonged, there may be a lengthening of its tranquillity, it may be delivered by the pureness of thine hands, *Job 22. 30.* See *2 Sam. 20. 16.* &c. *Eccles. 9. 13.* &c. *Jer. 5. 1.* Religious and prudent Princes especially, may do much in this case, *2 King. 22. 20.*

Verf. 3. A poor man that oppresseth the poor, &c. Such an oppressor bites hard (as a lean louse doth) makes clean work, plunders to the life, as they say, *omnia corrumpit & convertet*. Poor men should pity poor men, as knowing the misery of poverty: but to oppress or defraud their compères, is greatest inhumanity, as that merciless fellow servant doth, *Mark. 18. 38.* &c. A Weasel is a ravenous beast as well as a Lyon, a Sparrow-hawk as greedy as an Eagle, and more mercy is to be expected from those more noble creatures, than from the base and abject.

Verf. 4. They that forsake the Law, praise the wicked] As *Machiavel* doth *Cesar Borgia*, that *bipedum nequissimum*, proposing him for a pattern to all Christian Princes; as *Onuphrius* (the Popes Biographer) doth *Hildebrand* or *Gregory 7th* in five books written of his noble acts, and great virtues; whom Cardinal *Beno* truly describeth to have been a murderer, an adulterer, a conjurer, a Schismatick, an heretick, and every way as bad as might be. *Epiaphan. larc. 38.* *piphanius* tells us that there were a sort of brain-sick hereticks that cried up *Cain*, and were therefore called *Cainites*. They also commended the *Sodomites*, *Korah*, *Judas* the traitour, &c. In the book of *Judith*, the act of *Simeon* and *Levi* upon the *Shechemites* is extolled, and there was one *Bruno* that wrote an Oration in commendation of the devil.

But they that keep the law, contend with them] Moved with a zeal of God, they cannot be silent: As *Cresus* his dumb son, they cry out, Wilt thou ill my father, dishonour my God, &c? Good blood will never belye it tell, good metals will appear. How did young *David* bristle against black-mouthed

Psal. 139.

thet Goliath, and enter the lists with him? Do not I hate them that hate sleep saith he, *Yea, I hate them with a perfect hatred*, I cast down the gauntlet of defiance against them, I count them mine enemies. *Asa* cannot bear with Idolatry, no not in his own mother. Our *Edward* the sixth would by no means yield to a toleration for his sister *Mary*, though solicited thereunto by *Cranmer* and *Ridley*, for politick respects. *Mibi quidem Auxentius non alius erit quam diabolus; quamdiu Arrianus*, said *Hilary*, I shall look upon *Auxentius* as a devil, so long as he is an *Arrian*. It was the speech of blessed *Luther*, who though he was very earnest to have the Communion administered in both kinds, contrary to the doctrine and custome of *Rome*, yet if the Pope (saith he) as Pope, commanded me to receive it in both kinds, I would but receive it in one kind: fith to obey what he commands as Pope, is a receiving of the mark of the beast.

Verf. 5. *Evill men understand not judgements* They are wise to do evil, but to do good they have no knowledge: their wits work not that way, they are hard and brutish as horse and asse, *Psal. 32*. Yea they fall beneath the flitup of reason, and know not their owner, which yet the ox and asse doth, *Esa. 1. 3*. no wiser at 70 years old, than at seven. *Ut liberum peccent, libenter ignorant*, not willing to know what they are, not minded to practice.

De Baldo dicitur solent nobilem unquam ignorasse.

But they that seek the Lord understand all things] Not all that is possible to be known, as *Apoorres* saith, *Aristotle* did, as the *Civilians* say their *Baldus* did, as the *Papists* say *Tostatus* did: but they understand all things needful to salvation, and they often meditate on the last judgement.

Verf. 6. *Better is the poor, &c.* See chap. 19. 1.

Verf. 7. *He that keepeth the law, is a wise son* It is neither good nature, nor good nurture, or breeding that can prove a man to be truly wise: but obedience to Gods statutes, *Danti. 4. 6*. *Alphonso* King of *Spain*, surnamed the Wife, was a rankfool, and an arrant Atheist: so are all the worlds Wifards.

But he that is a companion to riotous men] Or, that feedeth gluttons, whose belly hath no bottom.

Ingluvies & tempestas, barathrumque macelli.

They say the Locust is all belly, which is joynd to his mouth, and endeth at his tail; such are riotous belly-gods: to feed such, is to cast away all, and bring an indecible infamy upon the family.

Verf. 8. *He that by usury and unjust gain, &c.* Usury is condemned by the very Heathens, *Aristot. Ethic. lib. 4. c. 1*. The ancient Law of the *Romans* make the usurer a thief and worse, the *Hebrews* make him a biting thief, who gnaweth the debtor to the very bones: yea the most toothlesse usury (that usual plea) hath sharp gummies, which bite as sore as an old dogge, or an hungry fly: and under shew of licking whole, sucks out the heart blood. Let those who plead for it consider, that God dispenseth with no usury (*Ezek. 18. 8*.) whether *neshec* or *carbish*, biting or toothles; that the lender deals not as he would be dealt withall, that the Gospel makes these sinners worse than other sinners, when it saith, *Sinners lend to sinners to receive the like*, *Luk. 6. 34*. but these to receive more, that at *Rome* (this day) all usurers are excommunicated monthly; that the Canon-law drives them from the Sacraments, denies them burial, makes their will no will, as though their goods were not their own; that no man of note in all antiquity (*Jews* and *Manichees* excepted) for 1500 years after Christ, hath ever undertaken the defence of usury: that *Cbrysofome* is very fierce against it, comparing it to the stinging of an aspe, which casts a man into a sleep, whereof he dyes, &c.

He shall gather it for him that will pity the poor] God will provide him an executor never mentioned in his will: or his heir (being a better man) shall freely distribute what hee hath wrongfully raked together, *Ecclef. 2. 21. Job 27. 16*.

Verf. 9.

Verf. 9. *He that turneth away his ear from hearing, &c.* Heb. *thm canseth his ear to decline the Law*, that wilfully slights the opportunities of hearing, and frames excuse, trusting to his good prayers (as they call it) and conceits that he can better bestow his time at home: this man prays for a curse, and shall have it, as *Saul* had; He would not hear *Samuel*, God will not hear nor answer him in his distresse. This was (as the *Hebrews* call it) *Menfuram contra mensuram*, to pay him home in his own coyn. The backslider in heart shall be filled Prov. 14. 28 with his own wayes. See the Note on chap. 1. 28.

Even his prayer shall be abominable] See Chap. 15. 8.

Verf. 10. *Who so canseth the righteous to goe astray, &c.* This follows fitly upon the former. Seducers and Sectaries disswade men from hearing the Law in publick assemblies, and carry them into by corners, under a pretence of prayer: like *Moals* they doe all their mischief by working under ground, as *Epiphanus* observeth: they shall therefore perish in their own pit. If the blind lead the blinde, &c. See the Note on chap. 26. 27.

But the upright shall have good things in possession] They shall not be so led away with the error of the wicked, as to fall from their own stedfastnesse, *2 Pet. 3. 17*. or to forfeit their hereditary right to the Kingdome, because both the deceived and the deceiver are with the Lord, *Job 12. 13, 16*. and it is impossible for the elect to be fundamentally and finally seduced, *Mat. 24. 24*. fith they are kept by the power of God through faith unto salvation: heaven is kept for them and they for heaven; how then should they misse of it? *1 Pet. 1. 5*.

Verf. 11. *The rich man is wise in his own conceit*] He sacrificeth to himself, as *Seianus* did; to his drag and net, as the *Babylonians* did; hee thanks his wit for his wealth, and takes upon him as if there were none such. (See *1 Tim. 6. 17*. with the note there) Like *Ips* her Asse, that had gone so oft to the temple of that Goddess, that at length the thought her self worshipful. Every grain of riches hath a vermine of pride and self conceit in it, and a very small wind will blow up a bubble.

But the poor that hath understanding] That is well versed in the bigger volume of Gods Word, and in the lesser volume of his own heart, (which is better to him than any Expositor, for the right understanding of the Scriptures) this poor wise-man searcheth him out, finds the rich mans folly, and if need be, tells him of it, giving him a right character of himself. *Sed divitiis ferè ideo talia amicus deest, quia nihil deest*.

Verf. 12. *When righteous men doe rejoyce, there is great glory*] That is, there is cause of common joy to all: for they have publick spirits, and rectified judgements, neither can they bee merry at heart when it goes ill with the Church. All comforts are but *leabods* to them, if the Ark be taken; all places but *Hadadrimmons*, if the Church be in heavinesse. *Terentius* under *Valens* the *Arrian* Emperour, asked nothing but that the Church might be freed from *Arrians*: And when the Emperour tore his Petition, he said, that he would never ask any thing for himself, if he might not prevail for the Church; for that, his happinesse was laid up in hers.

But when the wicked rise, a man is bidden] That is, when Tyrants are setup, a man, that is, a good man (for God reckons of men by their righteousnessse, *Jer. 5. 1*.) is bidden, lies close, and hath no heart to shew himself, lest hee should suffer either in his own person, or in his possession. Thus the man *Moses* fled and hid himself from *Pharaoh*, *David* from *Saul*, *Eliab* from *Abab*, *Obadias* clients from *Jezebel*, *Jeremiah* from *Jebojakim*, *Joseph* and the Child *JESUS* from *Herod*, those Worthies, of whom the world was not worthy, (*Heb. 11. 38*.) from *Antiochus* (that little Antichrist) and other Persecutors, and the Christian Church from the greater Antichrist, *Revel. 12*. so that she was not to be sought in *telus* & *exteriori pompa*, sed potius in *carceribus* & *speluncis*, in Palaces of worldly pomp, but in Dens and Dungeons, as *Hilary* hath it: She fled into the Wildernesse, into her place, from the face of the Serpent, *Rev. 12. 14*.

Verf. 13. *He that covereth his sins, shall not prosper*] Sin is a Traytor, and must

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mult not be hid : for if so, now it sucks a mans breast, shortly it will suck his blood. Sin is a sore, and must be opened ; a sickness, and must be declared to the Physician ; the concealing of one circumstance may endanger all. Sin is a deformity that must be uncovered, or God will never cover it : see it wee must to confession, or see it we shall to our confusion. If Job had covered his transgression as Adam (or after the manner of men) hee had undone himself, Job 31. 33. It is the manner of men (and they have it from Adam) to palliate their sins, and plead for them, to elevate and extenuate them, to mince and excuse them. Sin and Shilting came into the world together. Sin and Satan are alike in this, they cannot abide to appear in their own colour. Some deal with their souls, as others doe with their bodies : when their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by painting : so their sins, from themselves by false glosses, and from others by excuses. These must not look for *Gaius's* prosperity. The Sun-shine also of their outward wealth ripens their sin apace, and so fits them for destruction. Never was Ephraims case to desperate, as when God said, *Ephraim is joynd with Idol, let him alone.* Nor Jerusalem to need destruction, as when God said, *My fury shall depart from thee, I will bee quiet, and no more angry,* Ezek. 16. 42. To prosper in sin, is the greatest unhappinesse that can befall a man, out of Hell.

But who so confesseth and forsaketh them, &c.] Confession of sin must be joynd with confession of sin, or all is lost. Papists use confession as Drunkards use Vomiting, that they may add drunkenness to thirst. Profane people use it as *Levi* the eleventh of France did his Crucifix ; he would swear an oath and then kiss it, and swear again and then kill it again : So they sin, and confesse they doe not well, nor will they strive to doe better. As they sorrow not to a transgression with those *Corinthians*, so they confesse not to an utter abandoning of their wicked courses. They confesse, as those *Israelites* did, *Numb. 14. 40. We have sinned, we will goe up.* They might as well have said, *Wee have sinned, wee will sin,* for God had flarily forbidden them to goe up at that time. They confesse as *Saul* did, *I have sinned,* viz. in humouring the people, yet honour mee, said he, before the people. As the Philistines confessed Gods hand, yet sent away the Ark, so doe these. They that confesse and forsake not, are only dog-sick : when they have disgorged their stomachs, they will return to their vomit.

Shall have mercy] Confesse the debt, and God will crosse the book : he will draw the red lines of Christs blood over the black lines of our sins, and cancel the hand-writing that was against us. No sooner could *David* cry *peccavi*, I have sinned, but *Nathan* said, *Translatit peccatum tuum Dominus*, God hath taken away thy sin : yea, *translatus*, He hath translated it, he hath caused thy sin to passe over from thee to Christ, *Mat. 53. 6. Rom. 4. 8.* Confession is the Soules vomit, and those that use it, shall not only have ease of conscience, but Gods best comforts and cordials to restore them again. *Cum homo agnoscat, Deus ignoscit*, saith *Augustine*. It is not here, Confesse and be damned, but Confesse and be saved. In the Courts of men it is safest to say, *Non feci*, (quoth *Quintilian*) I did it not, to plead Not guilty. Not so here, *Ego feci*, is the best plea, I did it, I have done very foolishly. Have mercy upon me, O Lord, &c. *Judah* (that is Confession) got the Kingdome from *Reuben* : it is the way to the Kingdom. No man was ever kept out of Heaven for his confessed badnesse ; many are, for their supposed goodness.

Verf. 14. Blessed is the man that feareth alwayes] That is in the fear of the Lord all day long, chap. 23. 17. *Duo sunt timores Dei, servilis & amicalis*, saith *Bede*. There is a two-fold fear of God, Servile and Filial. perfect love casts out the former, breeds and feeds the latter. By this fear of the Lord it is that men depart from evil, that they shake off security, that they abound in Gods work, that they may abide in his love, that they set a jealous eye upon their own hearts, and suspect a Snake under every Flower, a snare in every Creature, and doe therefore feed with fear, and rejoyce in fear, passe the whole time of their sojourning here in fear, yea work out their whole salvation with fear and trembling. O the blessednesse of such !

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But he that hardeneth his heart] As a perfect stranger to Gods holy fear (the contrite heart ever trembles at Gods Word, *Isa. 57. 17.*) Why hast thou hardened our hearts from thy fear, (*Isa. 63. 17.*) which (as Fire doth Iron) mollifies the hardest heart, and makes it malleable. Fear is a fruit of repentance, (*2 Cor. 7. 11.* yea what fear) which intenerates the heart, and makes it capable of Divine impressions, as *Joseph*. On the other side, the Jews feared not God because of a rebellious heart, *Jer. 5. 22, 23.*

Shall fall into mischief] manifold mischief, ruine without remedy, chap. 29. 1. The incestuous person, though delivered up to Satan, repented and recovered : but he that is delivered up to an hard heart, to a dead and dedolent disposition, is in a manner desperate and deplored ; he heaps up wrath against the day of wrath, *Rom. 2.* This made a reverent man once say ; If I must be put to my choyce, I had rather be in Hell with a sensible heart, than on earth with a reprobate mind. A hard heart is, in some respect, worse than Hell : sith one of the greatest sins is farre greater in evil, than any of the greatest punishments, as one hath well observed.

Verf. 15. As a roaring Lion, and a ranging Bear] Regiment without righteousness turns into tyranny ; and becomes no better than robbery by authority. Look how the Lion frays the poor beasts with his roaring, (so that they have no power to stirre, and then preys upon them with his teeth ; And as the Bear searches them out and tears them limb-meal : So deal Tyrants with their poor Subjects, *Zeph. 3. 3.* Her Princes within her are roaring Lions, her Judges evening Wolves, they gnaw not the bones till the morrow. Such were those *Cannibals* in *David's* dayes, that eat up Gods people as they eat bread, *Psal. 14. 4.* such those miscreants in *Micah*, who did eat the flesh of Gods people, and flayd their skin, that brake their bones, and chopt them in peeces as for the pot, chap. 3. 3. Much like those *American Cannibals*, who when they take a Prisoner, feed upon him alive, and by degrees cutting off from his body now a meal and then a meal, which they roast before his eyes, scattering up the wounded place with a fire-brand, to staunch the blood, to the unutterable aggravation of his horreur and torment. Such a Lion Rampant was *Nero*, *2 Tim. 4. 17.* I was delivered, saith *St. Paul*, out of the mouth of the Lion. *Terrullian* calls him, *The Dedicator of the condemnation of the Christians* ; whom he used as bad almost as the *Spaniards* at this day doe the poor *Indians*, under pretence of converting them to the faith. Their own Writers tell us, that within the space of forty years twenty seven millions of people were destroyed, and that with such cruelties as never were heard of before. Let every good man blesse himself out of the paws and jaws of these bloody Catholicicks, more savage and fierce than the wild beasts, as they too shew when armed with power, as were ease to instance. See the *Babylonian* cruelty Graphically described, *Jerem. 51. 34.* and see whether it be not matched and over-matched by mythical *Babylon*. The ranging Lion, and ravening Bear is nothing to that *Man of Sin*, that hath dyed all Christendome with the blood of Gods Saints, and dunged it with their carcases. This Ostrich can digest any metal, especially money : witnesse his incredible exactions, here in *England*, anciently called the *Popes Asses*. This *Cannibal* is a Pickrel in a Pond, or Shark in the Sea, devours the poorer, as they the lesser Fishes : Not unlike that cruel Prince mentioned by *Melanchton*, who to get money of his miserable Subjects, used to send for them, and if they refused to furnish him with such sums of money as he demanded, he would first knock out one of their teeth, and then another, threatening to leave them none at all.

Verf. 16. The Prince that wanteth understanding] As every Tyrant doeth, *Psal. 14. 4.* (though they think they deal wisely, as *Pharaoh*, *Exod. 1. 10.*) for they usually come to untimely ends, as most of the *Cesars* till *Constantine* : and as our *Richard* the third, and *Queen Mary*, whose reigns are the shortest of all the Kings since the Conquest, *Blowly and deceitful men live not half their daies* : or if they doe, it is for a further evil unto them, *Isa. 65. 30.*

But he that baseth Covetousnesse] Covetousnesse in the original hath its name from

Latrocinium cum privilegio.

Ad generum ceteris sine cade, &c.

3 Joh. 2.

Hosea 4.

Tey Miserere mei tollere in Deo.

from piercing or wounding: and fully, both in respect of others, *Prov. 1. 19.* and himself, *1 Tim. 6. 10.*

Buxtorf.

Verf. 17. *A man that doth violence unto the blood*] The Hebrew word *Adam*, here rendered *Man*, hath one letter in the Original less than the rest: to shew, that a blood-shedder is not worthy to be called a man.

Shall flee to the pit, let no man stay him] i. e. Let him dye without mercy, let no man mediate for him, lest he pay down, as *Ahab* did, life for life, *People* for *People*, *1 King. 20. 42.* lest he draw upon the Land guilt of blood, *Numb. 35. 33, 34.* and hinder the Man-slayer from repentance to salvation never to be repented of. To blame then are the Papists that open Sanctuaries to such; and if a Cardinal put his red hat upon the head of a murderer going to execution, he is delivered from death. See *Deut. 19. 13.* with the note there.

Verf. 18. *Who so walketh uprightly shall be saved*] See the Note on *chap. 10. 9.* *Shall be saved*; A little word, but of large extent. It properly noteth the privative part of a mans happiness, deliverance from evil: but is put here, and every where almost, for the positive part too: fruition of good as well as freedom from evil: it comprehendeth 1 *Malorum ademptionem.* 2 *Bonorum ademptionem.*

But he that is perverse in his ways] Heb. *In his two ways, shall fall in one of them.* Evil shall hunt the wicked man to destroy him; and albeit hee may shuffle for a season from side to side, as *Balaams Ass* did, to avoyd the Angels sword, yet he shall not escape mischief. Let our *Politick Professors* look to it, that can tune their Fiddle to the base of the times, that can shift their sayls to the sitting of every wind, that like the Planet *Mercury*, can be good in conjunction with good, and bad with bad.

Plut. in Sylla.

Verf. 19. *He that tilleth his land shall have plenty*] *At fugiens molam fugis avinam*; Men must earn it ere they eat it: and not think bread and other good things will drop out of the clouds to them, as *Towns* were said to come in to *Timothens* his toyls while he slept. See *chap. 12. 11.*

Shall have poverty enough] As the *Prodigal* had, *Luk. 15.* and *Pythias*, who in a bravery entertained *Xerxes* his whole Army, but was so poor at length, that he perished through want of meat.

Verf. 20. *A faithful man shall abound in blessings*] God will blesse him, and all that blesse him, *Gen. 12. 3.* See the note there. Men also shall rise up and call him blessed, saying, as *Deut. 33. 29.* *Happy art thou O Israel; who is like unto thee O People, saved by the Lord, the shield of thy help, &c.* Stars, though we see them sometimes in a puddle, in the bottom of a Well, nay in a stinking Ditch, though they reflect there, I say, yet they have their situation in Heaven: So Gods faithful servants, though in a low condition, yet are they fixed in the region of happiness. See *Lev. 26.* and *Dent. 28.*

But he that maketh haste to be rich, shall not be innocent] *Neveſſan* (a better Lawyer than good Christian) was wont to say, He that will not venture his body shall never be valiant, he that will not venture his soul shall never be rich. But let their money perish with them, that (*Shimeis*-like) by seeking their servants, lose their souls; or (*Jonas*-like) care not to be cast over ship-board, to the ship of their worldly wealth may be in safety. *Francis Xavierus* counselled *John* the third King of *Portugal*, to meditate every day a quarter of an hour on that Divine sentence, *What shall it profit a man to win the whole world, and lose his own soul?* See *1 Tim. 6. 9.* with the note. What a woful Will was that of rich, but wretched *Hubertus*, I yeeld, said hee, my goods to the King, my body to the Grave, my soul to the Devil?

Verf. 21. *To have respect of persons is not good*] See the note on *Chap. 24. 23.*

For, for a piece of bread] For a trifle, he will transgresse, and sell his soul dog-cheap for a groat, or lesse money. *Cato* in *Gellius* his *M. Cato* in the teeth with his benefels, that for a morsel of bread hee would sell either his tongue or his silence. And the false Prophets in *Ezekiels* days would doe the like, *Ezek. 13. 19.*

Verf.

Verf. 22. *He that trafficketh to be rich, hath an evil eye*] He is sick of the lust of threeye, *1 John 2. 16.* (for all sinful lusts are *malitia* & *sicknesses*) coveting his neighbours goods, envying his prosperity, and begrudging him every bit he eats at his table, *1 Cor. 13. 6, 7.* See the note there.

And considereth not that poverty shall come upon him] *Etiamsi per mare pauperium fugiat, per saxa, per ignes.* Though hee run as fast from beggary as he can flye, yet it will overtake him and catch him by the back, *Job 27. 16. 17.* Surely as the statues that went before the wife-men, went when they went, and staid when they staid: so riches fly the faster from a man the more eagerly he follows them; but then stay when a mans winde is staid. In the fulness of his sufficiency he shall be in straights, saith *Zophar*, concerning the minde, *Job 20. 22.* He is poor in the midst of his riches: but God will strip him of all, and make a poor fool of him, *Jer. 17. 11.*

Verf. 23. *He that rebudgeth a man shall find*] Hethat binds a mad man, or rouleteth up one in a lethargy, hath but little thank for present: so here. In the (wearing-sickness), they that were kept awake elcaped: but the sickness was deadly to them that were suffered to sleep. Let us keep one another awake (saith a Reverend man) an unpleasing work on both sides: but we shall one day thank such. See how well *Master Gilpins* plain-dealing with the Bishop of *Downham* succeeded, in his life written by *B. Carlton. p. 58.*

Verf. 24. *He that robbeth his father or his mother*] As that idolatrous *Misiodg. 17. 2.* *cab* did his mother of her gold, as *Rachel* did her father of his gods, as *Abolom* did *David* of his Crown. Thusthough it may seem a light sinne, it is as much greater than stealing from another, as parricide is than man-slaughter, or as *Reubens* incest was, than another mans defiling his neighbours wife. Our Parents are our household gods, as that Heathen could say: and to give them cause of grief, must needs be an offence of a deep dye, of a crimson colour, condemned by the *Many Pagans.*

Verf. 25. *He that is of a proud heart, &c.*] *Latius animo.* He that through pride and ambition, cannot keep within bounds of his calling or condition, but thinks great thoughts of himself, and therefore seeks great things for himself, this man, if crossed, is easily kindled, and shall be made leam; God will tame him, and take him a link lower, as we say, *Isa. 2. 11, 12, 13.* See *chap. 13. 10.* with the note. This bigness of heart, is but as the bigness of a blown bladder, &c.

But he that putteth his trust in the Lord, shall be full] He shall laugh and be fat, as the saying is. he shall live at a great deal of hearts ease, and others shall live quietly by him. That which would break a proud mans heart, will not break an humble mans sleep. He is content with his present condition, be it better or worse, hath a self-sufficiency. *1 Tim. 6. 6.* studies to be quiet, seeks peace and ensues it, depends upon God for direction, and succeeds in all busines; and what should ayl this man, but that he may grow fat? the *Irish* would ask him, (if they knew his wealth) what he meant to dye?

Verf. 26. *He that trusteth to his own heart is a fool*] He that saith, *Confisus in est in me mibi*, I am wise enough to order my own business, and need no advice of others, seek no success from above (*Ajax* acknowledged no other God but his word, *Polyphemus* but his belly) this man is a fool, a proud fool, and he shall be sure to be hampered.

But who so walketh wisely] Taking others into counsel, and God above all, as *David*, *I will hearken*, saith he, *what the Lord God saith unto mee*: He shall be delivered, either from trouble, or in it: either with an outward or an inward deliverance. He shall enjoy a blessed composedness, a sweet Sabbath of spirit howsoever being *mediis tranquillum in undis*, as *Nebuch* was, &c.

Verf. 27. *He that giveth unto the poor shall not lack*] *Eleemosyna ars omnium questuosissima*, saith *Chrysostome*. Not getting but giving is the way to wealth. God will blesse the bountifull mans stock and store, his barn and his basket, *Dent. 15. 10.* his righteousness and his riches together shall endure for ever, *Psal. 112.*

Bux

from piercing or wounding : and fully, both in respect of others, *Prov.* 1. 19. and himself, *1 Tim.* 6. 10.

Exposit.

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Shall flee to the pit, let no man stay him] i. e. Let him dye without mercy, let no man mediate for him, lest he pay down, as *Abah* did, life for life, *People* for *People*, *1 King.* 20. 43. lest he draw upon the Land guilt of blood, *Numb.* 35. 33, 34. and hinder the Man-slayer from repentance to salvation never to be repented of. To blame then are the Papists that open Sanctuaries to such ; and if a Cardinal put his red hat upon the head of a murderer going to execution, he is delivered from death. See *Deut.* 19. 13. with the note there.

Verf. 18. Who so walketh uprightly shall be saved] See the Note on *chap.* 10. 9. *Shall be saved* ; A little word, but of large extent. It properly noteth the private part of a mans happiness, deliverance from evil : but is put here, and every where almost, for the positive part too : fruition of good as well as freedom from evil : it comprehendeth 1. *Malorum ademptionem.* 2. *Bonorum ademptionem.*

But he that is perverse in his ways] Heb. *In his two ways, shall fall in one of them.* Evil shall hunt the wicked man to destroy him ; and albeit hee may shuffle for a season from side to side, as *Balaams* Assle did, to avoyd the Angels sword, yet he shall not escape mischief. Let our *Politick Professors* look to it, that can tune their Fiddle to the base of the times, that can shift their sayls to the sitting of every wind, that like the Planet *Mercury*, can be good in conjunction with good, and bad with bad.

Plut. in Sylla.

Verf. 19. He that tilleth his land shall have plenty] *At fugiens molam fugit farinam* ; Men must earn it ere they eat it : and not think that bread and other good things will drop out of the clouds to them, as *Towns* were said to come in to *Timothens* his toyls while he slept. See *chap.* 12. 11.

Shall have poverty enough] As the *Prodigal* had, *Luk.* 15. and *Pythias*, who in a bravery entertained *Xerxes* his whole Army, but was so poor at length, that he perished through want of meat.

Verf. 20. A faithful man shall abound in blessings] God will blesse him, and all that blesse him, *Gen.* 12. 3. See the note there. Men also shall rise up and call him blessed, saying, as *Deut.* 33. 29. *Happy art thou O Israel ; who is like unto thee O People, saved by the Lord, the shield of thy help, &c.* Stars, though we see them sometimes in a puddle, in the bottom of a Well, nay in a stinking Ditch, though they reflect there, I say, yet they have their situation in Heaven : So Gods faithful servants, though in a low condition, yet are they fixed in the region of happiness. See *Lev.* 26. and *Dent.* 28.

But he that maketh haste to be rich, shall not be innocent] *Neveſſan* (a better Lawyer than good Christian) was wont to say, He that will not venture his body shall never be valiant, he that will not venture his soul shall never be rich. But let their money perish with them, that (*Shimei*-like) by seeking their servants, lose their souls ; or (*Jonas*-like) care not to be cast over ship-board, to the ship of their worldly wealth may be in safety. *Francis Xaverius* counselled *John* the third King of *Portugal*, to meditate every day a quarter of an hour on that Divine sentence, *What shall it profit a man to win the whole world, and lose his own soul ?* See *1 Tim.* 6. 9. with the note. What a woful Will was that of rich, but wretched *Hubertus*, I yeeld, said hee, my goods to the King, my body to the Grave, my soul to the Devil ?

Verf. 21. To have respect of persons is not good] See the note on *Chap.* 24. 23.

For a piece of bread] For a trifle, he will transgresse, and sell his soul dog-cheap for a groat, or lesse money. *Cato* in *Gellius* hits *M. Cælius* in the teeth with his baseness, that for a mortel of bread hee would sell either his tongue or his silence. And the false Prophets in *Ezekiels* days would doe the like, *Ezek.* 13. 19.

Verf.

Verf. 22. He that hasteth to be rich hath an evil eye] He is sick of the lust of the eye, *1 John* 2. 16. (for all sinful lusts are *κακὰ ἡρῶν* sicknesses) coveting his neighbours goods, envying his prosperity, and begrudging him every bit he eats at his table, *1 Ap.* 23. 6, 7. See the note there.

And considereth not that poverty shall come upon him] *Etiamſi per mare pauperum fugiat, per ſaxa, per ignes.* Though hee run as fast from beggary as he can hie, yet it will overtake him and catch him by the back, *Job* 27. 16. 17. Surely as the ſtarres that went before the wife-men, went when they went, and ſtaied when they ſtaied : ſo riches fly the faster from a man the more eagerly he follows them ; but then ſtay when a mans winde is ſtaied. In the fullness of his ſufficiency he ſhall be in ſtraights, ſaith *Zophar*, concerning the minde, *Job* 20. 22. He is poor in the midſt of his riches : but God will ſtrip him of all, and make a poor fool of him, *Jer.* 17. 11.

Verf. 23. He that rebuſeth a man ſhall find &c.] He that binds a mad man, or roulet up one in a lethargy, hath but little thank for preſent : ſo here. In the (ſweating-ſickneſs), they that were kept awake eſcaped : but the ſickneſs was deadly to them that were ſuffered to ſleep. Let us keep one another awake (ſaith a Reverend man) an unpleaſing work on both ſides : but we ſhall one day thank ſuch. See how well Maſter *Gilpin* plain-dealing with the Biſhop of *Durham* ſucceeded, in his life written by *B. Carlton.* p. 58.

Verf. 24. He that robbeth his father or his mother] As that idolatrous *Misjudg.* 17. 2. *cab* did his mother of her gold, as *Rachel* did her father of his gods, as *Abſalom* did *David* of his Crown. Thusthough it may ſeem a light ſinne, it is as much greater than ſtealing from another, as pericide is than man-ſlaughter, or as *Reubens* inceſt was, than another mans defiling his neighbours wife. Our Parents are our houſhold gods, as that Heathen could ſay : and to give them cauſe of grief, muſt needs be an offence of a deep dye, of a crimſon colour, condemned by the very Pagans.

Verf. 25. He that is of a proud heart, &c.] *Latius animo.* He that through pride and ambition, cannot keep within bounds of his calling or condition, but thinks great thoughts of himſelf, and therefore ſeeks great things for himſelf, this man, if croſſed, is eaſily kindled, and ſhall be made lean ; God will tame him, and take him a link lower, as we ſay, *1 ſa.* 2. 11, 12, 13. See *chap.* 13. 10. with the note. This bigneſs of heart, is but as the bigneſs of a blown bladder, &c.

But he that putteth his truſt in the Lord, ſhall be ſat] He ſhall laugh and be ſat, as the ſaying is, he ſhall live at a great deal of hearts eaſe, and others ſhall live quietly by him. That which would break a proud mans heart, will not break an humble mans ſleep. He is content with his preſent condition, be it better or worſe, hath a ſelf-ſufficiency. *1 Tim.* 6. 6. ſtudies to be quiet, ſeeks peace and enſues it, depends upon God for direction, and ſucceeds in all buſineſſes ; and what ſhould ay! this man, but that he may grow fat ? the *Iriſh* would ask him, (if they knew his wealth) *what he meant to dye?*

Verf. 26. He that truſteth to his own heart is a fool] He that ſaith, *Conſiliū ſaci eſt in me mibi*, I am wiſe enough to order my own buſineſs, and need no advice of others, ſeek no ſuccels from above (*Ajax* acknowledged no other God but his word, *Polyphemus* but his belly) this man is a fool, a proud fool, and he ſhall be ſure to be hampered.

But whoſe walketh wiſely] Taking others into counſel, and God above all, as *David*, *I will hearken*, ſaith he, *what the Lord God ſaith unto mee* : He ſhall be delivered, either from trouble, or in it : either with an outward or an inward deliverance. He ſhall enjoy a bleſſed compoſedneſs, a ſweet Sabbath of ſpirit howſoever being *mediis tranquillum in undis*, as *Noah* was, &c.

Verf. 27. He that giveth unto the poor ſhall not lack] *Eleemoſyna ars omnium queſtiuoſiſſima*, ſaith *Cryſoſtome*. Not getting but giving is the way to wealth. God will bleſſe the bountiful mans ſtock and ſtore, his barn and his basket. *Dent.* 15. 10. his righteouſneſs and his riches together ſhall endure for ever, *Pſal.* 112.

But

But he that hideth his eyes] i.e. that when he hath a fit object and opportunity of shewing mercy offered him, frameth excuse, and pretendeth this thing, and that, to his worldly and wicked retentions; that useth his wits to save his half-penny, but will not use his eyes to affect his heart with pity, *Ist. 58. 7.*

Shall have many a curse] Men shall curse him, and call him a *Pamphagus*, a churl; a hog in a trough, a fellow of no fashion, &c. God shall also curse him, and set off all hearts from him, as he did from *Haman*; in his necessity, he will shut his ears to such a mans moans in misery, and hide his eyes from his supplication, *Psal. 55. 1. Isa. 1. 15.* Finally, he shall have judgement without mercy, that hath shewed no mercy, *Jam. 2. 13.* an evil, an onely evil shall befall him, *Ezek. 7. 5.* his punishments shall come close together, and God shall so set them on, as no creature shall be able to take them off.

Verf. 28. When the wicked rise, men hide themselves] They are glad to skulk and shelter themselves from that fierce storm. See the note on *verse 12.*

But when they perish, the righteous increase] When either they dye, or are depoled from their dignities, the righteous swarm as an hive of bees in a warm sunny day: as they did when *Constantine* came to the Crown, and here, when *Queen Elizabeth* came as a fresh spring after a sharp winter, and brought the ship of *England* from a tempestuous sea to a safe harbour.

CHAP. XXIX.

Verf. 1. He that being often reproved hardeneth his neck.

A San untamed heifer, that pulleth away the shoulder and detracteth the Ayoke. Or as the creature called *Monoceros*, the Unicorn, *interimi potest, capi non potest*, may be slain, but not taken: so those that refuse to be reformed, hate to be healed, will not bend, shall surely and severely be broken, *certissime citissimeque confringentur*, they shall certainly and suddenly be dashed in pieces as a potters vessel, that cannot be pieced together again, *Ist. 30. 13. 14. Jer. 15. 12.* Shall iron break the Northern iron and the steel, and shall not the fierce wrath of God shatter and shiver out a silly sinner, that will needs stout it out with him: and yet is no more able to stand before him, than a glasse-bottle before a Cannon-shot? Let *Eli*es finnes, and such refractaries look for ruine: The Prophet fely compares them to head-strong horses, that get the bit into their mouths, run desperately upon the rocks, and so in short time break first their hoofs, and then their necks. *Queen Elizabeth*, in talking with *Marshal Biron*, (whom the *French King* sent Ambassador to her, *Anno 1601.*) sharply accused *Essex*, (who had lately lost his head) of obstinacy, rash counsels, and wilful disdain to ask pardon: and wished that the *French King* would rather use milde severity than careless clemency, & cut off the heads of treacherous persons in time, &c. This might have terrified *Biron* from those wicked attempts, which he was even at this time plotting against his King, had not his mind been befotted. But the power of his approaching fate did so blind him, that within few months after he underwent the same death that *Essex* did: though nothing so piously and christi- anly: as having hardened his neck against wholesome counsel. Now if men harden their hearts, God will harden his hand, and hasten their destruction, and that without remedy.

Verf. 2. When the righteous are in authority] Or are increased, as *chap. 28. 28.* See the note there.

The people mourn] Hebrew, *sigb* (as the oppressed *Israelites* in *Egypt* did) where they dare not speak out. But what a bloody tyrant was *Sylla*, who put to death *M. Platorum*, onely for fighting at the cruel execution of *M. Mar- rina*? So one *Lancelot* was burnt in *Giles* his fields, for pitying the cruel death of a couple of Martyrs.

Verf. 3.

Zech. 7.
Solinus.

Corippum sed
non corrigimur.
Aug.

caud. Edif.
fol. 56.

A. & Mon.
fol. 1164.

Verf. 3. Who so loveth wisdom rejoiceth his father] See the Note on *Chap. 10. 1.*

But he that keepeth company with Harlots] See the note on *chap. 5. 9.* Those she sinners (as they call them) are costly Creatures; and they that keep them care not what cost they cast away upon them.

Verf. 4. The Kings judgement stablisheth the land] This one piece of *Salomons* Politicks hath much more good advice in it, than all *Lyppins* his Bee-hive, or *Machiavels* Spider-web.

But he that receiveth gifts] Heb. *A man of oblations*, that is, (as some interpret it) A man that sacrilegiously medleth with things dedicated to pious uses, and makes a gain of them to himself. See *chap. 20. 25.*

Verf. 5. A man that flattereth his neighbour, &c.] A smooth-boots, as the word signifies, a butter-ipoken man; see *Isa. 3. 12.* or a divided man: for a flatterers tongue is divided from his heart.

Verf. 6. In the transgression of an evil man there is a snare] Or, a cord, viz. to strangle his joy with, to check and choak all his comforts: in the midst of his mirth he hath many a secret gripe, and little knowes the world where his shooe pincheth him. Every fowl that hath a seemly feather, hath not the sweetest flesh; nor doth every tree that bringeth a goodly leaf, bear good fruit. Glasse giveth a clearer sound than Silver, and many things glister besides Gold. The wicked mans jollity, is but the hypocrite of mirth: it may wet the mouth, but not warm the heart; smooth the brow, but not fill the breast; we may be sure, that as *Jezabel* had a cold heart under a painted complexion, so many a mans heart akes and quakes within him, when his face counterfeiteth a smile.

But the righteous sing and rejoice] Good men only may be glad, and none have any reason to rejoyce but they, *Hof. 9. 1.* The Papists have a Proverb, *Spiritus Calvinianus est, Spiritus melancholicus* and the mad world are easily periwaded by the Devil, that there is no comfort in a Christian course; that your precise fellows live a melancholy and Monkish kind of life, and have no joy of any thing. Herein the Devil deals like those inhospitable salvages in *America*, that make great fires, and set forth terrible lights upon their Country-shore, purposely to affright Passengers from landing there. And as those wicked Spies brought up an evil report of the Land of *Canaan*, and thereby discouraged the people: so doth the Devil and his Impes, of the purity of religion, and power of godliness, as uncouth and uncomfortable; when in truth there is no sound comfort without it, no true joy but in it. Though *Saul* could not be merry without a Fidler, *Ahab* without *Naboths* Vineyard, *Haman* without *Mordecaies* courtship, yet a righteous man can be merry without all these. Yea as the Lilly is fresh, beautiful, and looks pleasantly, though among thorns, so can he amidst troubles. *Paul* (than whom never any out of Hell suffered more,) did not only glory in tribulation, but over-abound exceedingly with joy, *2 Cor. 7. 4.*

Verf. 7. The righteous considereth the cause of the poor] The cause, not the person of the poor, for that is forbidden in the Law, *Levit. 19. 15.* The great must not be favoured for their might, nor the mean for their misery: but Justice, Justice must be done to all, as *Moses* hath it, that is, even law and execution of right (as the Oath runs that is given to our Judges) without respect of persons. The cause of the poor and needy must come into equal ballance with the rich and mighty: lest hee be trampled on by those fat bulls of *Babylon*, to his utter undoing. For a poor man in his house, is like a Snail in his shell, crush that, and yee kill him.

But the wicked regardeth not to know it] Unless there were more to be got by it. *Felix* had soon enough of *Pauls* defence; because he expected some bribe from him, but nothing came. How ill-willing was that unjust Judge (*Luk. 23.*) either to take knowledge of, or to take course for the relief of the poor Widow? *Aperi* but *sams*, *aperiam* but *sams* saith the greedy Lawyer: they that cannot lavish money out of the bag, are little welcome to these *Crammenmills*.

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as one calls them, these Purse-lockers, that will weigh your gold, but not your cause; and if a man put not into their mouths, they even prepare war against him, *Mich. 3. 5.*

Verf. 8. *Scornful men bring a City into a snare*] The Vulgar renders it, *Pestilent persons waste a City or a State*, as *Nabab* did the *Ammonites*, 1 Sam. 11. 2, 11. and as his son *Hanan* did much more, 2 Sam. 10. 4. with 12. 31. *Mocking is catching*, as the Pestilence: and no less pernicious to the whole Country. *Giraldus Cambrensis* tells of three *Irish Kings*, that being derided for their rude habits and fashions, rebelled, and set the Country in a combustion. And the young King of *France* jesting at *William* the Conquerours great belly, whereof he said he lay in at *Rouen*, so irritated him, as he being recovered of a sickness, entered *France* in the chiefest time of their fruits, making spoyle of all in his way, till he came even to *Paris*, where this scornful King then was, to shew him of his visiting: and from thence marcht to the City of *Mans*, which hee utterly sackt and ransackt, razed and harafed.

Don. Chren. 42

But wise men turn away wrath] They stand in the gap, and divert the Divine displeasure, *Psal. 106. 23. Ezek. 13. 5.* Their persons are in acceptance; God will look upon them, and doe much for them, when hee is most of all angry with the wicked, *Exod. 32. 10, 14. Job 22. ult. Gen. 18. 32.* Their prayers also are prevalent: something the Lord will yeeld thereunto, when most bitterly bent against a people, *Matth. 24. 20.* and when unchangeably resolved upon their ruine, he takes course to silence such, pray not for this people. *Saturnus semet statumen terre, Isa. 6. 13.* The innocent shall deliver the Island, *Job 22. 30.*

Verf. 9. *If a wise man contendeth with a foolish man*] Such fools were the Pharisees (though for their worldly wisdom called *Princes of this world*, 1 Cor. 2. 8.) *Matth. 12. 16, 17.* Christ piped to them, *John* mourned to them, neither wrought upon them: such was their peevishness and pertinacy in evil, that they rejected the counsel of God against themselves, *Luk. 7. 30.* being ingrati gratia Dei, 25. *Ambrase* hath it, receiving the grace of God in vain, as *Paul*, turning good nourishment into vitious humours, as fowl stomachs use to doe: And as Wine a strong remedy against Hemlock, yet mingled with it, doubles the force of the poyson: so was it with the most powerful means of grace, mingled with their obstinacy and unbelief. Tigers are enraged with peafumes, and Vultures killed with Oyl of Roles, as *Aristotle* writeth.

Verf. 10. *The blond-thirsty hate the upright*] As *Cain* did *Abel* for his goodness, 1 Job. 3. 12. and as many bloody Villains still, who bear about, and so farre as they dare, make use of *Cains* drinke to knock on the head Gods righteous *Abels*. All hatred is bloody, but especially the habit of hatred. No fight pleased *Hannibal* better than a ditch running over with mans blood. Nothing would satisfie *Favusius* the Popes Champion, but to ride his horse up to the skirts in the blood of the *Lutherans*. *Charles* the ninth of *France* (Author of the Parisian Massacre) looking upon the dead Carcasses of the Admirall, that stank by being long kept unburied, uttered this most stinking speech: *Quam suavitior olet cadaver inimici?* How sweet is the smell of an enemies carcass? And the Queen-mother of *Scotland*, beholding the dead bodies of her Protestant Subjects, whom she had slain in battell, said, that she never saw a finer piece of Tapistry in all her life.

But the just seek his soul] In a good sense, as *Psal. 142. 4.* Seek the salvation of us, as Christ did of his deadliest enemies, as *Paul* did of his Country-men the Jews, of whom five times he received forty stripes save one, 2 Cor. 11. 24. As the Disciples did of those spiteful Pharisees, that had causelessly accused them, *Matth. 15. 2, 12.* as that Martyr Master *Saunders* did, My Lord (said he to Bishop *Bonner*) you seek my blood, and you shall have it. I pray God you may be so baptized in it, that you may hereafter loath blood-sucking, and so become a better man. And another time, when *Steven Gardiner* being prettily nipped and touched by the same *Sanders*, said, Carry away this frenzie fool to Prison; hee answered, that he did give God thanks which had given him at the last

A. & M. fol. 1398.

last a place of rest and quietnesse, where he might pray for the Bishops conversion. If ye will not hear me speak for my self, said another Martyr, then send mee to my Prison again among my Toades and Frogs, which will not interrupt me, whiles I pray to God for you.

Ibid.

Verf. 11. *A fool uttereth all his mind*] Hee is full of chinks, and can hold nothing; his heart lies so near his mouth, that all will out suddenly. *Matth. 12. 34.* A fool, and a snare suddenly, is from the same root. He hath little command of himself at any time, but especially when hee is angry: then hee sputters and spues out all that he hath in his heart. The Septuagint here translate, *A fool uttereth all his anger*, he pulls out his wooden dagger, and cares not whom hee hits. Bishop *Bonner* in his Visitation, because the Bells rang not at his coming into *Hadham*, nor the Church dressed up as it should, called Doctor *Bricket* Knave and Heretick; and striking at him, gave Sir *Thomas Josselin*, who then stood next to the Bishop, a good fiewer under the ear: whereat the Knight somewhat astonished at the suddenness of the quarrel, said, *What meaneth your Lordship? have you been trained up in Will Summers his School, to strike him that stands next you?* The Bishop still in a rage either heard not, or would not hear. And when Mr. *Fecknam* would have excused him by his long imprisonment in the Marshalsey, whereby he was grown testy, he replied merrily, *So it seems Mr. Fecknam: For now that he is come forth of the Marshalsey hee is ready to goe to Bedlam.* See Chap. 14. 23.

A. & M. fol. 1340.

But a wise man keepeth it in till afterwards] Or, in an inner room, in the bottom and bosome of his mind, till he see a fit season; as knowing well that all truths are not fit for all times, but discretion must be used, and taciturnity counted a vertue. The Rabbins have this saying amongst them, *Masora sepes legi, decime divitiis, vana sanclimonie, silentium sapientie*. Silence is no less a moun to wisdom, than vows are to holinesse, tything to riches; or their Majorities pains to the Law. Open-heartednesse is a fruit of fool-hardinesse. Gird up therefore the loyns of your minds with the golden girdle of meeknesse, of wisdom; and keep your mouth with a bridle, while the wicked is before you, *Psal. 39.*

Verf. 12. *If a ruler hearken to lies, all his servants are wicked*] Hee shall have his *Aiones* and *Negones*, that will lay as he saies, and fit his humour to a hair, as *Doeg* did *Saul*, as the false Prophets did *Ababs*, as *Herods* Courtiers did him on his birth-day-feast, &c. These were fit helms for such basebats; fit lances for such tips, fit servants for such masters.

Mobile mutatur semper cum principe vulgus.

claudian.

Like Prince, like people. The common sort are like a flock of Cranes: as the first fly, all follow: Or as in a beast, the whole body follows the head. Rulers are the Looking-glasses according to which most men dresse themselves. Their sins doe much hurt, as by *Imputation* (2 Sam. 24) the Prince sinned, the People suffered) so by imitation: for man is a creature apt to imitate, and is led more by his eyes than by his ears. *Magis intuentur quid fecerit Jupiter, quam quid docuit Plato*, saith *Augustine*. *Jupiters* adulteries drew the people to like wantonnesse. Hence *Cherea* in *Terence*, *Hac ego non facerem quae Jupiter fecit*: faith he, Should I make dainty of doing that which *Jupiter* did? Height of place ever adds two wings to sin, *Example* and *Scandal*, whereby it soars higher, and flies much farther. Let Rulers therefore look to it: Let them not be partakers of other mens sins, 1 Tim. 5. 22. (they have enow of their owne to answer for, *Potentes potenter torquentur*) let them take heed that the iniquity of their heels (of those that follow them at the heels) doe not compass them about, *Psal. 49. 5.*

Verf. 13. *The poor and the usurer meet together*] That is, the poor and the rich, as chap. 22. 2. because commonly Usurers are rich men, and many rich men usurers. The Lord lighteneth both their eyes, That is, hee gives them the light of life, *Job. 1. 8.* and the comforts of life, *Matth. 5. 45.* so that their eyes are

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are lighted, as *Jonathans* were after he had tasted of the wild honey, 1 Sam. 14. Others read it thus: *The poor and the deceived* (or *crushed by the usurer*) meet together, that is, condole, or comfort one another: because they are both in the dark, as it were of poverty and misery, they can do one another but little help, more than by commending their cases to God; who thereupon enlighteneth them both: that is, either he supplies their wants, and so their eyes are opened, as *Jonathans* were: or else gives them patience, as he did those believing Hebrews, chap. 10. 32. But call to remembrance the former days in the which after ye were illuminated (viz. to see the glory that shall be revealed, whereof all the sufferings of this life are not worthy, Rom. 8. 18.) Ye endured a great fight of affliction. If we read it, *The poor and the usurer meet together: the Lord enlighteneth both their eyes*, understand it thus; The poor man he enlighteneth by patience, the usurer by repentance, and grace to break off his sinnes by righteousness, and his iniquity by shewing mercy to the poor as *Zachew*, *Matthew*, and those usurious Jews did, *Neh. 5*.

Verf. 14. *The King that faithfully judgeth the poor, &c.* An office not unbefitting the greatest King to sit in person to hear the poor mans cause. *James* the fourth of Scotland was for this cause called the poor mans King. I have seen (saith a late Traveller) the King of *Persia* many times to alight from his horse, onely to do justice to a poor body. Help O King, said the poor woman to *Jehoram*: And if thou wilt not hear and right me, why dost thou take upon thee to be King? said another woman to *Philip* King of *Macedony*. It is a mercy to have Judges *modo audemus qua sentiant*, as the Orator bath it, so that they have courage to do what they judge fit to be done. Inferiour Judges may be weighed and swayed by gifts or greatness of an Adversary to pass an unrighteous sentence: Not so a King, he neither needs, nor fears any man: but is, if he be right, (as one saith of a just Law) an heart without affection, an eye without lust, a mind without passion, a treasurer which keepeth for every man what he hath, and distributeth to every man what hee ought to have.

cin. pro Milo-
ni.

Phryg.

Πᾶσι δίκαιον νέμει μὴδὲ κρίνει ἐς χάριν ἔλκει.

Lo such a Prince shall sit firm upon his throne, his Kingdome shall be bound to him with chains of Adamant, as *Dionysius* dreamt that his was; he shall have the hearts of his Subjects, which is the best life-guard, and God for his protection; for he is professedly the poor mans Patron, *Psal. 9*. and makes heavy complaints of those that wrong them, *Isa. 3*. and *10*. *Amos 5*. and *8*. *Zeph. 3*.

Verf. 15. *The rod and reproof give wisdom* If reproof do the deed, the rod may be spared, and not else. *Chrysippus* is by some cried out upon as the first that brought the use of a rod into the schools; but there is no doing without it; for children are foolish, apt to imitate others in their vices, before they know them to be vices; and though better taught, yet easily corrupted by evil company, as young Lapwings are soon snatched up by every Buzzard. Now therefore as moths are beaten out of Garments with a rod, so must vices out of childrens hearts. *Vexatio dat intellectum*, Smart makes wit, it is put in with the rod of correction. See chap. 22. 15.

But a child left to himself bringeth his mother, &c. For her fondness in cockering of him, and hiding his faults from his father, lest he should correct or cast her him. Mothers have a main hand in education of the children, and usually *Parens si quis ventrem*, the birth follows the belly, as we see in the Kings of *Judab*, whose mothers are therefore frequently nominated. No wonder therefore though the mother deeply share in the shame and grief of her darlings miscarriages. See chap. 15. 20.

Verf. 16. *When the wicked are multiplied, transgression increaseth* As saith the Proverb of the Ancients; wickedness proceedeth from the wicked. Miserable man bath by his fall from God contracted a necessity of sinning against

gainst God. And when a rabble of Rebels are gotten together, are grown many and mighty, they make account to carry all before them, and not to suffer a godly man to live, as in *Spain*, and where the Inquisition is admitted. But the righteous shall see their fall; shall see it and rejoyce at it, as the Hebrew Doctors expound this text by comparing it with *Obad. 12. 13*. Thou shouldst not have looked on the day of thy brother in the day of his calamity, neither shouldst thou have rejoyced over the children of *Judab*, &c. The righteous shall rejoyce when he seeth the vengeance (being moved with a zeal of God, hee shall rejoyce with trembling) he shall wash his feet in the blood of the wicked, (beholding their ruine he shall become more cautious) so that a man shall say, (any man but of an ordinary capacity shall make this observation) Verily there is a reward for the righteous, verily he is a God that judgeth in the earth, *Psal. 58. 10. 11*. that will sink to the bottom the bottle of wickedness, when once filled with those bitter waters, *Gen. 15. 16*.

Verf. 17. *Correct thy Son and he shall give thee rest* Hee will grow so towards, that thou shalt with lesse adoe rule him when grown up, or at least, thou shalt have peace within, in that thou hast used Gods means to mend him.

Ye, be shall give delight See chap. 10. 1. The often urging this nurturing of Children, shews that it is a most necessary, but much neglected duty.

Verf. 18. *Where there is no vision the people perish* Or, are barred of all virtue, laid naked and open to the dirt of Divine displeasure, scattered, worsted, and driven back. Great is the misery of those *Braveans* of whom it is said, that they are *sine fide, sine rege, sine lege*, without faith, Kings, or Law. And no less unhappy those *Israelites* about *Assa*'s time, that for a long season had been without *the true God*, and without a teaching Priest, and without Law, 2 Chron. 15. 3. Then it was that Gods people were destroyed for lack of knowledge, *Hos. 4. 6*. And not long after, that they sorrowfully complained that there was no more any Prophet among them; nor any that knew how long, *Psalms 74. 9*. no Minister ordinary or extraordinary. How did it pity our Saviour to see the people as sheep without a Shepherd? This troubled him more than their bodily bondage to the *Romans*, which yet was very grievous, *Mat. 9. 36*. And what good heart can but bleed to think of those once flourishing Churches of *Asia* and *Africa*, now over-spread partly with Mahumetanisme, and partly with Heathenisme; and that by the most miserable occasion might befall; namely, famine of the Word of God, through lack of Ministers! What a world of Sects, Superstitions, and other horrible abuses got into the Church of *Rome*, when Prophecy was suppressed, and reading the holy Scriptures inhibited? And what a slaughter of souls ensued thereupon? Letters were framed by some, as sent from Hell to the Popish Clergy, Anno 1572, wherein the Devil and his Angels give them many thanks for such a number of souls sent them down daily, by their neglect of Preaching, as had never been before: Hence it was, that in this Kingdom, at the first Reformation, for want of Ministers, Readers were sent: Whence one of the Martyrs wished that every able Minister might have ten Congregations committed to his charge, till further Provision could be made. For of preaching it may be said, as once *David* did of *Goliath*'s sword, *There is none to that*, for Conversion of souls: as where that is wanting, people goe tumbling to hell thick and three-fold.

But he that keepeth the Law, happy is he Though to want the Word preached and sincerely handled, rightly divided (for as every sound is not Musicke, so every Pulpit-discourse is not a Sermon) be a great unhappiness, a ready road to utter ruine: yet is not the bare hearing of it that that renders a man blessed, unless he hide it in his heart with *David*, and lift up his hands too to the practise of it, *Psal. 119. 48*. The words of the Law are *verba vivenda non legenda*, as one said, words to be lived and not read only. Let not your lives be *Antinomians*, no more than your opinions, saith another. That is a monstrous opinion of some Swenckfeldians, that a man was never truly mortified till he had put out all sense of sin, or care of duty: if his conscience troubled him

Alterius Perdi-
tio sua camit.

Mat. Paul. Hiff.

Wende illius.

him about such things; that was his imperfection, hee was not mortified enough. Some of our *Antinomians* are not farre from this. Their predecessours in Germany held, that the Law and works only belong to the Court of Rome: that good works are *perniciosa ad salutem*, hurtful and hinderfome to salvation; that that saying of Peter, *Make your calling and election sure by good works*, was *dictum inutile*, an unprofitable saying; and Peter did not understand Christian liberty: that so soon as a man begins to think how hee should live godlily and modestly, he wandreth from the Gospel. *David George* was so farre from accounting Adulteries, Fornications, Incests, &c. for being any sins, that hee did recommend them to his most perfect Schollars, as acts of grace and mortification. This fellow was sure somewhat a kin to those *Cyprianian* Hereticks in Saint John's days, who taught that men must sin, and doe the will of all the Devils, otherwise they could not enter into heaven.

Verf. 19. *A servant will not be corrected by words*. Some Servants will not, but must have blows. If words will doe, they must bee chidden with good words, and not reviled. Christians must be no brawlers, but gentle, shewing all meeknesse to all men, Tit. 3. 2. And Masters must doe the same things, forbearing threatening, knowing that their Master also is in Heaven, neither is there respect of persons with him, Ephes. 6. 9. *Severitas nec sit tetra nece terrore*, faith *Sidonius*. But because some *Masieia* are of so servile a disposition, that they must be beaten to their work, like those Phrygians, *Qui non nisi flagris castigantur*, that will doe nothing longer than scourged to it: or the Russian Women, that love that Husband best that beats them most, and think themselves else not regarded, unless two or three times a day well-favouredly swailed; therefore let him that knows his Masters will, and yet (out of stoutness, fullness, or laziness) will not doe it, be beaten with many stripes: let him bee buffeted for his faults, 1 Pet. 2. 20. and made serviceable in all things, not gain-saying, not parloyning, Tit. 2. 9, 10.

Verf. 20. *Seest thou a man that is hasty in his words*. Or Masters: that weighs not his words before he utters them, but over-look shoots his foote-bolt, let it light where it will, hit or misse, it matters not; that had rather bee reckoned temerarious than timorous, and is with child till delivered of an abortive birth: that rashly rusheth on the weightiest businesses, and holds it losse of time to take counsel; this hasty head-long man, as hee never wants woe, so (because he is no lesse head-strong than head-long, wife in his own conceit, than wittlesse in every mans else) there is more hope of a Natural than of him, and sooner he will be wrought upon. *Scaliger* tells us the nature of some kind of Amber is such, that it will draw to it self all kind of stalks of any Herb, except *Basilisk*, an Herb called *Capitalis*, because it maketh men heady, filling their brains with black exhalations. Thus those *Hastings*, whereby the fumes of their corrupt wills, are grown head-strong, and withall are conceited (as *cha. 26. 12.*) will not be drawn by that which draws others that are of lower parts and capacities; it being easier to deal with twenty mens reasons, than with one mans will. Good therefore is the counsel of St. James, *Be swift to hear, slow to speak*, &c. and of the Preacher, *Eccles. 5. 2.* Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, in Prayer, Vows, and especially in preaching. It was a wise speech of *Aristides*, who being required of the Emperor to speak to something propounded *ex tempore*, answered, propound to day, and I will answer to morrow, for we are not of those that spit or vomit things, but of those that doe them carefully and accurately. *Demosthenes* in like manner, when it was objected unto him, that he came premeditated to plead, answered, that he, if it might be possible, would plead, *Non tantum scripta sed etiam sculpsit*, not things written only, but even engraven. And when *Eccius* told *Melancthon* that it was little for his praise, that he was so long ere he answered his adversaries arguments (he would take three dayes sometimes to think on it) hee replied, *Nos non quarimus gloriam, sed veritatem*, we seek not victory but verity.

Verf. 21. *He that delicately bringeth up his servants*. A master that would be

Bubolcer.

Vita Dev. Gorg.

Epiph.

Sidan. Epist.

Wyl. Gorg.

Oval. Exposit. 140. Num. 12.

ἐν γὰρ ἐν μέν τῶν ἐμῶν τῶν ἄλλῃ τῶν ἄνδρῶν.

be (as he ought) both loved and feared by his servants, must see to two things, 1 The well-chusing; and 2 The well-using of them. This *Solomon* himself (that thus adviseth here) was not so well advised of; for he saw that *Jeroboam* (who gave occasion; as it is conceived, of uttering this Proverb) was meet for the work, and therefore (not examining his religion) enservanted him into his service, yea placed him over the family of *Joseph*, admitted him into so much familiarity, and so let loose the bridle of domestical discipline to him, that he took state upon him as a young master in the house, and soon after turned traitour, and would needs be as his sonne, and more. The like is to be seen in *Abner*, *Ishbosheth* servant, who grew so haughty and haughty, that he might not be spoken to, 2 Sam. 3. And in *Zimri*, whom his master *Elah* so favoured and esteemed, that he made him captain over the half-part of his chariots. But this begger thus set on horse-back, rides without reigns to the ruin of his master and his whole house, 1 King. 16. 11. So true is that of the Poet.

Αἰσχροῦ ἐστὶ μαστρυὸς ἐντυχὼν.

Aperius nihil est humilis domi surgit in altum.

Tobiah the servant is so insolent ther's no dealing with him.

Verf. 22. *An angry man stirreth up strife*. See Chapter 15. 18. and 16. 21.

And a furious man. Hebr. *A master of fury*, or one that is mastered and over-matched by his fury, that hath no command of his passions, but is transported by them, or (as some make the metaphor, and the Original will well bear it) is wedded to them, as a man is to his wife: commanded by them, as the Persian Kings were by their Concubines, being *captiveorum suorum captivi*, slaves to their slaves. Such a man being big with wrath, not only breeds contention, but brings forth transgression in great abundance, he sets his mouth against heaven, and his tongue walketh through the earth, &c. *Psal. 73.* he lets fly on both hands, and lays about him like a mad man.

Verf. 23. *A mans pride shall bring him low*. For it sets God against him, and Angels, and men, not good men onely, but bad men too, and those that are as proud as themselves. For whereas one drunkard loves another, and one thief another, &c. one proud person cannot endure another, but seeks to undermine him, that he alone may bear the bell, carry the commendation, the praise and promotion. See *chap. 11. 12.* and *15. 33.* and *18. 12.*

Verf. 24. *Who is partner with an thief, hateth his own soul*. Sith to hold the bag is as bad as to fill it; to consent to sin, or to conceal it, as bad as to commit it. By the one as well as by the other, a man may easily become, as *Cobab* did, a sinner against his own soul, and cruelly cut the throat of it. Let our public theeves look to this. See *Isa. 2. 22.*

He beareth cursing and bewrayeth it not. See *Levit. 5. 1.* with the Note. To conceal treason is treason, so here. Have no fellowship therefore with the unfruitful works of darkness, but rather reprove them. Let me be counted proud or pragmatical, faith *Luther*, rather than found guilty of sinful silence, whiles my Lord suffereth.

Verf. 25. *The fear of man bringeth a snare*. This cowardly passion exasperates and exposes a man to many, both finnes and sufferings. And albeit faith, when it is in the heart, quellereth and killeth distrustful fear, and is therefore sily opposed to it in this sacred sentence; yet in the very best, Sense fights fore against Faith when it is upon its own dunghill, I mean, in a sensible danger. Natures retraction of it self from a visible fear, may cause the pulse of a Christian that beats truly and strongly in the main point (the state of the soul) to intermit and faulter at such a time, as we see in the examples of *Abraham*, *Isaac*, *David*, *Peter*, others, who shewed some trepidation and timidity, and like fearful birds and beasts, fell into the pits and toyls of the Hunter, and

Luth. Epist. ad Galat. 2.

and hazzarded themselves to Gods displeasure. The Chameleon is said to bee the most fearful of all Creatures, and doth therefore turn himself into so many colours, to avoyd danger, which yet will not bee. God equally hateth the timorous, and the treacherous. Fearful men are the first in that black bed-
roile, Rev. 21. 8.

Testis & manu. But he that trusteth in the Lord shall be safe. Or, set on high, as on a rock, his place of defence shall be munitions of rocks, Isa. 33. 15. farre out of harms-way; he shall be kept safe, as in a tower of brags, or town of war. Even the youth shall faint and be weary, and the youngmen shall utterly fall; But they that wait upon the Lord shall mount up with wings as Eagles; &c. Isa. 40. 30, 31. Like as the Cony that flies to the holes in the rocks doth easily avoyd the dogs that pursue her, when the Hare that trusts to the swiftnesse of her legges, is at length overtaken and tore in peeces: So here.

Vers. 26. *Many seek the Rulers favour* More than the love of God: and so cast themselves into a second snare, besides that, vers. 25. But as he that truly trusts in God, will easily expel the fear of man: so he that looks upon God as Judge of all, from whose sentence there is no appeal, will rather seek his face than the favour of any earthly Judge whatsoever. Especially, since whether the Judge clear him or cast him, the judgement he passeth is from the Lord.

*ἀποσυρ-
τες.* Vers. 27. *An unjust man is an abomination to the just* Who yet hates, non virum sed vitium, not the person of a wicked man, but his sin, (as the Physician hates the Disease, but loves the Patient, and strives to recover him) hee abhorres that which is evil, perfectly hates it, Psal. 139. 22. hates it as hell (so the Greek word signifies, Rom. 12. 9.) hates it in his dearest friends, as Aia did in his mother Maacha; hates it most of all in himself, as having the Divine Nature transfused into him. (whereby hee resembles God) and that life of God, wherunto sin (he knows) is a destructive poyson, a sickness unto death; it Job. 5. Hence his implacable and no lesse impartial hatred of all, as well as any sin, for all hatred is ὀδύνη (as Aristotle hath it) to the whole kind. It was said of Antony, that he hated a Tyrant; not Tyranny; it cannot be said of a Saint, he hates sinners, nor sin, but the contrary.

*ἀδίσ-
τητον.*

And he that is upright in the way, is abomination to the wicked. So, there is no love lost betwixt them. The Devil hath set his limes in all wicked people, they are a Serpentine seed, a viperous brood, and the old enmity continues, Gen. 3. 15. see the Note there. Antipathies there are in Nature, as between the Elephant and Boar, the Lion and Cock, the Horse and the Stone called Taraxippe, &c. But this is nothing to that betwixt the godly and the wicked; and why? but because the ones works are good, and the others evil: and because the just man condemnes the unjust by his contrary courses, yea, hee affrights his heart, and terrifies him with his presence and company.

CHAP. XXX.

Vers. 1. *The words of Agur the son of Jakeh*

*Alien. Hist.
2. 21.*

The Vulgar renders it, *Verba Congregantis filii Vomentis*, taking these proper Names for appellatives: as if the Pen-man of this Chapter meant to tell us, that he would here give us his sacred *Collecanies*, or *Miscellanies*, such as he had taken up from the mouths of wisest men, who had vomited or cast them up, in a like sense as that Painter in *Ælian* drew Homer vomiting, and all the other Poets licking it up. This Agur (whether he lived in Salomon's days, or Hezekiah's) was an excellent man (as the word *Gheber* here used imports) *Vir bonus & prudens, minus tamen clarm* (as one saith of Jesse, Davids father) a godly wise man, though nothing be elsewhere spoken of him in Scripture. Some think, that being requested by Ishiel and Ucal, two of his Disciples, to give them a lesson, Socrates-like, he answered, *Hoc unum scio; quod nihil scio*. This one thing I know, that I know nothing: Surely I am more brutish than

any man, &c. of my self, further than taught of God: for every man is a brute by his own understanding, as Jeremy hath it. But I rather incline to those that take Jer. 10. Ishiel and Ucal for Christ; whose goodness and power (those two pillars of a Christians faith, as Jachin and Boaz were of Salomons Temple) is by these two names deciphered: and whom hee propounds as the matter of his Prophecy. Now because sense of misery must precede sense of mercy: neither can any be welcome to Christ, but the weary and heave laden, therefore hee first bewails his own brutishness. (fetching it up as low as Adam fallen, vers. 2. and aggravating it in that he had not yet acquired better abilities, vers. 3.) Next hee flies to Ishiel and Ucal by the force of a particular faith (Ishiel God with me, and Ucal God Almighty, through whom I can do all things.) This, this was the right ready way of coming to Christ: and him that thus cometh, hee will in no wise cast out, Job. 6. 37. There is a good Interpreter that paralleling this text with Jer. 9. 23, 24, reads it thus: A gathering together of the words of Agur the Son of Jakeh: Let the excellent man say, Let God be with me, let God be with me, and I shall prevail.

Vers. 2. *Surely I am more brutish than any man* Or, *Surely I have been brutish since I was a man*. See how this good man villifies, yea nullifies himself to the utmost. This was true humility, that like true Balm ever sinks to the bottom; when Hypocritical, as Oyl, swims on the top. *Humilitas ab humo*, because it layes a man flat on the ground. Agur had seen Ishiel and Ucal; hence hee seeth so little by himself Job 42. 5. Now mine eyes have seen thee: wherefore I abhorre myself: &c. Woe is me for I am undone; saith Elay, for mine eyes have seen the King the Lord of Hosts, chap. 6. 5. Hee that looks intently upon the Sun, hath his eyes dazzled: so he that beholds the infinite excellencies of God, considers the distance, cannot but be sensible of his own naughtiness, nothingness. It is fit the foundation should be laid deep, where the building is so high. Agurs humility was not more low, than his aymes lofty: who hath ascended up into heaven, &c. It is an high pitch that he flies, for he knew well, that godliness as it begins in the right knowledge of our selves, so it ends in the right knowledge of God.

And have not the understanding of a man. Or, *Neither is there in me the understanding that was in Adam*. Man when hee came first out of Gods Mint, was more glorious in knowledge, righteousness, and holiness. *Socinians* misrepresent him silly, and therein betray their own silliness. He had a large measure of objective knowledge, both in Natural things, and Supernatural; which we have lost in him, 1 Cor. 2. 14. This we should with Agur here sit down and bewail, as those in *Exra* did the burnt Temple, chap. 3. 12.

Vers. 3. *I neither learned wisdom* As he had it not by nature, so neither had he attained unto it by any pains or skill of his own. There is a spirit indeed in man (a reasonable soul and a faculty of reasoning) But the inspiration of the Almighty giveth understanding, Job 32. 8. Not that Agur neglected the means of knowledge, or put off the study of it (as Salomons fool, Prov. 24. 7.) from a conceit of the impossibility of reaching to it. Neither yet was hee of their mind of whom *Aufine* makes mention, that they cast off the care of knowledge, because knowledge puffeth up; and so would be ignorant that they might be humble, and want knowledge that they might want pride. This was to doe as the Philosopher that plucked out his eyes, to avoyd the danger of uncleanness. *Sed nihil aliud egit quam quod fatuitatem suam urbi mini- fessam fecit*, saith Tertullian; wherein he proclaimed his own folly to all the country. But holy Agur here assures us, that flesh and blood never revealed these high things that follow unto him, but as Paul was an Apostle, so was he a Prophet not of men, neither by man, but by Jesus Christ and God the Father, Gal. 1. 1. even the Father of light, Jam. 1. 17. In Natures School nothing is to be learned concerning Ishiel and Ucal, Saint *Augustine* thought much taken with *Cicero's Hortensius*, yet because hee found not the name of Christ in it, hee could not so heartily affect it. The Philosophers much magnify

*Tanta fuit Ad-
m virtutes condi-
ti Sapientia, ut
major in infantis
cadere non pos-
set. Socin.*

*Nemo nascitur
arist.*

In Apolog.

Confess. lib. 3.

nifie the mind of man as full of Divine light and perspicacy ; when the truth tells us that it is

Mens oblita Dei, vitiorumque oblita ceno.

There is nothing great in the earth but man, nothing in man but his mind : *Si confuso fecundis, calum transfecundis* (said *Favorinus* the Philosopher) if you get up thither, you ascend beyond heaven. But *Agur* had not so learned *Christ*. He talks of natural blindness and other evils born with him. *Erras si tecum vitia nasci putas ; supercresce, ingesta sunt.* You are out *Agur* (saith *Seneca*) if you talk on that manner : blindness is not natural to y^e, but adventitious. *Agur* bewails his loss in *Adam* : This Natures eye never law, and therefore heart never rued. Those that were born in hell knew none other heaven, as the Proverb is. *Agur* tells us here, that he never learned true wisdom from any man, but must thank God for that measure thereof that hee had attained to. On the contrary, *Tully* tells us, that inasmuch as every man acquires to himself that virtue that he hath, no wise man ever yet gave God thanks for it. And *Seneca* saith, It is of the gods that we live, but of our selves that we live well and honestly. How different are the Saints in Scripture from the worlds wifards ?

Now have the knowledge of the holy } That is, *of the Angels*; as *Dan. 4. 13,*
17. &c. 13. whom *Jacob* saw ascending and descending (*Gen. 28. 12.* com-
 pared with the next verse of this Chapter, and with *Jobu 1. 51.*) *Moses* made
 them looking intently into the Mercy Seat, *Exod. 25, 18, 19.* *Peter* lets them
 forth as stooping down to look wilyly and earnestly into the Mystery of
 Christ, *1 Pet. 1. 12.* which was hid from them till the discovery, and ever
 since, that they are great students in it, *Ephes. 3. 10.* But how should *Agur* or
 any man else that cannot tell the form and the quintessence of things, that can-
 not enter into the depth of the Flower, or the Grail he treads on, that cannot
 understand the nature and properties of so small a Creature as an *Ant* or *Bee*,
 (*Pliny* tells of one that spent eight and fifty years in learning out the nature
 of the *Bee*, and yet had not fully attained unto it.) How is it possible, *I say*,
 that the wisest Naturalist should have the wit to enter into the deep things of
 God? *Eye hath not seen, nor ear heard, &c.* *1 Cor. 2. 9.*

Veri. 4. *Who hath ascended up into heaven, or descended?*] Who, but the Son of man which is in heaven, 1 Joh. 3. 13? *who*, but the holy Angels upon that Son of man, the Ladder of life, Job. 1. 5? Who, but those that have (in some measure) the knowledge of *those holy ones*, verſ. 3. the knowledge of God in Chriſt, which is life eternal, Job. 17. 3. Heaven aforehand? Holy *Angels* holds it out to us here, that to *know heavenly things*, is to *ascend into heaven*. Even *Aristotle* ſaith, that a little knowledge, (though but conjectural) about heavenly things, is to be preferred above much knowledge, though certain, about inferior things: and yet he knew no heaven beyond the moveable heavens, neither acknowledged any body, or time, or place, or vacuum there. The truth is, no natural knowledge can be had of the third heaven, nor any help by Human Arts: for it is neither aſpectable nor moveable. As no man hath ſeen God at any time, ſo, nor Heaven, the *Throne of God*: only the only-begotten Son of God which is in the boſome of the Father, hee hath declared both him and Heaven, Job. 1. 18, as that, there are many Mansions, Crowns, Scepters, Kingdoms, Glories, Beauties, Angelical entertainments, beariſcal Viſions, ſweeteſt varieties, felicities, eternities. And yet all this, or whatſoever more can be ſaid of Heavens happineſſes, is not the one half (as theſe ſaid of *Salomons* Magnificence) of what we ſhall find in that City (as Pſal. 2. To expreſſe it, is as impoſſible, as to compaſs the Heavens with a ſpan, or contain the Ocean in a Nut-shell. Let there be continual aſcensions thither in our hearts: let us lift up hearts and handſ to God in the Heavens, and hee will ſhortly ſend his Chariots for us, as *Joſeph* did for his Father: fetch us riding

Quid sibi quisque virtutem acquiris, nomen est sapientibus maxum de ea gymnas Deo esse. Lib. 3. nat. Deop. Devrum quidem amans est quod vivimus, &c. Sen

παρανύλαι.

Lab. 12. CAP. 9

De este tipo, 9

upon the Clouds, convoy us by his Angels thorow the ayr, as thorow the enemies Country, and puts us into that *Panegyric*, that *General Assembly*, and solemne celebrity of holy and happy souls, *Reb. 12. 23.* As in the mean space, how should we every day take a turn or two with Christ upon Mount *Thabor*? get up to the top of *Pilgaw* with *Moses*, and take a prospect of Heaven? turn every solemnity into a School of Divinity? Say, as *Psaltem*, when he saw the Nobility of *Rome* sit mounted in their bravery, *Si talis est Roma terre fruis, qualis est Roma celestis?* If *Rome* bee such a glorious place, what is Heaven? What Musick may we think there is in Heaven, (aid another good soul, when he fate and heard a good Consort of Musick. This, this is the principal end, and most profitable use of all Creatures! *Cum sole nobis & ala fiant*, when they become Ladders and Wings to us, to mount up to Heaven.

Who hath gathered the Wind in his fists, &c.] None but God the great Wonder-worker, the right *Solus*, that bringeth in the winds out of his treasure, *Psal.* 135. and bids them at his pleasure *Peace* and be still. We read of a Whirlwind raised by the Devil, *Job* 1. 19. and of a Tempest laid by the Magicians, *Herodotus* in *Polymnia*. But it cannot be said, as 1 *King*, 19. 11. that God was not in that Wind : for he hath the royalty of all the Creatures, though hee suffer the Devil to play *Rex* sometimes, for ends best known to himselfe.

Who hath bound the waters in a garment.] Those above the Firmament, in Clouds [thorow which they distill and drop down, as water would do if bound up in a garment] those below in Channels and Bottles, as the *Palmist* hath it. Water is naturally above the earth, as the garment above the body: and would (but for the providence of God) prove as the shirt made for the murdering of *Agamemnon*, where the head had no issue out, &c. See my notes on Gen. 12.

What is his name? God is above all name (to speak properly.) When Man-
nab enquires after his name, the answer is, *'Tis Wonderful*: that is, I am cal-
led as I am called; but such is thy weakness that it paffeth thy conception :
this Ocean will not be measured by thy Muscle-fhel, *Multa nomina & lami-
na fibi fingunt Infideles*. The Heathens had many names for their Dughli-
deities: but the Africans called an unknown God whom they worshipped, *Amon*, *Lib. de Iph. & Ofird.*
that is, *Hens tu quis eff?* Heark, who art thou? as *Plinartus* relateth.

And what is his Son's name? [Christ hath many names in holy Scripture, as *Isa. 9. 6, 7. So Jehovah our righteousnesse, Messiah the Prince, Dan. 9.* whereunto allwereth in the New-Testament, the *Lord Christ: by who can declare his generation?* *Isa. 53. 8.* whether that eternal generation, or that in the fullnes of time, the mystery whereof was beyond words? Our false eloquence here will be our filence, our greatest knowledge a learned ignorance: Only we have here a clear testimony of the distinction of the Persons; and that the Son is co-equal and con-substantial with the Father; sith Hee is also (as the Father) above all name and notion.

If thou canst tell! But to can none: *No man knoweth the Son but the Father, neither doth any man know the Father but the Son, and he to whom the Son will reveal him,* *Math. 11. 27.* The Son is fo like the Father here, that if you know the one, ye cannot but know the other, *Joh. 14. 7, 8, 9.* Milk is not fo like milk. *Non tam ovum ovo simile.* He is the brightness of his Fathers glory, and the exprefs Image of his Perfon, *Heb. 1. 3.* See the Note there. And if we defire a glafs wherein to behold the face of God the Father, and of his Son, here is one held forth in the next verfe.

Verf. 5. Every word of God is pure: he is a [shield] Albeit all the sacred sentences contain'd in this blessed book are pure, precious, and profitable, yet as one star in Heaven out-shineth another: so doth one Proverb another, and this is among the rest, *velut inter stellæ, lucæ minores*, an eminent sentence often recorded in Scripture, and far better worthy than ever *Pindarus* his seventh Ode was, to be written in letters of gold. Every word of God is pure; purer than gold tried in the fire. *Rev. 2. 17*, purer than silver tried in a furnace.

Ode septima
Pind. tanta fuit
admiracionis a-
pud Rhodios ut
fuerit scripta in
templo aureis
litteris, &c.
Joh. Manl. loc.
Gom. 414.

Spec. Europe.

GREG. in 3.
Reg.Firmamentum
contra erro-
res. Aug. in Johan.
1. Tract. 2.
Pessum, ap-
par. fac. verbo
Pis. Antiq.Lib. 2 de Paris.
cap. 16.
Monias, in
1 Cor. 14.Buxton. Tiberi-
m.Brighton. Upon
Rev. p. 292.Jacob Revius
bist. Pontif.
p. 235.

and seven times purged, *Psalm 12. 6.* *Julian* (therefore that ediculous Apostate) is not to be hearkened to, who said, there was as good stuff in *Phycidides*, as in *Salomon*, in *Pindarus* his Odes, as in *David's* Psalms. Nor is that bawling dog *Porphyry* to be regarded, who blasphemously accuseth *Daniel* the Prophet, and *Matthew* the Evangelist, as writers of lies. *Os durum!* The Jesuits (some of them) say little less of *Saint Paul's* Epistles; which they could wish by some means censured and reformed, as dangerous to be read, and favouring of heresie in some places. Traditions they commonly account the touch-stone of doctrine, and foundation of faith; the Scriptures to be rather a *Commemoratorium* (as *Bellarmine* calls it) a kind of store-house for advice, then *Cor & anima Dei*, the heart and soul of God, as *Gregory* calls them, a Fortress against Errors, as *Augustine*. The Apostle calleth concupiscence sin; *ut non licet nobis ista loqui*: but we may not call it so, saith *Possesine* the Jesuit. The Author to the Hebrews saith, *Marriage is honourable among all men*: but the Rhemists on *1 Cor. 7. 9.* say, that the marriage of Priests is the worst sort of incontinency. Christ saith, the Sin against the Holy Ghost hath no remission. *Bellarmine* saith, that it may be forgiven. The Council of *Constance* comes in with a *non-obstante* against Christ's institution; withholding the Cup from the People at the Sacrament. And a Parisian Doctor tells us, that although the Apostle would have sermons and service celebrated in a known tongue, yet the Church for very good cause hath otherwise ordered it. *Bishop Bonner's* Chaplain called the Bible in scorn, *this little pretty Gods book*, and judged it worthy to be burnt, *tanquam doctrina peregrina*, as strange doctrine. *Gilford* and *Raynolds* said it contained some things prophane and apocryphal. Others have filed it the *mother of heresie*, and therefore not fit to be read by the common people, lest they suck poyson out of it. *Prodigious blasphemy!* Of the purity and preeminency of the holy Scriptures. See more in my True treasure, pag. 85. 139.

He is asfield to them that put their trust in him See *Gen. 15. 1.* with the note, and *Prov. 29. 25.*

Verf. 6. Adde thou not unto his words As the Jews at this day do by their traditions, which they arrogantly call *Mashlamuntha*, *Completio*, *perfectio*, because they think that thereby the Law is compleated and perfected, as the Arremonites, (and after them the school-men) corrupted the Scripture out of *Aristotle* and *Theophrastus*, turning all into questions and quillies. As *Mahomet* joyined his *Alfurra*, his service book, an horrible heap of all blasphemies, to the three parts of holy Scripture (as he divides them) the Law, Psalms, and Gospel: As the Papists adde their humane inventions, and unwritten verities, which they equallize unto, if not prefer before the book of God, as appears by that Heathenish decree of the *Council of Trent*. And when at the Council of *Basil*, the Hussites denied to receive any doctrine that could not be proved by Scripture; *Cardinal Cusan* answered that Scriptures were not of the being of the Church, but of the well-being, and that they were to be expounded, according to the current rite of the Church; which if it change its mind, the judgement of God is also changed. Lastly, such adde to Gods Word, as wrest it, and rack it, making it speak that which it never thought: causing it to go two miles where it would go but one; gnawing and tawing it to their own purposes, as the Shoo-maker taws his upper-leather with his teeth. *Tertullian* calls *Marcion* the heretick, *Mus Ponticum*, of his atroding and gnawing the Scripture, to make it serviceable to his errors.

Left he reprove thee Both verbally and penally; both with words and blows. Left he severely punish thee, as one that addes to his will, or imbaseh his coyn.

And thou be found a liar As all Popish forgers and soylsters at this day are found to be. God hath ever raised up such as have detected their impostures, and vindicated the purity and perfection of the sacred Scriptures.

Verf. 7. Two things have I required of thee Two special requests he had among many: for our present condition is a condition of singular vanity and indigency; we get our living by begging; and are never without some-
what

what to be required of God; never without our wants and aylyments; and futes for supplies.

Domy me them not See here both his familiarity with God in Prayer, and his importunity: for a lazie Suter begs a denial: *Agur* therefore re-enforceh his request: it was honest, else he would never have begun it: but being so, he is resolved to follow it. So doth *David* with his *one thing* which hee did desire, and he would desire, *Psalm 27. 4.* he would never give it over. So *Jacob* would have a blessing, and therefore wrestles with *night and night*: and this he doth in the night and alone, and when God was leaving him, and upon one legger. He had a *hard pull* of it, and yet he prevailed. Let me goe, saith God: No, thou shalt not goe, saith *Jacob*, till I have my request. It is not unlawful for us to be unmannerly in Prayer, to be importunate, and after a sort impudent. *Luke 18. 8.* Was not the Woman of *Canaan* so? *Math. 23. 22.* Shee came for a Cure, and a Cure she would have: and had it too, with an high commendation of her heroical faith. Christ, he was no Penny-father, he had more blessings than one, even the *abundance of Spirit* for them that ask it. When poor men make requests to us, we usually answer them as the Echo doth the voyce, the answer cuts off half the Petition: if they ask us two things, we think we deal well if we grant them one. Few *Numans*, that when you beg one talent, will force you to take two. But God heaps mercies upon his Suppliants: and blames them for their modesty in asking. *Huberto* you have asked me nothing. Nothing to what you might have done, and should have had. *Arch.* that your joy may be full. Thou shouldst have smitten five or six times (said the Prophet to the King of *Israel*, that smote thrice only) then hadst thou smitten *2 King. 14. 18. 9.* *Syria* till thou hadst consumed it.

Before I dye *9. d.* I intend to be a daily Suter for them whilst I live: and when I dye, I shall have no more to doe in this kind. Every one as hee hath some special grace or gift above others, and as he is dogged with some special temptation or violent corruption, so he hath some great request. And God holds him haply in hand about it all his life-long, that he may daily hear from him, and that a constant entercourle may be maintained. Thus it was with *David*, *Psalm 27. 4.* and with *Paul*, *2 Cor. 12. 8. 9.* In this case wee must resolve to give God no rest, never to stand before him, but ply this Petition: and yet take heed of prescribing to him, of limiting the boldness of *Israel*: say with *Luther*, *Fiat voluntas mea: Let my will be done*: but then he sweetly falls off, with *Alen voluntas Domine, quia tua*. My will Lord, but because it is, and no further than it is thy will too.

Verf. 8. Remove farre from me vanity and lyes *i. e.* All sorts of sins, those lying vanities that promise much happines to those that pursue them, but perform little enough: shame at the best, but usually death. *Rom. 6. 21. 23.* Free me both from the damning, and from the domineering power of sin, both from the sting and stame of it, from the guilt and filth, from the crime and curse, from the power and punishment. Let my person be justified, and my lusts mortified. *Forgive me my trespasses, and deliver me from evil.*

Give me neither Poverty nor Riches So that God must give to be poor as well as to be rich. He makes holes in the Money-bag, *Hag. 1. 6.* and hee stops the secret issues and drains of expence, at which mens estates run out, they know not how nor when. *Agur* would have neither Poverty (for the many inconveniences and discomforts that attend it) nor yet riches (for the many cares, cumbers, and other evils not a few that follow them) but a mediocrity, a competency, a sufficiency without superfluity. A state too big (hee knew) is troublesome, as well as a shooe too bigge for the foot. They say, it is not the great Cage that makes the Bird sing: sure we are, it is not the great estate that brings always the inward joy, the cordial contentment. Glasse keeps out wind and rain, but lets in the light, and is therefore useful in building. A moderate estate is neither so mean, as to expose a man to the injuries, nor so great, as to exclude a man from the influence of heaven. A staff may help a Traveller; but a bundle of staves may be a burden to him: so may too great an estate to a godly man.

Feed

Feed me with food convenient for me. Heb. *with food of mine allowance*, or which thou fect fit to allow me : so much as my *demenſum* comes to, the piece that thou haſt cut for me, the portion that belongs unto me, the bread of the day for the day ; *Give me daily bread*, that I may in *diem vivere*, as *Quintilian* ſaith the Birds doe, the little Birds, that have their meat brought in every day by their Dams without deſeatment. And hereunto the original here ſeems to allude. *Pomponius Atticus* thus deſcribeth riches, *Divitie ſunt, ad legem nature compoſita paupertas*. Riches are ſuch a Poverty or Mediocrity, as hath enough for Natures uſes. If I may have but *offam & aquam*, a morſel of meat, a mouthful of water, and convenient cloathing, I ſhall not envie the richeſt *Craſus* or *Cræſſus* upon earth. See the notes on *Matth. 6. 11.* and *1 Tim. 6. 8.*

Verſ. 9. Left I be full and deny thee, &c. Fulneſs breeds forgetfulneſs, ſaturnity ſecurity, *Deut. 32. 15.* See the note there, and *1 Tim. 6. 17.* with the note ; Every grain of riches hath a vermin of pride and ambition in it. A man may deſire them, as one deſires a ſhip to paſſe over the Sea, from one Country to another. But to many they prove hinderances to Heaven, *remora's* to religious practices. Many in their low eſtate could ſerve God, but now reſemble the Moon, which never ſuffers eclipse but at her full ; and that is by the earths interpoſition between the Sun and her ſelf. Even an *Agar* full fed may grow wanton, and bee dipping his fingers in the Devils ſauce : yea ſo farre may he forget himſelf, as to *deny the Lord* (or as the Hebrew hath it, *be-lye him*) diſgrace his houſe-keeping, and caſt a ſtur upon his work and wages by his ſhameful apoſtacy ; yea (as *Pharaoh*-like) to aſk, *who is the Lord* ? aſiſ ſuch were petty-gods within themſelves, and could by the help of their Mammon doe well enough without him. *Salomons* wealth did him more hurt than his wiſdome did him good, *Eccleſ. 2.* It was his abundance that drew out his ſpirits, and diſſolved him, and brought him to ſo low an ebbe in grace.

Or, left I be poor and ſteal] Neceſſity is an hard weapon ; wee uſe to ſay, *Hunger is an evil Counſellour* ; and *Poverty is bold or daring*, as *Horace* calls it. The baſer ſort of people in *Sweethland* doe alwayes break the Sabbath, ſaying, that it is only for Gentlemen to keep that day. And the poorer ſort amongst us (ſome of them I mean that have learned no better) hold theft in them, *Pettilarcey* at leaſt, a peccadillo, an excuſable evil ; for either we muſt ſteal, ſay they, or ſtarve : the belly hath no ears, our poor children muſt not pine and periſh, &c. And truly men doe not deſpiſe (i. e. *not ſo much deſpiſe*) a Thief, if he ſteal to ſatiſſie his ſoul when he is hungry, ſaith *Salomon* (*Prov. 6. 30.*) in his argument that an Adulterer is worſe than a Thief : though a Thief be bad enough, ſhut out of Heaven, *1 Cor. 6. 9.* But if he ſteal for neceſſity (*πεινῶντι κλέπτειν ἐς ἀναγκῆς ἔστιν*, ſaith the Greek Proverb, there is no remedy but a barking ſtomack muſt be quieted) men doe the more excuſe him, *à tanto*, though not *à toto*. But God ſaith flat and plain, *Thou ſhalt in no caſe ſteal*. Let him that ſtole ſteal no more, but let him labour with his hands, and depend upon Gods Providence : let him preſerre affliction before ſin, and rather dye than doe wickedly. But want is a ſore temptation, as *Agur* feared, and that good man felt, mentioned by Maſter *Perkins*, who being ready to ſtarve, ſtole a Lamb : and being about to eat of it with his poor Children, and (as his manner was afore-meal) to crave a bleſſing, durſt not doe it : but fell into a great perplexity of conſcience, acknowledged his fault to the Owner, and promiſed reſtitution, if ever able to make it.

And take the name of my God in vain] Hee ſaith not, left I being poor, ſteal and be fined, burnt in the hand, whipped, &c. No ; but *left I take thy name in vain* ; that is, cauſe thy name to ſtink among the ungodly : open their mouths, break down the banks of blaſphemy, by ſuch a baſe ſin committed by ſuch a forward Proteſſor. Good men take Gods Name in vain, no way ſo much, as by conſuting and ſhaming their Profeſſion, by a ſcandalous converſation, ſuch as becometh not the Goſpel of Chriſt ; Moreover, they count ſin to bee

Necceſſitas du-
rum celum,
Fames maleſus-
da, audax pau-
peritas.

Job 36. 21.

the greateſt ſmart in ſin ; as being more ſenſible of the wound they therein give the glory of God, than of any perſonal puniſhment.

Verſ. 10. Accuſe not a ſervant unto his Maſter] Unleſs it be in an Ordinance, for the benefit of both. Much leſſe may we falſly accuſe Wives to their Huſbands, (as *Stephen Gardner* and other Court-parasites did King *Henry* the eighth his Wives to him, of Adultery, Heneſie, Conſpiracy, &c.) Children to their Parents (as the Jeſuits, the Popes Bloud-hounds did *Charles*, eldeſt Son of *Philip* King of Spain, for ſuſpicion of Herieſie : whereupon he was murdered by the cruel Inquiſition) one friend to another, a ſin that *David* could not endure, *Pſal. 101.* and Chriſt the Son of *David* as deeply diſliked it in the Pharieſes, thoſe make-bares, that by accuſing his Diſciples to him one while, and him to his Diſciples another while, ſought to make a breach in his Family, by ſetting off the one from the other.

Left he curſe thee, and thou be found guilty] Left to cry quittance with thee, he rip up thy faults, ſuch as it will be for thy ſhame,

Et dici poſſiſſe, & non poſſiſſe reſolvi.

He that ſpeaketh what he ſhould not, ſhall hear of what he would not. Put them in mind to ſpeak evil of no man, falſly and raſhly, without cauſe and neceſſity. And why ? For we our ſelves alſo (even *I, Pauly*, and thou *Titus*) were ſometimes fooliſh, diſobedient, &c. *Tit. 3. 1, 2, 3.* and may haply hear of it to our ſhame and ſorrow, (if wee irritate others thereunto) by way of retri-
mination.

Verſ. 11. There is a generation that curſeth their father] An evil and an adu-
terous generation doubtleſs, a haſtardly breed, as were thoſe in the Goſpel : a generation of Vipers that make their way into the world by their Dammes death. Theſe monſters of men are doomed to deſtruction, *Levit. 20.* Hell yea
gapes for them, as alſo it doth for ſuch as revile or denigrate their Maſters, *Magiſtrates*, *Ministers*, *Benefactors*, *Ancients*. There is a certain Plant
which our Herballiſts call *Herbim impium*, or wicked endweed, whoſe younger
branches ſtill yeeld flowers to over-top the elder. Such weeds grow too riſe a-
broad : it is an ill ſoyl that produceth them. But of this, before.

Verſ. 12. There are a generation that are pure, &c.] As the ancient Puri-
tans, the Novatians, Donatiſts, Cathariſts, Illuminates. *Non habeo Dominum cui
gratias*, ſaid one Juſtitary, I have done nothing Lord that needs thy par-
don. Yee are thoſe that juſtifie your ſelves, ſaith Chriſt to the Pharieſes. *All
theſe things have I done from my youth, what want I yet ?* ſaid one of them, that
farre over-weened his own worth, and rated himſelf above the market. *In all
my labours they ſhall finde none iniquity in me* : (ſaith guilty *Ephraim*) *that word
ſin*, *Hof. 12. 8.* that were a ſoul buſineſſe to find iniquity in *Ephraim*, whoſe
iniquities were (yet) grown over his head, as appears throughout that whole
Prophecy. That *Man of Sin* the Pope, will needs be held ſinleſs, and ſundry of
his Votaries ſay, they can ſupererogate. And are there not amongst us even
amongſt us ſuch Sinners before the Lord, that ſtand upon their Pantoffles, and
proudly aſk, who can ſay, *black is their eye* ? There is a generation of theſe,
that is, a continual ſucceſſion of them. Such *duſt-heaps* you may finde in
every corner.

And yet is not waſhed from their filthineſſe] Either of fleſh or ſpirit, they wal-
low in ſin like Swine, and welker in wickedneſſe, which is *fleſh and blood*,
Iſa. 4. 4. the vomit of a Dog, *2 Per. 2. 22.* the excrement of the Devil, the
ſuperfluity or garbage of naughtineſſe, and the ſtinking hilt of a peſtilent Ul-
cer, as the Greek words uſed by St. *James*, chap. 3. 2. doe ſignifie. The whole
world lyeth in wickedneſſe, *1 Job. 5. 19.* as a Lubber in a Lake, as a Carcaſe
in its ſlime. *Nil mundum in mundo* : and yet who ſo forward to boaſt of their
good hearts to God-ward ?

Verſ. 13. Ob how loſy are their eyes] The eyes are the ſeat of pride and
diſdain, which peep out at theſe windows. The Hebrews have a ſaying, that a
mans

γενεά μαρτυ-
ρις. Mat. 23.
γενεά ἰχθυ-
ων, Mat. 23

μυρδιόνη, ὡς
καρκαῖα.

mans mind is soonest seen in oculis, in loculis, in puculis, in his eyes, expences cups. See chap. 6. 17.

Speed.

Vers. 14. *There is a generation whose teeth, &c.* These are sycophants, and greedy grippers, of whom before, often, in this book. In the year 1235. there were spread through England certain Romanufurers, called *Causin*, *quasi capi- entes ursi*, devouring bears (quoth *Paru*) who had intangled the King, No- bles, and all that had to do with them. These were called the *Popes Mercen- chanes*.

Sergiusfuga.
Hirudo ab ha-
rendo. Non
missus ouem
nisi plena cruore
bitudo.
NOSTRUM.

Vers. 15. *The Horse-leech hath two daughters* That is, *two forks in her tongue*, whereby she first pricketh the flesh, and then sucketh the blood. Hereunto *Salomon* seemeth to resemble those cruel cormorants spoken of in the former verse. By the horse-leech some understand the devil, that *great red Dragon*, red with the blood of souls, which he hath sucked and swallowed, 1 Pet. 5. 8. (seeking whom he may let down his wide gullet, while he *glut- turs their blood*, as the young Eagles are said to do (Job 39. 30.) by a word made from the found.) By the horse-leeches two daughters they understand, *Covetousness* and *Luxury*: whom the devil hath long since espoused to the Ro- mish Clergy.

Signa lugu-
dum.

Cujus avaritia totum non sufficit orbis,
Cujus luxuria meretrix non sufficit omnis.

Vers. 16. *The grave* Which in Hebrew hath its name of *eraving*. It is a *Sarcophagus*, feeds on flesh, and it as little appears as once in *Pharaohs* lean kine; or as in those that having a flux, take in much, but are neither fuller nor fatter. The word here used, may be rendered *Hell*, called by the Latins, *In- fernum ab inferendo*, from the devils continual carrying in souls to that place of torment.

And the barren womb Barren women are most desirous of children, which yet are certain cares, but uncertain comforts. How impatient was *Rachel*? how importunate was *Hannah*? One hath well observed, that the barren wo- men in Scripture had the best children, as being the fruit of their faith, and the product of their prayers. The Vulgar renders it, *Os vulva*, and *Mercer Orificium matricis*, referring it not to barren, but to incontinent women; such as was *Messala*; and other insatiate punks, *quarum libido non expletur virili* se- mina vel coitu.

The earth that is not filled with water That can never have enough at one time, to serve at all times. That is a strange earth or country that *Pliny* speaks of, *ubi siccat dat intum, imbres pulverem*, where drought makes dirt, and rain causeth dust. And yet so it is with us (saith a Divine.) The plentiful showers of Gods blessings rained down upon us: are answered with the dusty barrenness of our lives. The sweet dews of *Herman* have made the hill of *Sion* more barren. Oh! how inexcusable shall we be? &c.

And the fire that saith not, It is enough Fire is known to be a great devourer, turning all combustibles into the same nature with it self. How many stately Cities hath this untamable element turned into ashes? It is an excellent obser- vation of *Herodotus*, that the sparks and cinders of *Troy* are purposely set be- fore the eyes of all men, that they might be an example of this Rule; That great fires bring great punishments from God upon the sinners of men. *Scipio* having set *Carthage* on fire, and beholding the burning, forswore and bewailed the destiny of *Rome*: which as it hath been often burnt already, so it shall be shortly to purpose: the Kings, mariners, and merchants, standing aloof and beholding the smoke of her burning, Rev. 17. 16. and 18. 8, 9. God will cast this rod of his wrath into the fire, burn this old whore, that hath so long burnt the Saints for Hereticks, and refused to be purged by any other nitre or means whatsoe- ver: therefore all her dross and trash shall pass the fire. This is so plain a truth, that even the Papists themselves subscribe to it. Hear what *Ribera*, a learned Jesuite saith, *Romam non solum, sed pristinam impietatem, &c.* That Rome as well for

των μεγα-
λων δαυκν-
ματων με-
γαλων υιοι
καὶ ἡ τιμω-
ριὰ παρὰ τῶ
Θεοῦ

Ris in loc.

for its ancient impiety, as for its late iniquity, shall be destroyed with an hor- rible fire, it is so plain and evident, that he must needs be a fool that doth but go about to deny it.

Vers. 17. *The eye that mocketh at his Father* As *Ham* did at *Noah*. And despiseth to obey his mother, or, *despise the wrinkles of his mother*, as some read it, that looks upon her with disdain as an old withered fool.

The Ravens of the valley shall pick it out. God takes notice of the offending member, and appoints punishments for it: By the Law such a child was to be put to death, and here is set down what kind of death, hanging upon a tree, which the Greeks also call a being cast to the crows or ravens. Thus the Scripture is both Text and gloss: one place opens another; the Prophets ex- plain the Law, they unfold and draw out that Arras that was folded together be- fore. The ravens of the valleys or brooks are said to be most ravenous; and the young Eagles or Vultures smell out carcasses, and the first thing they do to them, is to pick out their eyes. *Effusus oculus vocet atragruentem corvum*. They are cursed with a witness whom the holy Ghost thus curseth in such emphatical manner, in such exquisite terms. Let wicked children look to it, and know, that *Mal- tum sepe leditur pietas*, as the very Heathens observed: that a proud or paltry look cast upon a parent, is a breach of piety punishable with death, yea with a shameful and ignominious death. Let them also think of those infernal ra- vens and vultures, &c.

Horat. pater in cruce corvus pro suspendis pos-
uit. Ep. 7. 1.
eis voracitas

corvi suolui-
les.
Willis on Le-
vis.

Vers. 18. *There be three things which are too wonderful* The wisest man that is, cannot give a reason of all things: as of the ebbing and flowing of the sea, of the colours in the rain-bow, of the strength of the nether chappe, and of the heat in the stomach, which consumeth all other things, and yet not the parts about it. *Agar* here confesseth himself gravelled in four things at least, and benighted.

Vers. 19. *And the way of a man with a maid* That is, either with a close and chaste virgin, that is kept close from the access of strangers, and goes cove- red with a veil; or else with a maid, that though deflowered, yet would pass for a pure virgin, and is so taken to be till her lewdness is discovered. It is expressly noted of *Rebecca* to her commendation, that though fair to look upon, yet *she was a virgin, neither had any man known her*; Gen. 24. 16. there are that pass for virgins and yet it cannot be said of them, that man never knew them.

The sanum cum virgo innum vas fidele servet,
Ut fugiat quæ sunt noxia, tuta time.

Vers. 20. *So is the way of an adulterous woman* The strumpet when she hath eaten stolen bread, hath such dexterity in wiping her lips, that not the least crumme shall stick to them, for discovery. So that *Agar* here shews it to be as hard to find it out, as the way of an Eagle in the air, the way of a serpent on a rock, &c. Unless taken in the manner, she stoutly denies the action. And if so taken, yet

---nihil est audacius illis,
Deprensi; iram atque animos a crimine sumunt.

fronem saup.
6.

Vers. 21. *For three things the earth is disguised* Such trouble-towns are odious creatures, the places where they live, long for a votive to spue them out. As they live wickedly, so they dye wickedly, there is a good worlds rid- dance of them, as there was of *Nabai*, and of those in Job 27. 23. with 15. who were buried before half-dead; being hissed and kickt off the stage of the world, as *Phocas* was by *Heraclius*.

And for four which it cannot bear The very axle-tree of the world is even ready to crack under them, the earth to open and swallow them up.

Vers. 22. *For a servant when he reigneth* As *Jeroboam*, *Saul*, *Zimri*, *Herod*,
Ee

Herod, Helingabals, Phocas. See the Note on chap. 19. 10. *Vespasian* only of all the Emperours, is said to have been better for his advancement.

For a fool when he is filled with meat] When his belly is filled with Gods hid treasure, *Psal* 17. 14. when he prospers and hath what he will. Prosperity is hard meat to fools, they cannot digest it. They grow giddy (as weak heads doe after a cup of generous wine) and lay about them like mad-men: the folly of these rich fools, is foolishnesse with a wisnesse, *Prov.* 14. 24. See the Note there.

*Lucrarians ani-
mi rebus ple-
runque secundi.
Ovid.*

1 Sam. 1. 6.

Wis in claudis.

Verf. 23. For an odious woman when she is married] Such an one was *Peninnah*, who vexed good *Hannah*, to make her to thunder, as the Original hath it. Such was *Jesabel*, *Herodias*, *Messalina* Wife to the Emperour *Claudius*, who was her Agent to effect her sinful purposes, and her Patient to sustain her lewd conditions. She compelled also other *Roman* Ladies to be as lewd as her self, and those that would not, she hated, and banished them from the Court.

And an hand-maid that is heir to her mistress] That succeeds her in the Marriage-bed: her good and her blond will rise together, as we see in *Hagar*. Hence that counsel of the Greek Poet:

ΜΗΠΟΤΕ ΔΙΔΕΥΣΑΙΣΑ ΓΥΝΗ ΔΙΕΠΟΙΝΑΙ ΓΕΝΟΙΤΟ.

Never make thy Maid thy Mistresse.

Such Hens will bee apt to crow, such Wives to breed disturbance in the Family.

Verf. 24. There be four things] made up thus in *quaternions* (as the 119. *Psal* is in *clonaries*, and those in an Alphabetical order) for help of memory.

Which are little upon the earth, but exceeding wise] God is *maximus in quibus*, very much seen in the smallest Creatures. *In formicis major anima quam in Elephantis, in nanis quam in gigantibus.* The soul is more active in Ants than Elephants, in Dwarves than in Giants. *Who hath despised the day of small things?* *Lech.* 4. 10.

Ovid.

A. cano non magno sapo tenetur aper.

The Creatures, next to the Scriptures, are the best Lay-mans-Books; whereby we may learn to know God and our selves savingly. *Ask now the beasts, and they shall teach thee; and the Fowls of the Heaven, and they shall tell thee,* *Job* 12. 1.

Verf. 25. The Ants are a people not strong] A feeble folk, but notable for their fore-cast. See chap. 6. 6, 7. Let us be so, but specially in Spirituals.

Verf. 26. The Conies are but a feeble folk] But what they want in strength, they have in wildome, whiles they work themselves holes and burroughs in the earth, *Gaudet in effossis habitare cuniculus antrii*, secures her self in the rocks and stony places; It shall bee our wildome to work our selves into the rock *Christ Jesus*, where we shall be safe from hellish hunters.

Matth.

Verf. 27. The Locusts have no King] They are all belly, which is joynted to their mouthes, and endeth at their tayls: hence they make such havock where they come in those Eastern-countries. See *Joel* 2. where they are called *Gods great army*. For though they have no King to command them, yet they goe forth by bands, and march all in a company, to teach men concord and combination in lawful affairs and attempts. For,

Conjuncti possunt etiam vehementer inermes.

Those Locusts in the Revelation (whereby is meant the Popish Clergie) have their King *Abaddon*, the Pope, *Revel.* 9. 11. to whom they appeal from their lawful Sovereign; yea the rebellion of a Clergie-man against his Prince,

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is not treason faith *So* the Jesuite, *quia non est Principi subiectus*, because he is the Popes subject. And when the *English* Clergie whipped King *Henry* the second for a Penance for *Becket*s death, one of the Popes Legats laid unto him, *Domine, noli minari, &c.* Sir, never threaten us, for wee fear no men: as being of such a Court as useth to command Kings and Emperours.

*Jacob. Revis.
de vit. Pontif.*

Verf. 28. The Spider taketh hold with her hands] Some render it *the Ape*: and the Hebrew *Semanith* is somewhat like the Latine *Simia*, a Creature that is very witty, active, and imitative, taking hold with his hands (such as they are) and doing strange feats; being therefore much in Kings Palaces, who delight to look upon them, as *Salomon* did for recreation. It wee take it for the Spider, she doth her work painfully and curiously, spins a finer thread than any woman can doe, builds a finer house than any man can doe; in manner and form like to the tent of an Emperour. This base Creature may teach us this wildome, faith one, not to be bunglers or flubbers in our works, but to bee exact in our Trades, and labour so to excel therein, that our doings may bee commendable and admirable.

Verf. 29. There be three things that goe well] And all for our learning; to teach us in our several stations to deport our selves in all gravity, maintain our dignity, and shew our magnanimity. Only let your conversation bee as becometh the Gospel of *Christ*, faith *Paul*, *Phil.* 1. 27. There is a *τὸ πρέπον*, a comeliness and suitableness of carriage belongs to every calling, and this must be carefully kept. *Vellem si non essem Imperator*, said *Scipio* to one that offered him an Harlot, I would, if I were not a General. And remember that thou art a Kings Son, said *Menedemus* to *Antigonum*: that will be a retentive to thee from unseemly practices. Should such a man as I fly? *Neh.* 6. 11. --- *Et Turannum fugientem hac terra videbit*? It is a pusillanimity to yeeld to much to men: The Lion will not alter his gate, though he dye for it. We should learn *regnum in pectore gerere*, to be of noble resolutions. It is a common saying amongst us, *Such a man understands himself well*, that is, hee understands his place, worth, dignity, and carries himself accordingly.

Verf. 32. Lay thy hand upon thy mouth] That is, better bethinke thy self, commune with thine own heart, and be still. Repent thee, as *Job* did in like case, chap. 39. 37, 38. *Quem penitus peccasse, penè est innocens.* It is not the falling into the water that drowns one, but the lying in it.

Senec. Agam.

Verf. 33. So the forcing of wrath] Too much stirring in an offensive matter bringeth forth brawling, lawing, warring, fighting. *Patientia lesa fit furor.* The most patient that is may bee put beyond all patience if much provoked. *Abner* bare long with *Asahel*, but sped him at length. *Abused* mercy turns into fury. See *Prov.* 15. 1.

CHAP. XXXI.

Verf. 1. The words of King Lemuel]

Lemuel's Lesson, *Bathsheba's* Catechisme. *Lemuel* she calls him, because God had owned him; (*2 Sam.* 7. 14. I will be his Father, and he shall bee my Son) and was with him so long as he was with God, according to *2 Chron.* 15. 2. Indeed when he grew disincit and dissolute, then Gods soul sate loose to him, and was disjoynted from him, *Jer.* 6. 8. and the rather, because he had had the benefit of better education. *His father had taught him*, and had taken much pains with him, *Prov.* 4. 4. His mother also had counselled and cautioned him be-
Arifippus
times, not to give his strength to wine and women. And yet he was most inordi-
nate in his love to these two, *Ecclef.* 2. This was almost as great an aggrava-
tion of his Sin, that he had been better taught and brought up, as that other, *Arifippus*
that he forsook the Lord that had appeared unto him twice. The words of King
Lemuel they are called, because though composed by his Mother, yet for his
use
E c 2
1 Kings. 11. 9.

use in the same sense, as *Psal.* 127. is styled, *A Song of degrees of Solomon*, or for Solomon, though made by his Father: who tells him there, that which hee found true by experience. *Loe, children are an heritage of the Lord, &c.* for by all his Wives, *Salomon* had none but one Son, and him none of the wisest neither.

Verf. 2. *What, my son! and what, the son of my wombe!* An abrupt speech, importing abundance of affection; even more than might be uttered. There is an Ocean of love in a Parents heart, a fathomless depth of desire after the Childes welfare, in the mother especially. Some of the Hebrew Doctors hold, that this was *Bathsheba's* speech to her son after his fathers death: when she partly perceived which way his *Genius* leaned and lead him: that then shee schooled him in this sort, *q. d. Is it even so my son, my most dear son, &c. O doe not give thy strength to women, &c.*

Verf. 3. *Give not thy strength to women* Wast not unworthily the fat and marrow of thy dear and precious time, the strength of thy body, the vigor of thy spirits, in sinful pleasures, and sensual delights. See chap. 5. 9.

Nor thy wayes to that which destroyeth Kings] *Veneris* is called by one, *Deaths best Harbinger*. It was the destruction of *Alexander* the great, of *Otho* the Emperour (called for his good parts otherwise, *Miraculum mundi*) of Pope *Sextus* the fourth, (*qui decessit tabidus voluptate*, saith the Historian, dyed of a wicked waste) and of Pope *Paul* the fourth, of whom it passed for a Proverb, *Emm per eandem partem animam profudisse per quam acceperat*. The *Lacedemonian* Common-wealth, was by the hand of Divine Justice utterly overturned at *Lendira*, for a rape committed by their Messengers on the two Daughters of *Secdofus*. And what befell the *Benjamites* on a like occasion, is well known out of *Judg.* 20. that I speak not of the slaughter of the *Shechemites*, *Gen.* 34. &c.

Verf. 4. *It is not for Kings to drink wine* i. e. To bee drunk with Wine; wherein is excess, *Ephes.* 5. 18. where the Apostle determines excessive drinking to bee down-right drunkenness, viz. when as Swine do their bellies, so men break their heads with filthy quaffing. This, as no man may lawfully doe, so least of all Princes: for in maxima libertate minima est licentia. Men are therefore the worse, because they are bound to be better.

Nor for Princes strong drink.] Or as some read it, *where is the strong drink?* It is not for Princes to ask such a question. All heady and intoxicating drinks are by statute here forbidden them. Of *Bonifacius* the Emperour it was said, that he was born, *non ut vivat, sed ut bibat*, not to live, but to drink; and when, being overcome by *Probus*, he afterwards hanged himself, it was commonly jested, that a tankard hung there, and not a man. But what a Beast was *Marcus Antonius*, that wrote (or rather spued out) a book concerning his own strength, to bear strong drink? And what another was *Darius* King of *Persia*, who commanded this inscription to bee set upon his Sepulcher, *I was able to hunt lustily, to drink wine soundly, and to bear it bravely?* That Irish Rebel *Ti-roon*, Anno 1567. was such a Drunkard, that to cool his body when hee was immoderately inflamed with Wine and *Uskabagh*, hee would many times bee buried in the earth up to the chin. These were unfit men to bear rule.

Verf. 5. *Left they drink and forget the Law* Drunkenness causeth forgetfulness, (hence the Ancients feigned *Bacchus* to bee the *summo of forgetfulness*) and stands in full opposition to reason and religion: when the Wine is in, the Wit is out. *Seneca* saith, that for a man to think to be drunk, and yet to retain his right reason, is to think to drink rank poyson, and yet not to dye by it.

And pervert the judgement, &c.] Pronounce an unrighteous sentence: which when *Philip* King of *Macedony* once did, the poor woman, whose cause it was, presently appealed from *Philip* now drunk, to *Philp* when hee should be sober again. The *Carthaginians* made a Law, that no Magistrate of theirs should drink wine. The *Perfians* permitted their Kings to be drunk one day

Κυνηγετὴν ἐν κρατὶν, δίνων πολλὸν πίνειν, καὶ τὸ πρὸς φιλοσοφίαν καλῶς. *Strabo.* *Camd. Elis.*

Philarch. in Symph.

day in a year only. *Salon* made a Law at *Athens*, that drunkenness in a Prince should be punished with death, See *Eccles.* 10. 16, 17.

Verf. 6. *Give strong drink to him, &c.* To those that stand at the barre, rather than to them that sit on the bench. Wine maketh glad the heart of man, *Judg.* 9. 13. *Psal.* 104. 15. *Plato* calls Wine and Musick the *μαλακτικὴ*: *Allegators of mens miseries*. Hence that laudable custome among the *Jews* at Funerals, to invite the friends of the deceased to a feast, and to give them the cup of consolation, *Jer.* 16. 7. And hence that not so laudable, of giving Wine, mingled with Myrrhe, to crucified Malefactors, to make them dye with less sente. Christ did not like the custome so well, and therefore refused the potion. People should be most serious and sober when they are to dye: sith in Death, as in Warre, non licet *bi errare*, if a man mis at all, he mis for all and for ever. *Vitellius* therefore took a wrong course, who looking for the messenger Death, made himself drunk to drown the fear of it.

And Wine unto those that be of heavie hearts.] Heb. bitter of spirit, as *Naomi* was, when she would needs be called *Marah*, *Ruth* 1. 20. as *Hannah* was, when she pleaded that she had neither drunk Wine nor strong drink (though at that time she had need enough of it) but was a Woman of a sorrowful spirit, *1 Sam.* 1. 15. as *David* was, when his heart was leavened and sowed with the greatness of his grief: and he was pricked in his reins, *Psal.* 73. 21. This grief was right, because according to God, *2 Cor.* 7. 11. so was that bitter mourning, *Zach.* 10. 12. and *Peters* weeping bitterly. These waters of *Marah*, that flow from the eyes of repentance, are turned into wine, they carry comfort in them; there is a clear shining after this rain, *2 Sam.* 23. 4. Such April-showers bring on May-flowers.

Dejicit ut revolvat, premis ut solatia praestet;
Enecat ut possit vivificare Deum.

Verf. 7. *Let him drink and forget his Poverty* And yet let him drink moderately too, lest he increase his sorrows, as *Lot* did, and not diminish them: for drunkenness leaves a sting behind it, worse than that of a Serpent, or of a Cockatrice, *Prov.* 23. 32. Wine is a prohibited ware among the *Turks*: which makes some drink with scruple, others with danger; The baser sort, when taken drunk, are often bastinadoed upon the bare feet. And I have seen some, (saith mine Author) after a fit of drunkenness, lye a whole night crying, and praying to *Mahomet* for intercession, that I could not sleep near them, so strong is conscience, even where the foundation is but imaginary.

Verf. 8. *Open thy mouth for the dumb* i. e. Speak wisely and freely for those that either cannot, or may not speak for themselves. Thus *Nicodemus* spoke for our Saviour, *Joh.* 7. 51. *Paphnuzius* in the Council for the married Clergy, *Pliny* to *Trajan* for the persecuted Christians, the Elector of *Saxony* for *Luiber*, &c. *Oecolampadius* saith, that wise men only open their mouths, for a fools mouth is never but open. Hence *κακῶς ὁμιλῶντες* Gapers are put for fools in *Lucian* *Oecolamp.* is *Joh.* 21.

Verf. 9. *Plead the cause of the poor and needy* These are Gods great care, as appears in many texts. *Job* comforted himself in this, that hee had been eyes to the blind, feet to the lame, a father to the poor, &c. *Ebedmelech* is renowned for pleading the cause of the poor Prophet, and so should *Pharaohs* Butler have been if he had done it sooner. Master *Hale* who was of Counsel to Master *Pryn* (when so unjustly censured in the Star-chamber) but refused, (through cowardise) to sign his answer according to promise, being over-awed by the Prelates, bewayled his own baseness to his wife and friends. And soon after falling sick for conceit only of the miscarriage of that cause, he dyed; never going to the Star-chamber after that bloody sentence.

Verf. 10. *Who can find a virtuous woman* Good Wives are rare commodities, and therefore precious and highly to be prized, even above Rubies,

haculus (or aff-
fectus) requirit
moralibus aff-
fectibus. Titul.
Warre, non licet bi errare,
duo, dein reman-
entibus

κατὰ θυμὸν
λύπη

ἑλπίς νοσηρὴ
p. 105.

Oecolamp. is *Joh.* 21.

New discove-
ries of the Pre-
lates tyranny.
p. 47, 48.

σπινθίς
σπινθίς.
Arist. Ethic.

bies. The Hebrews put *ratum pro charo*, as 1 Sam. 3. 2. and Prov. 25. 7. Let thy feet be precious in thy neighbourshouse, that is, let them seldom come there; lest thou become over-cheap and under-valued. It is easie to observe that the New-Testament affords more store of good Women than the Old. When Paul came first to Philippi, few or none came to hear him but women, Acts 6. 13. but they drew on their husbands, and it soon became a famous Church. What a rare piece was *Priscilla*, who better instructed *Apello*, ventured her life for Paul, Rom. 16. 4. and was such a singular help to her husband, that she is mentioned before him, as the more forward of the two, Rom. 16. 3? Like as was also *Manoahs* wife, and *Nozianzens* mother. *Salomons* mother was behind none of them, as appears by this Poem, either composed by *Salomon* as a character of her (as some have thought) or else by her self, for his direction in the choyce of a good wife, which would bee worthy his pains, though he should fetch her as farre as men doe rubies, *Procul præ unionibus præcium ejus*. What a way sent *Abraham* and *Isaac* for good Wives for their Sons!

Verf. 11. *The heart of her husband doth safely trust in her*] Hee is confident of her love, care, and fidelity: he dare trust her with his soul-secrets, &c. hee doubteth not of her chastity, secrecie, or care to keep his family.

So that he shall have no need of spoyl] i. e. of necessary commodities: for these she will provide as plentifully by her industry, as if she had shared in the spoils of a sackt and ranfact City. The Turks, when they took *Constantinople*, were so enriched, that it is a Proverb amongst them at this day, if any grow suddenly rich, to say, *He hath been at the sacking of Constantinople*.

Verf. 12. *She will doe him good and not evil, &c.*] She is constant in her conjugal affection, and sticketh to him, as *Sarah* did to *Abraham*, in all changes and chances whatsoever. She leaves not off her kindeesse to the living, and to the dead, *Ruth* 2. 20. See that notable example of the Lady *Valadana* in *Lud. Vives*.

Verf. 13. *She seeketh wool and flax*] This was held no shame for *Salomons* wife. *Augustus Cesar* taught his Daughters to Spin and Card: hee wore no Garments but what his Wife and Daughters made him. The like is reported of *Charles the great*. *Spinster* they say is a term given the greatest women in our Law. *Rebecca* was a dainty Cook, so was *Thamar Davids* daughter, 2 Sam. 13. By *Mahomets* Law, the grand Turk himself must be of some trade.

And worketh willingly with her hands] As if her hands did desire to doe, what she put them to doe: for so the Original foundeth; *She worketh with the will of her hands*. The vulgar renders it, *with the counsel of her hands*, as if her hands were *oculatae*. She discreetly and cheerfully rids her work, with fervour and fore-cast.

Verf. 14. *She is like the Merchants ships*] That is, she gets wealth apace, yea though she stirre not off her stool, and studies how to buy every thing at best hand, though she send farre for it. Of the Low-Country-men it is said, *Perevent cælum navibus Belgæ, si navibus peti possent*. So the good Housewife would doe any thing to further thrift.

Verf. 15. *Shee riseth also while it is yet night*] That is, betime in the morning, a great while before day, as our Saviour also did to pray, *Mark* 1. 35.

And a portion to her maids] She neither pines, nor pampers them: but allows them that which is sufficient. Three things saith *Aristotle* a man owes to his Servants, *work, meat, and correction*.

Verf. 16. *She considereth a field and buyeth it*] Here's is the fruit of her pains and providence. The *Manna motians*, the stirring hand maketh rich, *Pro*. 10. 4. and a wife woman buildeth her house, *Prov*. 14. 1. See the Notes. She considers of the conveniency of this field, and then casts about how shee may compass it.

Verf. 17. *She girdeth her loyns with strength*] She flyeth about her work, and sets on it with a courage: Wee have read of women, in whom besides their

Turk. Hist.
fol. 347.

ἰσχυρὰ, τροφὴν, καὶ ἄστυ.

their Sex, there was nothing woman-like or weak, such were *Semiramis*, *Zenobia*, *Blanchina*, that brave *Hungarian* woman, who in an assault at the Siege of *Buda*, thrusting in among the Souldiers, upon the top of the Fort, with a great Sythe in her hand, at one blow struck off two of the Turks heads as they were climbing up the rampier. The like is reported of *Marulla* a Maid of *Lemnos*, who seeing her Father slain in the Gates of the City by the Turks, which hoped to have surprized it, took up the Weapons that lay by him, and like a fierce *Amazon* notably revenged his death.

Verf. 18. *She perceiveth that her merchandize is good*] She feels the sweet of it: and is heartened to redouble her diligence: as a Draught-horse feeling his load coming, draws the harder. The good soul doth the same. For having once tasted how sweet the Lord is, it can never have enough of him: but is carried after him with strength of desire, as the Doves to their *Columbaries*, as the Eagles to the Carcases, *Psal*. 84. 1, 2, 3. No reason would satisfie *Moses*: but when God had done much for him, he must still have more, *Exod*. 33. 12, 13, 14, 17, 18, 19. & 34. 9.

Verf. 19. *She layeth her hands to the Spindle*] Notwithstanding her late purchase, and planeing a vine-yard, verf. 16. and other out-businesse. See the Note on verf. 13. The two Cardinals *Wolfe* and *Campseins* coming from King *Henry* the eighth on a message to Queen *Katharine of Spain*, a little afore the divorce, found her with a skain of red silk about her neck, being at work with her maiden. And Queen *Anne of Bullen* kept her Maids, and all that were about her, so busied in sowing and working, that neither was there seen any idleness then amongst them, nor any leasure to follow such pastimes as are usually in Princes Courts.

Verf. 20. *She stretcheth out her hand to the poor*] Shee laboureth with her hands to that purpose, *Ephes*. 4. 28. and findeth by experience, that not getting, but giving is the way to thrive. See my common-plate of *Almes*.

Yea she stretcheth forth her hands to the needy] *Nicely* needy, as one phraseth it. To those that are extremely poor, she not only stretcheth, but reacheth, not her hand only, but both hands; yea she hath her Almoners to give to those that she cannot goe to: as Queen *Anne of Bullen* had. For besides what she dealt and distributed by the hands of others, she carried ever about her a certain little purse: out of which she was wont to scatter about daily some almes to the needy; thinking no day well spent, wherein some man had not fared the better by some benefit at her hands. The like is storied of *Placidia* wife to the Emperour *Theodosius*, that for her courtesie and bounty to the poor, she was called *φιλάνθρωπος*, *The poor mans friend*.

Verf. 21. *She is not afraid of the snow*] As she is liberal to the poor, so her chief care is for those of her own house, that they may be accommodated. For she knows that to stretch beyond the staple, were to marre all; and not to provide for her own, were to be worse than an infidel, 1 Tim. 5. 8.

Verf. 22. *Her clothing is silk and purple*] Suitable to her Husbands condition, who is a principal man, verf. 23. That's excellent counsel that *Tertullian* gives Women, *Vestite vos sericeo pietatis, byssino sanctitatis, purpureâ pudicitie*. Cloath your selves with the silk of piety, with the satin of sanctity, with the purple of modesty, &c.

Verf. 23. *Her husband is known in the gates*] Is renowned and noted for his wives worth, besides that he is a ruler in *Israel*.

Verf. 24. *She maketh fine linen and selleth it*] Such *sindons* as our Saviours dead Body was wrapt in, and for girdles, read 2 Sam. 18. 11. *Isa*. 3. 24. *Jer*. 2. 32. It was anciently no shame for a Queen to make gain of her handy-work.

Verf. 25. *Strength and honour are her clothing*] See verf. 22. She is not of those *quæ fulgent mœnibus, sordent moribus*, that are well-habited, but ill-mannered. No, she is inwardly decked with Spiritual attire, such as rendreth her glorious in the eyes of God and Angels. The joy of the Lord is her strength, so that she laugheth at the time to come. This daughter of *Sarah*, so long as shee doth

Turk. Hist.
fol. 741.

Ibid. 413.

Lucretia inter
omillas ad Lu-
cernam filia du-
cebat.
Life and Death
of Card. Wolf.
p. 69.
A. & Mon.
fol. 957.

Ibid.

Liv. de cultu
liangives Women,
Vestite vos sericeo pietatis, byssino sanctitatis, purpureâ pudicitie.

Aug. in Psal.
137.

doth well; and hath the *Eagle* of a good Conscience, is not afraid with any amazement (as women are apt to be): 1 *Pet.* 3: 6. *Gaudet. Crispina cum te- nebatur, cum audiebatur, cum dampnabatur, cum ducebatur.* So did Mistress *Anne Askew*, *Alice Driver*, and many other gracious women, that suffered for the Truth in Queen *Maries* days: Strength and honour was their clothing; and they rejoiced at the time to come: they went as merry to dye, as to dine: and cheered up one another with this, That although they had but a bitter break-fast, yet they should sup with Christ in joy.

Hist. Beedel.
lib. 24. p. 37.

Ag. & Mon.
fol. 1015.

Daniel 262.

Speed 646.
Cauid. in Nid.
Alef. f. 432.

Arist. c.
Rhet. lib. 1.

Verf. 26. *She openeth her mouth with wisdom.* Her mouth is not alwayes open, but duly shut, and discreetly opened: her words are few, true, and ponderous; the stream and current of her conference tends either to wisdom or kindness; that is, to duties either of piety or charity. The Jesuites forbid Women to speak of God and his wayes, either in good sort or in bad: and to meddle only with the distaff. But the good Women in both Testaments, *Abigail*, *Hannah*, *Hester*, the Virgin *Mary*, *Priscilla*, *Luiz*, &c. never heard of this new doctrine. *Tatianus* tells us, that in the Primitive Church every Age and Sex among the Christians, were Christian Philosophers: yea that the very Virgins and Maids, as they fate at their work in wool, were wont to speak of Gods Word. And *Nicephorus* writes, that the Christians, even as they laboured or journeyed, were wont to sing Psalms: and that thereby there was at a certain time a Jew converted. It were surely a great grace (saith *Lambert* the Martyr) if we might have the Word of God diligently and often spoken, and sung unto us in such wise, that women and children might understand it: Then should it come to passe, that Crafts-men should sing Spiritual Psalms sitting at their work, the Husband-man at his Plow, the good Huswife at her Wheel, as witheth *St. Hierome*.

And in her tongue is the law of kindness. It is worthy the mark (saith the Chronicler) that *Edward* the first, and his Grand-son *Edward* the third, the best of our Kings, had the two best Wives: Ladies of excellent vertue, that drew evenly with them in all the courses of Honour, that appertained to their side. The first of these *Edwards* being traitorously wounded (whiles hee was yet Prince) in the Holy Land (as they called it) by the poisoned knife of an Assassin, the Lady *Elinor* his Wife extracted the Poison with her tongue, licking daily, whilst her Husband slept; his rankling wounds, whereby they perfectly closed, and yet her self received no hurt: So soveraign a medicine is a Wives tongue; annoynted with the vertue of kindeesse and affection.

Verf. 27. *She looketh well to the wayes of her household.* She hath an oar in every boat, an eye in every businesse; She spies and pryies into her Childrens and Servants carriages; and exacts of them strict conversation and growth in godlines: She over-looks the whole Family no otherwise than if she were in a Watch-tower, *Speculatur intus domus sue.*

And catcheth not the bread of idleness. She earns it before she eats it. *Aristotle* also commendeth civility, laboriousness in a woman, and joynts it with temperance and chastity, which are preserved by it. So is taciturnity and sober communication, for which she is commended in the former verse. For as idleness is the seed of talkativeness, 1 *Tim.* 5: 13. so painfulness is a singular help against it. Queen *Katharine* of Spain, wife to our *Henry* the eighth, was not more busie in her calling, than prudent in her carriage. She had been counselled to it by *Louise* *Five*, who came into England with her, and was Master to her Daughter the Lady *Mary*. See the note on ver. 19. of this Chapter.

Verf. 28. *Her children arise up and call her blessed.* As they grow to any bignets, and consider their beholdingness, so they bless her, and bless God for her: they bless the time that ever they were born of her, and so virtuously bred by her: being ready to say of her, as once *Deborah* said of *Jael*, *Judg.* 5: 24. Blessed above women shall *Jael* the wife of *Heber* be; blessed shall she be above women in the tent. Blessed be the womb that bare us, and the paps that gave us suck.

Her husband also whom she commanded by obeying, as *Livia* did her Husband *Augustus*.

And

And he shall praise her. Praise is due to vertue. And albeit --- *laudis non indiga virtus, Illa sed est proprio plane contenta theatro*; Vertue is her own reward, and the is the best woman, and best to be liked, saith *Thucydides*, *de cu- jus laude vel vitio perominimus sit sermo*, of whose praise or dispraise, there is least said abroad: yet for as much as praise is a spurre, and vertue grows by it, why should it be denied to those that deserve it? Is not a Garland here made up by the hand of the Holy Ghost, and set upon the head of this excellent Huswife? Neither is it any disparagement, that her own Husband and Children commend her; for her business lying most within doors, who so fit to praise her as those that were ever present with her? and yet neither doe they more praise her by their words, than by their lives, formed by her to a right posture.

Verf. 29. *Many daughters have done verily* By the benefit of a better nature, or civil education, or for praise of men, or for a quiet life: sure it is, that all untaught Women, though never so well qualified, have failed, both quoad fontem, & quoad finem, for want of faith for the principle, and Gods glory the aym of their virtuous actions. And therefore though they bee *suo genere*, praise-worthy, yet they are farre short of this gracious Matron. The civil life without faith is but a beautiful abomination, a smother way to hell. *Melius est pallens aurum quam fulgens aurichalcum*, better is pale gold than glittering copper. Say the world what it will, a dram of holiness is worth a pound of good nature. Preferrre that before this (in the choyce of a Wife especially) as yee would doe a piece of gold for weight, rather than for workmanship, for value, than for elegancy, like that *French* coyn in the Historian, *in qua plus forma quam ponderis*, wherein there was more neatness than weightiness. Of carnal women, though never so witty, well-spoken, and well-deeded too, we may say, as the Civil Law doth of those mixt beasts, Elephants and Camels, *operam prestant, natura fera est*, they doe the work of tame Creatures, but they have the nature of Wild ones.

But thou excellest them all. As the only Paragon of the world, the Female glory, the wonder of Women-kind.

Verf. 30. *Favour is deceitful* Some marry by their eyes, and some by their fingers ends; *Dos non Denu* makes such marriages: but they commonly prove unhappy. There's *esh, esh*, fire, fire of debate and discord betwixt that *Ish* and *Ishah*, that Man and Wife, where *Jah* is not the Match-maker, as the *Cabbalists* have collected: Favour will fade, and beauty wither; an herd of pox will marre the fairest face, and of a *Nireus* make a *Thersites*. *Forma bonum fragile est*, saith one Poet. *Res est forma fugax*, saith another. But better than they both, the Prophet *Esay*, *All flesh is grass, and the glory thereof as the flower of the field*. All these outward accoutrements are non tantum fallacia quia dubia, verum etiam insidiosa quia dulcia, saith *Lactantius*; as there is no trusting to them, so there is great danger in them, as *Abisalom* and his Sister *Tamar* found in their beauty.

But a woman that feareth the Lord. That is indeed the crown of all commendation: as that which makes one all glorious within, amiable and admirable beyond belief. *Nicostratus* in *Eliau*, himself being a cunning Artisan, finding a curious piece of Work, and being wondred at by one, and asked what pleasure hee could take to stand gazing as hee did on the Picture, answered; Hadst thou mine eyes, thou wouldest not wonder, but rather bee ravishd as I am at the inimitable Art of this rare Piece. So if men had Saints eyes to see the beauty of Holiness, the excellency of the New Creature, they would prize and preferre it before the shining rubbish of all Earths beauty and bravery. But as *Augustus* in his solemn Feasts gave to some Gold, to others Gawdges and Trifles, so doth God to some give his Fear, to others Beauty, Wealth, Honour, and with these they rest contented. But what saith the Psalmist? *The Lord that made heaven and earth blesse thee out of Sion. q. d.* The blessings that come out of *Sion* are choyce blessings, even above any that come out of Heaven and Earth.

She shall be praised.] Shall live and dye with honour. The body of Honour is Vertue, the soul of it, Humility. Whosoever rises without the one, or stands without the other, embraces but the shadow of a shadow, may bee notable or notorious, cannot be truly noble.

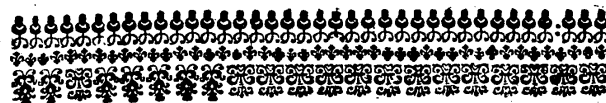
Verf. 31. *Give her of the fruit of her hands.]* God would have desert dignified, good parts praised. Here he seals up his approbation and good liking of what her Husband and Children had said of her in the former verses. Hee takes it well when we speak good of his people, and holds himself honoured in their just praises. *Give her her full due,* saith God, both within doors and without: let her ear of the Vine-yard that she hath planted, live of the Land that she hath purchased, enjoy the fruit of her own labours, have both the comfort and the credit of her worthy parts and practices: she being (as she here stands described) not unlike that precious Stone among the *Troglodytes* which is therefore called *Hexacentalis*, because within its own little compass it hath the radiant colours of threescore other stones of price.

Solin. Poly-hist.
cap. 44.

Deo soli Gloria!



A



A COMMENTARY OR EXPOSITION UPON Ecclesiastes, or the Preacher.

CHAP. I.

Verf. 1.



THE Words.] Golden words, weighty and worthy of all acception, grave and gracious Apophthegmes, or rather Oracles, meet to be well remembred: *Solomon's* Sapiential Sermon of the Sovereign good, and how to attain to it; *Solomons* Soliloquie, to some stile it; others, his sacred Retractions; others, his Ethicks, or Treatise of *Summo bono*, of the chiefest good, compiled and composed with such a picked frame of words, with such pitchy strength of sentences, with such a thick series of demonstrative arguments, that the sharp wit of all the Philosophers compared with this Divine discourse, seems to be utterly cold, and of small account; their elaborate Treatises of *Happiness* to be learned dotages, and laborious loss of time. How many several opinions there were amongst them concerning the *Chief Good* in *Solomon's* days, is uncertain: divers of them hee confuteth in this book, and that from his own experience, the best School-dame. But *Varro* (the learned't of the *Romans*) reckoneth up 180 in his time; and no wonder, considering mans natural blindness, not unlike that of the *Syrians* at *Darbun*, or that of the *Sodomites* at *Leas* door. What is an eye without the optick spirit, but a dead member? and what is all humane wisdom without divine illumination, but *wickedness of folly*, yea *foolishness of madness*, as our Preacher not without good cause calleth it? *A spirit there is in man*, saith *Elihu* (viz. the light of reason, and thustar the Animal-man goes, and there hee makes an halt, hee cannot transcend his orb) *but the inspiration of the Almighty giveth them understanding*, Job. 32. 8. God had given *Solomon* wisdom above any man; *Abulenfi* saith, above

*τὸ πνεῦμα
παρακινῶν
μα. Arist.
Experientia of
sine magistra.
Aug. de civ. Dei
lib. 10.*

Wise. 9. 11.

Nicht.

above Adam in his innocency (which I believe not :) He was *παιδὸς ἀγιογέγευ* (as *Macarius* was called) a man at twelve years old. His Father had taught him: *Prov. 4. 4.* His Mother had lessoned him, *Prov. 31. 1.* The Prophet *Nathan* had had the breeding of him. But besides, as he was *Jedidiah*, loved of God, so he was *θεοδιδάκτος*, taught of God. And being now, when he penned this Penitential Sermon, grown an old man, he had experimented all this that hee here affirmeth. So that hee might better begin his speech to his scholars, than once *Augustus Caesar* did to his soldiers, *Audite senem juvenes, quem juvenem senes audierunt*, Young men, hearken to mee an old man, whom old men hearkened unto when I was yet but young. Have not I written for you excellent things in counsels and knowledge? *Prov. 22. 10.* Or, *Have I not written three books for thee*, (so some read those words) Proverbial, Penitential, Nuptial? See the Note there.

Ovid. Metam.

—*Nescia temerarie, nescis
Quem fugias, ideoque fugis.*

Joh. 4.
Esay. 55.2 Cor. 3. 1.
Regis epistolis
acceptis, quo ca-
lamo scripta
sunt, ridiculum
est querere.Greg.
Luke 13. 28.
Bellarminus So-
lomonem inter
reprobos nume-
rat.Anima congre-
gata, & cum
ecclesia (i. col-
ligens). Cartw.

Surely if thou knowest the gift of God, and who it is that speaketh unto thee, thou wouldst incline thine ear and hear, thou wouldst listen: as for life it self. Knowest thou not that I am a Preacher, a Prince, Son of David, King in Jerusalem, and so do come multis nominibus tibi commendatissimus, much commended to thee in many respects? But need I, as some others, epistles of commendation to my Readers, or Letters of commendation from them? Is it not sufficient to know, that this book of mine, (both for matter and words) is the very work of the Holy Ghost speaking in mee, and writing by mee? For Prophecy comes not by the will of man, but holy men of God speak it as they are moved by the holy Ghost, 2 Pet. 1. 21. And albeit this be proof good enough of my true (though late) repentance, whereof some have doubted, some denied it, yet take another.

Of the Preacher] Or, of a preaching Soul, (for the Hebrew word *Kobeletb*, is of the feminine gender, and hath *Nephesh*, Soul, understood) or of a person re-united and reconciled to the Church, and in token of reconciliation to God, re-admitted by him to this Office in his Church; like as *Christ* sealed up his love to Peter after his shameful fall, by bidding him feed his lambs; and to the rest of the Apostles that had basely forsaken him, by saying to them after his resurrection, *Peace be unto you: As my Father hath sent mee, even so send I you, Receive ye the holy Ghost*, John 20. 21. See the like mercy shewed to St. Paul, 1 Tim. 1. 12. Howbeit some learned men here observe, that it is no new thing in the Hebrew tongue, to put feminine names upon men, as *Ezra* is called *Sophereth*, a scribe; a *Skee-scribe*, in the very same form as *Solomon* is here called *Kobeletb*, a Preacher; and the Gospel-preachers *Mebasereth*, Psal. 68. 11. with *Esay* 52. 7. either to set forth the excellency and elegance of the business, or else to teach Ministers to keep themselves pure as Virgins; whence they are also called *Wildomes Maids*, *Prov. 9. 3.* and *Christ* Paranympus, *John 3. 29.* to present the Church as a chaste Virgin to Christ, 2 Cor. 11. 2.

The Son of David] So Christ also is said to be, *Mat. 1. 1.* as if David had been his immediate father. The glory of children are their fathers, *Prov. 17. 6.* to wit, if they be godly and pious. The Jews made great boasts that they were the seed of *Abraham*, *Mat. 3. 9.* *John 8. 33.* And that caittiff *Elymas* the Sorcerer, had furnished himself *Barjesus*, or the son of *Jesus*, as if hee had been of nearest alliance to our Saviour, of whom all the families of heaven and earth are called. What an honour is it now accounted to be of the posterity of *Lutimer*, *Bradford*, *Ridley*, &c? How much more of *David*, that man of renown, the Father of our princely Preacher, who himself took also not scorn to teach and do the office of a Preacher, *Psal. 32. 9.* and 34. 11. though he were the Governour of Gods people, *Psal. 78. 74.* and head of many Heathen, *Psal. 18. 43?* The like may be said of *Joseph of Arimathea*, who of a Counsel-
lor

Mat. 13. 6.

Eph. 3.

lor of State became a preacher of the Gospel: so did *Chrysostrome* a noble *Antiochian*, *Ambrose* Lieutenant and Consul of *Milvain*, *George* Prince of *Anhalt*, *Earl Martinengus*, *John a Lasco* a noble *Polonian*, and sundry others of like quality and condition: *Psal. 138. 4, 5.* and 119. 72. the Psalmist sheweth by prophecy, that they that have tasted of the joys of a crown, shall leave the throne and palace, to sing with the Saints, and to publish the excellency glory of God and godliness.

King in Jerusalem] and of Jerusalem. The Pope will allow the Duke of *Milvain* to be King in *Tuscany*, but not King of *Tuscany*: *Solomon* was both, *Prov. 1. 1.* See the Note there. Hither came the Queen of *Sheba* from the utmost parts of the earth to hear him: here hee wrote this excellent book, these words of delight, which hee had learned from that one *Shepherd*, the Lord Christ, *ch. 12. 10, 11.* and hath left them faithfully set down for the use of the Church; so honouring learning with his own labours, as *Sylverius* said of *Cesar*. Here lastly it was that hee sovereignly over Gods own peculiar, the people of his purchase, *Israel*, Gods first-born, and in that respect higher than the Kings of the earth, *Psal. 89. 37.* So that if *Maximilian* the Emperour of Germany could say, *Rex hominum Hispanus, asiorum Gallus, regum ego*, The Spaniard is King of Men, the French is King of Asies, and I am King of Kings; how much better might *Solomon* have said so!

Vers. 2. Vanity of Vanities] Or, most vain vanity: therefore no happiness here to be had but in the reverential fear of God, *chap. 12. 13.* and this is the sum of the whole Sermon, the result of the Discourse, the impartial verdict brought in by one that could best tell; and hee tells it over and over, that men might the sooner believe him, without putting themselves to the fruitless pains of trying any further conclusions. Sinne hath hurled confusion over the world, and brought a vanity on the creature. This our first parents found, and therefore named their second son *Abel*, or *Vanity*. *David* comes after, and confirms it, *Psal. 144. 4.* *Adam is as Abel*, or, *Mans like to Vanity*; there is an allusion in the Original to their two names: yea, *All-Adam is all-Abel*, when hee is best underlaid, (so the Hebrew hath it) every man at his best estate, when he is settled upon his best bottom, is altogether vanity: *Surely, Selah*, 'Tis so, 'Tis so, you may seal to it, *Psal. 39. 5.* But who (alas) hath believed our report? These outward things are so nearous, and so natural to us, that although we can say (nay swear) with the Preacher, *Vanity of Vanities*, a heap, a nest of vanities, *It is naught, it is naught*, faith the buyer, yet, when gone apart, wee close with them, albeit wee know they are naught, and will come to naught, 1 Cor. 2. 6. Neither will it ever be otherwise with us, till with *Fulgentius* we have found, after much trial, the vanity of all earthly triumphs: till with *Gillmer* King of *Vandalis* led in triumph by *Bellisarius*, wee cry out, as here, *Vanity of Vanities*, all is vanity: till with *Charles* the fifth Emperour of Germany, (whom of all men the world judged most happy,) wee cry out with detestation to all our honours, pleasures, trophies, riches, *Abite hinc, abite longe*, Get you hence, let me hear no more of you.

Vers. 3. What profit hath a man] What durable profit? *Quid residui?* what overplus, what more than will serve to satiate back and belly? Our life is called the life of our hands, because it is maintained by the labour of our hands. *Si ventri bene, s'lateri*, as hee in *Horace* saith, If the belly may be filled, the back fitted, that's all that can here be had, and that most men care to have: Which if they have (some have but Prisoners-pittance, so much as will keep life and soul together) yet *Quid amplius*, as the Vulgar renders this text, what have they more to pay them for their pains? Surely when all the account is subducted (such a labouring mans happiness resolved into its final issue and conclusion) there resteth nothing but ciphers. This should make us more moderate in our desires and indevours after earthly things: sith we do but labour in the very fire, and weary our selves for very vanity, *Hab. 2. 13.* They that seek after the Philosophers stone, they must use so much gold; and spend
for

Spec. En. of.

Joh. Mat.

Adam is Abel
mace.
Omnis Adam
est totus Abel.
Nisus, funda-
tus, confutatus.Fulg. triumphos
Rom. nos ludos-
cum (pellarit
appellavit vani-
tatem. Authon
vita erat. Sur.
Precep. lib. 2. de
bello Vand.
Philip. Morn.

Isa. 57. 10.

Verf. 4. *One generation passeth away, &c.*] Therefore no happiness here, because no assurance of life or long continuance.

*Omnia sunt hominum tenui pendencia filo:
Et subito casu, quæ valuerunt tunc.*

Hab. 3. 6.

That was an odd conceit of *Platoes*, that the earth was a kind of living creature, having Itones for bones, rivers for veins, trees for hairs, &c. And that was worle of *Arifotle*, teaching the worlds eternitie: which some fmaters in Philopholy fondly strive to maintain out of this text; not rightly understanding the force of the Hebrew phrase, *For ever*, which oft-times and here signifies a periodical perpetuity, a long indefinite time, not an infinite: See 2 *Per.* 1. 3. 10. The whole Enginc shall be changed. *By ever* then is meant, *ill the end of all things.*

Plurach.
ὥστε τὸ
τάχισον, τῷ
ταχυτάτῳ
θεῶν. Paul.
Psal. 19. 3.

Hém. 8. ad pop.
Antich.

שש.

Sales occidere
Et redire pos-
sunt, Nobis enim
semel occidit
brevis lux, Nox
est perpetua una
dormienda.
Carall.

The Sunne doth set and rise;
But wee contrariwise,
Sleep after one short light,
An everlasting night.

Verf. 6. *The wind goeth toward the South, &c.*] It is a very small thing at first, a little vapour rising out of the earth; but by circuiting and whirling about, it gathers strength, now rushing toward the South, and anon toward the North, &c. The Original is very lively in expressing the manner of it. *Una Eurusque Non igne ruunt, &c.* The restlessness of these insensible creatures, and

Virg. Aeneid.

can give it no stay, till it come to God the Father. Ver. 7. *All the Rivers run into the Sea*. And the nearer they come to the Sea, the looner are they met by the tide; sent out, as it were, to take their tribute, due to the Sea, that feat and source of waters. Surely as the Rivers lead a man to the Sea, so do all these Creatures carry him to God by their circular motion. A circle (we say) is the perfectest figure, because it begins and ends; the points do meet together, the last point meets in the first from whence it came; so shall we never come to perfection or satisfaction, till our souls come to God; till he make the circle meet. A wise Philosopher could say, that man is the end of all things in a femicide; that is, All things in the World are made for him, and he is made for God; to whom he must therefore hasten.

made for him, and he is made for God; to whom he must lift up his hands.
Unto the place from whence the Rivers come §. *Sc.* from the Sea, through the
pores and passages of the earth, where they leave their saltness. This is *Solomon's*
opinion (as it was likewise the opinion of the ancient Philosophers) which yet *Aristotle*
finds fault with, and assigns another cause of the perennity of rivers, of their beginning, and original, viz. that the air thickened in
the earth by reason of cold, doth resolve and turn into water, &c. This agrees
not with that which *Solomon* here saith by the instinct of the Holy Ghost. And
therefore *Averroes* is by no means to be hearkned unto in that excessive com-
mendation he gives *Aristotle*, viz. That there was no error in his writings;
that his doctrine was the chiefest truths, and that his understanding was the ut-
most that was by any one attainable, himself the rule and pattern that Nature
imparted to her best perfect skill, &c.

Verf. 8. *All things are full of labour* *Laborem est etiam ipsa voluptas*. Molestation and misery meet us at every turn: The whole world is a *Sea of glass* (for its vanity); mingled with fire (for its vexation) *Rev. 4. 6. Vasa etiam posuimus, salsidius sent*. All things are sweeter in the ambition, than in the frustration. There is a singular vanity in this splendid misery. One well compares it to a beautiful Picture, drawn with white and red colours in sackcloth: which a farre off is very lovely; but near by, it is like the filthy matter of a fore or wound, purulent rottenness, or the back of a galled horse. No man ever yet found any constant contentation in any state: yet may his outward appearance deceive others, and anothers him.

Man cannot utter it.] If Solomon cannot, no man can : for what can the man do that cometh after the King? chap. 2. 12.

The eye is not satisfied with seeing. Though these be the two *learned senses*, (as *Aristotle* calls them) whereby Learning is let into the soul : yet no man knows so much, but he would know more. *Herilium* therefore, and those other *Philosophers* that placed the happiness of a man in the knowledge of Natural causes and events, were not in the right. There is a curse of unsatisfiability lies upon the creature. The soul, that acts in and by the outward senses, flickers up and down, as *Noahs Dove* did, but finds no firm footing ; shaks and shifts from one thing to another for content, as the Bee doth from flower to flower for honey, and desires still more things in number, and new things for manner. Hence the parables in the Hebrew that signify *And* and *Or*, come of a word that signifies the desire : because the desires of Man would have this, and that, and that, and another : and doth also tire it self, not knowing whether to have this or that, or that or rather, to rest itself is, after utmost endeavours of plenary satisfaction ; which this life affords not.

vouts of plenary satisfaction; which this life affords not.
 Verſ. 9. *The thing that hath been is that which shall be* | History therefore
 muſt needs be of noble and neceſſary uſe : becauſe, by ſetting before us what
 hath been, it premonith us of what will be again : ſuch the ſelf-ſame fable is
 acted over again in the world, the perſons only are altered that act it. *Plato is Cæſar,*
 will therefore have History to have its name, *καὶ τὸ ἵσταναι τὸν γένος τῶν* *Plato is Cæſar,*
 ping the flux of endless errors, and reſtleſſe uncertainties. His conceit of a *Plin.*
general

general revolution of all things after thirty thousand years expired, is worthily exploded, and learnedly confuted by St. *Austin. De Civ. Dei, lib. 12. cap. 13.* but in no wise confirmed by this text, as some would have it, and *Origen* among the rest. *Plato* might haply hint at the general Resurrection, called the *Regeneration* by our Saviour, *Mat. 19. 28.* See the Note.

Verf. 10. Is there any thing whereof it may be said, See, this is new?] Hoc ego primus vidi, saith *Zabarel*. But how could he tell that? Many men have been so befuddled. Wee look upon *Guns* and *Printing* as new inventions; the former found out by *Bircholdin* the Monk, *Anno Dom. 1380.* the other by *Frier Faustus*, *Anno 1446.* But the *Chineses* are said to have had the use of both these long before. Should we then so eagerly hunt after Novelty, those meer New-nothings, till we lose our selves in the chase? *Nil admirari prope res est una Numici.* Get spiritual eyes rather to behold the beauty of the New Creature. (all other things are but nine dayes wonderment) the bravery of the new *Jerusalem*: Yea get this natural itch after novelties kild by the practice of mortification: and get into Christ, that thou mayst be a new creature. So shalt thou have a new name upon thee, *Isa. 62. 2.* A new Spirit within thee, *Ezek. 36. 27.* New alliance, *Ephes. 2. 14.* New attendance, *Psal. 91. 11.* New wages, new work, *Isa. 62. 11.* A new Commandement, *1 Job. 2. 8.* A new Covenant, *Jer. 31. 33.* A new way to Heaven, *Heb. 10. 20.* And a new Mansion in Heaven, *Job. 14. 2. 2 Cor. 5. 8.*

Verf. 11. There is no remembrance of former things] None, to speak of. How many memorable matters were never recorded? How many ancient records long since perished? How many fragments of very good Authors are come bleeding to our hands; that live (as many of our Castles doe) but only by their ruines? God hath by a Miracle preserved the holy Bible from the injury of times and Tyrants, who have sought to abolish it. There wee have a true remembrance of former things, done in the Church by *Abraham* and his off-spring: when the *Grandees* of the Earth; *Nimue, Belus, &c.* lye wrapt up in the sheet of shame, or buried in the grave of utter oblivion. *Diodorus Siculus* confesseth, that all Heathen antiquities, before the *Theban* and *Trojan* Warres, are either fabulous relations, or little better. *Ezra* (that wrote one of the last in the Old Testament) lived afore any Chronicles of the world now extant in the world.

Neither shall there be any remembrance] Unless transmitted to posterity by Books and Writings, which may preserve and keep alive their memory, and testify for their Authors, that such have one day lived.

*Quis nosset Erasmus,
Chilias eternum si latuisset opus?*

Niniveh that great City is nothing else but a sepulture of her self: no more shall *Rome* be ere long. Time shall triumph over it, when it shall but then live by fame (if at all) as others now doe.

Verf. 12. I the Preacher was King over Israel] And so had all the helps that heart could wish: the benefit of the best Books and Records, that men or money could bring me in; the happiness of holy conference, beside mine own plentiful experience, and therefore you may well give credit to my verdict. *Mr. Fox* had a large Commission under the Great Seal to search for all such Monuments, Manuscripts, Registers, Legier-books, as might make for his purpose in setting forth that worthy Work, the *Ants and Monuments of the Church of England.* And the like had *Polydor Virgil* for the framing of his History: though with unlike successe: for he had the ill hap to write nothing well, saith one, save the life of *Henry* the seventh, wherein he had reason to take a little more pains than ordinary, the Book being dedicated to *Henry* the eighth his Son. See the note on *vers. 1.*

Verf. 13. And I gave my heart to seek and search out by wisdom] God had given *Solomon* a large heart, and great store of wisdom: and this made him

not

not more idle, but more industrious, more sedulous and serious in seeking and searching out by wisdom] i. e. by the best skill that hee had, maturely and methodically, the causes, properties, and effects, with the reason of all things that are, and are done under heaven. Neither did he this in pride and curiosity, (as *Hugo de Sancto Victore* here sharply censurcth him) but soberly and modestly, setting down his disquisitions and observations of things Political and Natural for the use of posterity. And forasmuch as these are now lost (because haply too much admired and trusted to, by those that had the use of them under the first Temple, in: and with the which some *Jewes* say they were burnt) what an high price should we all set upon this and the other two Books of *Solomon*, the wisest of men, as (not *Apollo*, but) the true God of Heaven hath called him, and commended him unto us? Surely, as in the *Revelation*, Heaven never opened but some great Mytery was revealed, some Divine Oracle uttered: So we may be confident, that the Holy Ghost never sets any Pen-man of Scripture a work, but for excellent purpose. And if we disregard it, he will complain of us, as once, *I have written for them the great things of my Law*; but they were counted as a strange thing. As for those other worthy Works of *Solomon* (the fruits of this privie search into the natures of the Creatures here mentioned) that the injury of time hath bereft us of; how much better may we say of them, than a godly and learned man once did of *Origens* *Relix. de tota Oziapla? Huius operis iusturam deplorare possumus, compensare non possumus.* This *Henri* p. 130. great losse we may well bewail, but cannot help.

Verf. 14. I have seen all the works that are done,] I have seen them, and set down mine observations of them, *1 King. 4. 33.* *Pliny* did somewhat like unto this in his Natural History; which work of his saith *Erasmus*, *Non minus varium est quam ipsa verum natura: imo non opus, sed thesaurus, sed vere mundum rerum cognitum dignissimum*, it hath as much variety in it as Nature her self hath. To speak truth, it is not a Work but a Treasury, nay a world of things most worthy to be known of all men.

And behold all is vanity and vexation of spirit] Nothing in themselves, and yet of sufficient activity to inflict vengeance and vexation upon the spirit of a man: so farre are they from making him truly happy. They doe but feed the soul with wind (as the text may be rendered) wind gotten into the veins is a sore vexation.

Verf. 15. That which is crooked cannot be made straight] Most men are so wedded and wedged to their wicked ways, that they cannot be rectified but by an extraordinary touch from the hand of Heaven: *Hesiod* (speaking of God saith, that he can easily set crooked things straight, and only hee, Holy *Melanchthon* being himself newly converted, thought it impossible for his Hearers to withstand the evidence of the Gospel. But after he had been a Preacher a while, he complained, that *old Adam was too hard for young Melanchthon*; and yet besides the singular skill and learning that God had given him (for the which he merited to be called the *Phoenix of Germany*) *Ad eum modum in hoc vice theatrum versatum Philippum Melanchthonem apparet*, saith a friend and Scholar of his, i. e. It well appeareth, that *Melanchthon* was (*Solomon-like*) on this wise buisted upon the Theatre of his life, that seeing and observing all he could, he made profit of every thing; and stored his heart (as the Bee doth her Hive) out of all sorts of flowers, for the common benefit. Howbeit he met with much crookedness and crookedness that wrung many tears from him (as it did likewise from St. *Paul*, *Phil. 3. 18.*) not in open enemies only, as *Eccius*, and other Papists, but in professed friends, as, *Flaccius, Osiander, &c.* who not only vexed him grievously whiles alive, but also fell foul upon him when he was dead, as *Zanchinus* complaineth. Of all Fowl we most hate and detest the Crows, and of all Beasts the Jackalls (a kind of Foxes in *Barbary*) because the one diggs up the graves and devours the flesh, the other picks out the eyes of the dead. But (to return to the text) sinful men grow aged and crooked with good opinions of themselves, and can seldome or never be set straight again. The Pharisee sets up his Counter for a thousand

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pound;

Phil. 1:5.
Hab. 2.
Luk. 13:11.

Σκοδῆς,
כסל

Οἱ πλεῖστοι
κακοὶ ἔσσι.
Detiorum
magna est ratio:
boni singulares.
Cic. ad Attic.

Lud. de Dieu.
Euphor.
Amama.
Pfal. 19.

Hieronym.

pound, I am not as other men, saith he, nor as this Publican; hee stands upon his comparisons, nay upon his disparisons, and although he turn aside unto his crooked ways (as Sampson did to his Dalilah) yet he thinks much to be tread forth with the workers of iniquity; but cries, Peace shall be upon Israel. How many are there, that having laden themselves with thick clay are bowed together, as he in the Gospel was, and can in no wise lift up themselves? They neither can nor will (O curia in lectas autem, &c.) but are trample and foolish.

The Greek word for crooked, comes of an Hebrew word that signifies a fool, and every fool is conceived; he will not part with his bable for the Tower of London: Try to straighten these crooked peeces, and they will sooner break than bend, venture all than mend any thing: Plato went thence to Sicily to convert Dionysius, and could not doe it. A wiser than Plato complains of a perverse and crooked generation, *Dion. 32.5. See Ales. 2. 40. Phil. 2. 15.* It is the work of Gods Spirit only, by his corrective and directive power, to let all to rights, *Luk. 3. 5.* Philosophy can *abscendere vitia, non abscindere*, chain up corrupt nature, but not change it.

And that which is wanting cannot be numbered: *Et stultorum infinitus est numerus*, so the Volgar renders it, *there is a numberlesse number of fools*, such as are wanting with a witnesse; witlesse, simple fellows, such as have *principium lasum*, their brains crackt by the first fall, and are not cured of their Spiritual phrenzic, by being re-united to the second Adam. Of such fools there are not a few; all places are full of them, and so is Hell too; the earth is burdened, the air darkned with the number of them, as the Land of Egypt was with the Flies that there swarmed. Bias the Philosopher could say, that the *most were the worst*; and Cicero, that there was a great Nation of bad people, but a few good. *Rari quippe boni*, saith Juvenal: there is a great paucity of good people. And those few that are, find not a few wants and weakneses in themselves, *quædam non nocent, si non placent*, these hurt us not, if they please us not; for God considers whereof we are made, and will cast out condemnation for ever, as one renders that place, *Matth. 12. 10. Triste mortalitatis privilegium est, licet aliquando peccare*. Our lives are fuller of sins than the Firmament is of starres, or the Furnace of sparks. *Nimis angusta res est, nisi quam errare*. David saw such volumes of infirmities, and so many Erratas in all that he did, that he cries out, *Who can understand his errors? O cleanse thou mee from secret sins*.

Verf. 19. I communed with mine own heart, saying, &c. Here Hugo de Sancto Victore proceeds to censure Solomon (as hee had done before, verf. 23. See the note there) of pride and vain-glory, but with greater pride. For *Puerilis iactantia est accusando illustres viros suo nomini famam querere*. It is achilidish vanity to seek for fame by asperting better men. Solomon might without boasting say of himself, as here he doth, *Loe, I am come to great estate*; or, *I have greatness and added wisdom above all that have been before me*. Doth not God say as much of him, *2 King. 3. &c. 4. &c. 5. &c. 10*? And had hee not good reason to praise himself in this sort? For whereas some might here object, that the cause that men get not happinesse by the knowledge of Natural Philosophy is, because they understand it not: That cannot be, saith the Wife-man, for I have out-gone all that went before me in wisdom and perspicacity; and yet I can doe no good on't: try you another while, if you think you can out-doe mee. I think a man may break his neck before his last of these sublimary felicities.

Verf. 17. And to know madnesse and folly. That by comparing of contraries, I might the sooner finde and shew out what I sought for. *Sed frustra fui*, but I disquered my self in vain. *Philosophandum igitur, sed paucis*; there is a deceit in Philosophy, *Col. 2. 8.* and hee who chooseth to hold fast this lying vanity, doth by his own election forsake mercy, *Jen. 2. 8.*

Verf. 18. For in much wisdom is much grief. And herein children and fools have the advantage; as they want wit, so they want woe; as little is

given

given to them, so little is required of them. *Nil scire vicia jucundissima*. To know nothing is the bravest life, as the Greek Proverb hath it. But this must be taken with a grain of salt; and wee must know, that heavenly wildome hath infinite pleasure; and so farre, as all other Arts and Sciences are subter-vient to it, and regulated by it, they afford to the mind an incredible delight *Εὐδαιμονία: Σοφία* and sweetnesse.

CHAP. II.

Verf. 1. Goe to now, I will prove thee with mirth.

The merry Greeks of the World think that they have the only life of it, that there is no such happinesse as to laugh and be fat, to sing Care away, and to lye carousing and melting in sinful pleasures; yea though they perish therein, as the Duke of Clarence did in his Butt of Malmesey. But a little time will confute these fools, saith Solomon, and let them see, that it is better to be preserved in brine, than to rot in Honey. Flies and Wasps use to come to honey and sugar, and such sweet things; so doth Beelzebub (the god of flies) to the hearts of Epicures and voluptuaries. Beelzebub hauntheth the fennes, *Job 40. 21.* Here therefore this Wife-man was utterly out, and made an ill transition from the search of wildome, to the pursuit of pleasures; from the school of Socrates, to the herd of Epicurus. For though these hogs may grunt out their [*Let us eat and drink, for to-morrow we shall dye*]; yet if death but draw the curtain, and look in upon them, all the mirth is mar'd, and they put into as great an agony as Belshazzar was at the sight of the hand-writing that was against him.

Verf. 2. I said of mirth, it is mad. *q. d.* Thou mad fool, what dost thou? Yet is not mirth amiss, so it be moderate; nor laughter unlawful (as some Anabaptists in Calvins time held) so that it be well limited. Carnal mirth, and abuse of lawful things doth mightily weaken, intenerate and emasculate the spirit; yea, it draws out the very vigour and vivacity of it, and is therefore to be avoyded. Some are so afraid of sadnesse, that they banish all ferulnesse; they affect mirth as the Eel doth mud, or the Toad ditches. These are those that dance to the Timbrel and Harp, but suddenly turn into Hell, *Job 21.*

Verf. 3. Yet acquainting my heart with wisdom. *i. e.* resolving to retain my wildome; but that could not be: For *whoredome, and wine, and new wine take away the heart*; they dull and disable nature, and so set us in a greater distance from grace; they fight against the soul, and take away all sent and sense of heavenly comforts; Much like that parcel of ground in Sicily, that sendeth such a strong smell of fragrant flowers to all the fields thereabouts, that no Hound can hunt there. And here I beleeve began Solomons Apostasie, his laying the reins in the neck to pursue sinful pleasures, pleasing himself in a conceit, that he could serve God and his lusts too. A Christian hath ever God for his chief end; and never sins with deliberation about this end; he will not forgo God upon any terms; only he erres in the way, thinking he may fulfill such a lust, and keep God too: But God and sin cannot cohabit; and Gods graces groaning under our abuses in this kind, cry unto him for help, who gives them thereupon (as he did to the wronged Church, *Rev. 12. 14.*) the wings of an Eagle: after which, one lust calls upon another, as they once did upon their fellow-souldiers, *Now Moab is the spoyle*, till the heart be filled with as many corruptions, as Solomon had Concubines.

Verf. 4. I made me great works. I took not pleasure in trifles, as Domitian did, in catching and killing flies with his Pen-knife; or as Artaxerxes did, in making harts for Knives; or as Solymon the great Turk did, in making notches of horn for Bowes; but I built stately houles, planted pleasant Vineyards, &c. A godly man may be busied in mean low things, but he is not satisfied in them

as adequate objects; hee trades for better commodities, and cannot rest without them.

[*I builded mee houses*] Curious and spacious, such as is the Turks *Seraglio*, or palace, said to be more than two miles in compass. *William Rufus* built *Westminster* hall, and when it was done, found much fault with it, for being built too little; saying, It was fitter for a chamber, than for a hall for a King of England, and took a plat for one far more spacious to be added unto it.

[*I planted mee vineyards*] That no pleasant thing might be wanting to mee. To plant a vineyard is a matter of much cost and care, but it soon quits cost by bearing, first, plenty of fruit in clusters and bunches, many grapes together. Secondly, by bearing pleasant fruit, no fruit being more delectable to the taste than is the grape; nor more comfortable to the heart, than is the wine made of the grape, *Judg. 9. 13.* *Solomon* had one gallant vineyard at *Bethanion*, that yielded him great profit, *Cant. 8. 11.*

Verf. 5. *I made mee gardens*] so called, because garded and enclosed with a wall, *Cant. 4. 12.* like as we call garments quasi gardments in an active acceptation of the word: because they guard our bodies from the injury of wind and weather. The Hebrew word *gan* comes likewise from a word that signifieth to protect or guard. And there are that give this for a reason, why the Lord forbad the Jews to keep swine, because they are such enemies to gardens, whereof that country is very full.

[*And Orchards*] Heb. *Paradises*, famous for curious variety and excellency of all sorts of trees and forin fruits; resembling even the garden of God for amenity and delight. And herein perhaps hee gratified *Pharaoh's* daughter (the *Egyptians* took great pleasure in gardens) like as that King of *Affrica* did his wife *Horto pensile*, with a garden that hung in the ayre, to his incredible cost.

Verf. 6. *To water therewith the Wood*] i. e. the gardens or hort-yards that were as large as little woods: *Christ's* garden in the *Canticles* as it hath a wall (*Verf. 5.*) to a well to water it, and make it fruitful.

Verf. 7. *I got mee servants, &c.*] Too many by one, *sc. Jeroboam*, who rent ten tribes from his sonne. This well observed by an Interpreter, that *Solomon*, among all his delights, got him not a Fool or Jester, which some Princes cannot bee without, no not when they should bee most serious. It is recorded of *Henry* the third King of France, that in a Solemn procession at *Paris*, hee could not bee without his Jester, who walking between the King and the Cardinal, made mirth to them both. There was sweet devotion the while.

Epist. hist. Gallica.

[*I had great possessions of great and small cattell*] *Mulca pecunda*, & *posse* (synochochia) opes significant: sic pecunia a pecunda. So *chafsa* signifies in Hebrew both money and a lamb.

Verf. 8. *I gathered mee also silver and gold*] Gold of *Ophir* (now called *Benn*) where the Spaniards are said to meet with more gold oar, than earth: Besides his great gifts from other Princes, as *Hiram*, Queen of *Sheba*, &c. his royal revenue, his tributes from forin nations, subdued by his Father *David*, to a very great value. *Sixtus* the fourth was wont to say, that a Pope could never want money, while he could hold a pen in his hand. His predecessor *John 21.* left in his treasury to his heirs 250 tonnes of gold. *Beniface* the 8. being plundered by the French, was found to have more wealth (saith mine Author) than all the Kings of the earth could have raised by one years revenue. It should seem by the peoples complaint after *Solomon's* death, *1 King. 12. 4.* that hee lay over heavy upon them by his exactors, and gold-gatherers, which caused the revolt of the ten tribes. One act of injustice, oft loseth much that was justly gotten. *Kedarlaomer* and his fellow-Kings were deprived of the whole victory, because they spared not a man whom they should have spared. Ill-gotten gold hath a paysonful operation, and will bring up the good foods together with ill humors, *Job 20. 15.*

[*And the delights of the fowls of men*] These drew out his spirits, and dissolved

ved him, and brought him to so low an ebbe in grace; his wealth did him far more hurt than his wisdom did him good: it is as hard to bear prosperity, as to drink much wine and not bee giddy: it is also dangerous to take pleasure in pleasure, to spend too much time in it; as *Solomon*, for seven years spent in building Gods house, spent thirteen in his own. Lovers of pleasures are set as last and worst in that catalogue of wickednesse in the last daies, *2 Tim. Phil. 3. 14.*

Verf. 9. *Also my wisdom remained with mee*] Outward things are dead things, and cannot touch the soul, (a lively spirit) unless by way of taint: *Solomon*, if not at first, yet at length, was fearfully tainted by them, making good that of the Poet,

*Stultitiam patiuntur opes
Ardna res hec est, opibus non tradere mores,
Et cum tot Crescos viceris, esse Numam.*

Marial.

Verf. 10. *And what soever mine eyes desired, &c.*] I fed them with pleasant pictures, shews, sights, and other objects of delight, which yet have plus deceptionis quam delectationis, able to entice, and ready to kill the ingangled: How many are there that have died of the wound in the eye? *David* knowing the danger, prayeth, *Psal. 119. 37.* Turn away mine eyes from beholding of vanity. *Job* steps one degree further, from a prayer to a vow, *chap. 31.* yea from a vow to an imprecation, *ver. 7.* If our first parents fell by following the sight of their eyes, and lust of their hearts, what can *Solomon* or any of us promise our selves, qui animas etiam incarnavimus, who have made our very spirit a lump of flesh, prone to entertain vice, yea to solicit it?

[*For my heart rejoiced in all my labour*] This is not everyw orldlings happiness. For some live not to enjoy what they have raked together, as that rich fool in the Gospel: others live indeed, but live beside what they have gotten; as not daring to diminish ought; but defrauding their own genius, and denying themselves necessities. So did not *Solomon*, and yet hee found not the good hee sought for neither, as hee tells us in the next words. Nor is it want of variety in these pleasures, but inward weakness, air emptiness, and insufficiency in the creature. In heaven the objects of our delight and blessedness shall bee, though uniform, yet everlastingly pleasing.

Verf. 11. *Then I looked on all the works*] A necessary and profitable practice, well worthy our imitation, viz. to recognize and review what wee have done, and to how little purpose wee have wearied our selves, in the multitude of our counsells, *Esay 47. 13.* God looketh upon men, and if any say, I have sinned and perverted that which was right; and it profited mee not, Hee will deliver his soul from going into the pit, and his life shall see the light, *Job 33. 27, 28.* *Tully* could tell *Nevius*, that if hee had but well weighed with himself those two words, *Quid ago?* What do I? his lust and luxury would have been cooled and qualified.

[*And behold, all was vanity and vexation of spirit*] In the very pursuit of them is much anguish, many grievances, fears, jealousies, disgraces, interruptions, discontentments. Next it is seldom seen, that God allows to the greatest darlings of the world a perfect contentment. Something they must have to complain of, that shall give an unfavoury verdure to their sweetest morsels and make their very felicity miserable. Yet all this avails mee nothing, so long as I see *Mordecai*, saith *Haman* the Kings minion. Lastly, after the un sanctified enjoyment, follows the sting of conscience, that will inexpressibly vex and torment the soul throughout all eternity.

[*And there was no profit under the sun*] *Nulla emolumenta laborum*, nothing but labour for travell, no contentation but desperation, no satisfaction but endless vexation; as children tire themselves to catch a butterfly; which when they have caught, profits them nothing, onely fouls their fingers. Or rather as the dropical body, by striving to quench thirst by drinking, doth but increase the disease, and in the end destroy it self.

Verf. 12.

Verf. 12. For what can the man do that cometh after the King?] *q. d.* who is it that can out-doe me in this review and discovery? Neither is this a vain-glorious vaunting of his own virtues, but an *Occupation* or prevention of an objection, thus.

Obj. It may be thou hast not perfectly known the difference of things, and so hast not rightly determined.

Sol. To this he answers, that he hath to quit himself in searching and trying the truth in these points, that it is not for any other to goe beyond him. And having removed this rub, having carried this dead *Amasa* out of the way, that might have hindred his Hearers march, hee proceeds in his discourse.

Verf. 13. Then I saw that wisdom excelleth folly] *i. e.* Philosophy and Humane wisdom, though it cannot perfect the mind, nor make a man happy, yet it is as farre beyond sensuality and brutishnesse, as light is beyond darknesse. Those that seek for the Philosophers Stone, though they misse of their end, yet they find many excellent things by the way: So, Philosophers, Politicians, Moralists, though they misse of the pearl of price, yet they fought out other goodly pearls (with that wife Merchant, *Mat. 13. 45.*) for the which they have their just praise and profit.

Verf. 14. The wise mans eyes are in his head] Hee judiciously pondereth things past, and prudently ordereth things present, and providently fore-seeth to prevent dangers likely to ensue. The *Chinese* use to lay of themselves, that all other Nations of the world see but with one eye, they only with two, *Italians* tell us, that whereas *Spaniards* seem wise and are fools, *French-men* seem fools and are wise; *Portugals* neither are wise, nor so much as seem to be so; they themselves both seem wise and are so. This I could sooner beleve, if from a better mouth than their own. *Romani, sicut non acumina, ita non imposturas habent.* saith *Bellarm.* The *Romans* (those wittiest of the *Italians*) are neither very subtle, nor very simple.

But the fool walketh in darknesse] Hee hath neither sight nor light, but is acted and agitated by the Prince of Darknesse, who holds his black hand before the eye of such mens minds, and blinds their understandings; dealing with them, as *Pliny* saith the Eagle deals with the Hart, since lights upon his horns and there flutters up and down, filling his eyes with dust borne in her feathers, that at last he may cast himself from a rock, and so be made a prey unto her.

One event hapneth to them all] As did to *Josiah* and *Ahab* in the manner of both their dying in battel. They may be all wrapt up together in a common calamity, and *Sapientes sapienter in gehennam descendant*, the worlds great wise men goe very wisely down to hell: there (for want of saving grace) fools and wiser men meet at one and the same Inne, though by several wayes; at one and the same Haven, though from several coasts.

Verf. 15. As it happeneth to the fool, so it happeneth] It is with men, as with Counters, though in the account one stand for a penny, another for a pound; yet in the bag there is no difference: so here in the event, all our wisdom is soon refused with one black Theta, which understanding us not, snappeth us unrespectively without distinction, and putteth at once a period to our reading, and to our being.

And why was I then more wise] This is a peece of perverseness, a childish folly we are all prone to, *viz.* to repent us of our best pains if not presently paid for it: so short spirited are we, that unlesse we may sow and reap all in a day, unlesse all things may goe with us as well as we could wish, wee repent us of our repentance with *David*, *Psal. 73. 13.* bit God in the teeth with our obedience, as those hypocrites in *Esay*, chap. 58. 2, 3. and as that elder brother in the Parable, that told his father he had never been worth a Kid to him for all his good service. But what? is God like to break, or to dye in our debts, that we are so hasty with him? This was good *Barnabes* fault, and he is foundly chidden for it, *Fer. 45. 1.* with chap. 36. 1, 2. Good men oft find it more

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easier to bear evil, than to wait till the promised good bee enjoyed. It was so with those Christian *Hebrews*, chap. 10. 34, 36. whom therefore the Apostle there tells, they had need of patience; or rather, to carry Gods time. It is true, needs not repent the wife of this world (much lesse the children of Light) of any good they have done or gotten (however it prove with them) with some degree of comfort follows every good action, as heat accompanies fire, as beams and influences issue from the Sun. And this is so true, that very Heathens upon the discharge of a good Conscience, have found comfort and peace answerable.

Verf. 16. For there is no remembrance of the wife] *viz.* unlesse hee bee also wife to salvation: for then he shall be had in everlasting remembrance. Or otherwise, either he shall be utterly forgotten (as being not written among the living in *Jerusalem*, *Esay 4. 3.*) or els he shall not have the happiness to bee forgotten in the City where he had to do; *Ecc. 8. 10.* I mean where he had been either a dogmatical, or at least a practical Atheist, as the very best of the Philosophers were, *Rom. 1. 8 & 1 Cor. 1.* the choicest and the most picked men amongst them, *1 Cor. 3. 21.*

And how dyeth the wife man? as the fool] See the Note on verf. 14. & 15. wife men dye as well as fools, *Psal. 49. 10.* good men dye as well as bad, *Ezek. 21. 4.* yet with this difference; that the righteous hath hope in his death, which to him is neither total, but of the body only, nor perpetual, but for a time only, till the day of refreshing. See both these, *Rom. 8. 10, 11.*

Verf. 17. Therefore I hated life] *i. e.* I lesse loved it than I had done; I saw mortality to be a mercy, with *Cato*; I was neither fond of life, nor afraid of death, with *Q. Elizabeth*. I preferred my Coffin before my Cradle, my Burial-day before my Birth-day, *chap. 7. 1.* A greater than *Solomon* threatens *Vigil* those that love life, with the loss of life, *Luk. 17. 33.* and hath purposely set a particular vanity and vexation upon every day of our life, that wee may not dote upon it, *sith we dye daily.* Sufficient to the day is the evil (that is, the misery) thereof. *Quicquid boni est in mundo*, saith *Aufsin*, what good thing soever we have here, is either past, present, or to come. If past, it's nothing: if to come, it's uncertain: if present, yet it is insufficient, unsatisfactory. So that, whilst I call to mind things past (said that incomparable *Q. Elizabeth*) behold things present, and expect things to come, I hold them happiest that goe hence soonest.

Verf. 18. Yea, I hated all my labour] *i. e.* I was sorry to think, that I had been so eager and earnest in getting a great estate, which now I must leave, and to whom I know not; sure I am, to those that never took any pains for it. And herein we see the corruption of our nature discover it self, in that we are so wedded to the things of this world (especially if gotten by our own art and industry) that we think much to bee divorced from them by death, and to leave them to others, when our selves can enjoy them no longer. *Henry Beauford* that rich and wretched Cardinal, Bishop of *Winchester* and Chancellor of *England*, in the reign of *Henry 6.* when hee perceived that hee must dye, and that there was no remedy, murmured at death, that his riches could not relieve him till a further time. For he asked, wherefore should I dye, being so rich? If the whole Realm would save my life, I am able either by policy to get it, or by riches to buy it. Fye, (quoth he) will not death bee hired? will money doe nothing?

Lutimer, in a Sermon before King *Edward the 6.* tells a story of a rich man, that when hee lay upon his Sick bed, there came one to him and told him, that certainly, by all reason they can judge by, hee was like to be a man for another world, a dead man. As soon as ever he hears but these words, (saith *Lutimer*) What must I dye? said he, I tend for a Physician; wounds, sides, heart, must I dye? wounds, sides, heart, must I dye? and thus he goes on, and there could bee nothing got from him, but wounds, sides, heart, must I dye? Must I dye and goe from these? here was all: here's the end of a man that made his portion to bee in this world. If this mans heart had been ripe up a ter

he

Πρόσωπον δὲ
νίσσα.
Descrip. of the
world, chap. of
china.
Hijl. Gog.

Aug.

Vigil alone
mori miserum!

Camb. Eliz.
fol. 325.

Act. 8. Mon.
fol. 955.

hee was dead, there might have been found written in it, *The God of this present world.*

Serm. on Psal. 17. 14. April 3. 1643. before the L. Maior.
Mr. *Jeremy Burroughes* relates in print of another rich man, that had sometime lived neer unto him; who, when hee heard his sicknes was deadly, sent for his bags of money; and hugg'd them in his arms, saying: Oh! must I leave you? Oh! must I leave you? And of another, who when hee lay upon his sick bed, called for his bags, and laid a bag of gold to his heart, and then bad them take it away, it will not do, it will not do.

Mr. *Rogers* in his *Treatise of love*, tells of one, that being near death, clapt a twenty shillings peece of gold into his own mouth, saying, Some wiser than some, hee take this with mee, howsoever.

Verf. 19. *And who knoweth whether he shall bee a wise man.* A friend or an enemy, an acquaintance or a meer stranger: riches oft change masters. How many by a just hand of God dye childless; or else leave that they have to ding-thrifts, that will spend it as merrily, as ever their parents got it miserably? scatter with a fork as it were, what they have wretchedly raked together? Our *Henry 2.* some few hours before hee died, saw a list of their names, who conspired with the King of *France*, and Earl *Richard* (his sonne and successor) against him: And finding therein his son *John* (whom hee had made Earl of *Cornwall*, *Somerset*, *Nottingham*, *Derby*, and *Lancaster*, and given him a vast estate) to bee the first; he fell into a grievous passion, both cursing his sons, and the day wherein himself was born: and in that distemperature departs the world, which so often himself had distempered.

Dan. viij. 11.

*Περίφθνη. Symmachus. Metaph. ας ε-
γειν, quæ qui e-
gineus circum-
dant.*

Verf. 20. *Therefore I went about to cause my heart, &c.* I set my self to take off the edge of my affections from these outward comforts that are so uncertain, and so unsatisfactory; and to take another course for the attaining of true happinesse. The *Hebrew* word signifies, *I set a compass*, I turned round, or I turned short again upon my self, by a reflex act of my mind, as *Ephraim* did, *Jer. 31. 19. 20.* as the prodigal did when hee came to himself, who before had been besides himself in point of salvation: and as *Solomon* elsewhere prays, that the captive people may bethinke themselves, or (as the *Hebrew* hath it) *bring back to their heart*; 1 *King. 8. 47.* return and discern between the righteous and the wicked, *Mal. 3. 18.* Thus *David* examined his ways, and finding all to be *vanitie and stark vanitie*, (contrary to that of God, who reviewing his works, found all *good and very good*) hee bethought himself of a better course, hee turned his feet to Gods testimonies, *Psal. 119. 59.* Set not thy heart upon the asses, said the Prophet to *Saul*, forasmuch as better things abide thee, the desire of all Israel is to thee.

Verf. 21. *For there is a man whose labour is in wisdom.* This seemed to *Solomon* (whose own case it was like to be) so unworthy a thing, and such a vexation of spirit, that hee can never say enough of it; but could find in his heart to cry out with the Poet, *τὸς κακοδομίῳ καὶ τετράκις καὶ πεντάκις καὶ ὀδοδεκάκις καὶ μυριάκις*, I am thrice miserable, nay ten times, nay an hundred, nay a thousand times so, that am born to be a provident and a perfect drudge of an idle-drone, or perhaps of a meer stranger.

Δραστήριος, Δραλογισμός.
Δραλογίζετο.
This is also vanity and a great evil! Not privation of good onely, a nothing; but a position of evil, a sad thing; an inconveniency not to be avoided by the most circumpect prudence: for it is written, *Hee taketh the wife in their own craftinesse.* And again, *The Lord knoweth the thoughts of the wise* (their inward disceptations, their debating the matter with themselves) *that they are vain*, 1 *Cor. 3. 19. 20.* The rich fool talked to himself (as fools use to do) and set down how every thing should be, *Luke 12. 17.* but it proved somewhat otherwise, ere he was a day elder.

Caron. Chron.

Verf. 22. *For what hath a man of all his labour.* What makes hee of it (every thing reckoned) see chap. 1. 3. what takes hee with him when hee dies, more than a poor winding sheet? as that Great Emperour of *Egypt* caused to be proclaimed at his funeral, that that shirt of his (there hanged up for the purpose) was all that hee now had of all his labour, and great achievements. *Saladine*

ladine the mighty Monarch of the East is gone, and hath taken no more with him than what you see, said the bare Priest that went before the bier. See the Note on 1 *Tim. 6. 7.*

Verf. 23. *For all his days are sorrows, &c.* All the days of the afflicted are evil, *Prov. 15. 15.* and every day hath a sufficient evil laid upon it by God, *Matth. 16. 34.* Few and evil were the days of *Jacobs* pilgrimage. God gave him not a draught only of the cup of affliction, but made him a diet-drink. Man is born to trouble (saith *Elihu*; *Job 5. 7.*) as the spark flies upward. *Man* and *Miserable* are in a manner terms convertible: He that remembers that himself is a man, will not think much of any sorrow betides him, saith the *Heathen* Oratour. For,

Gen. 47. 9.

*ὁ μετρημα-
τος ὅτι ἐστὶν
ἀνθρώπος,
ὅτι ἴσται.*

*Si nihil est cuius nulla est contraria voluntas
Vivere nemo potest, vivere nemo potest.*

Yea, his heart taketh no rest in the night. As a clock can never stand still, so long as the plummets hang thereat; so neither can a worldlings heart for cares and anxieties. These gnats will not suffer him to sleep, these flies of *Egypt* are continually stinging him. *Nolle ac die non dabit requiem*, as those Tyrants, *Jer. 16.* Night and day he is disquieted with them; he lyes upon a pillow stut with thorns. Not so the godly man, he contracts his cares into a narrow compass, communes with his own heart upon his bed; and having made all even with God, sleeps undisturbed, *Psal. 3. 3c. 4.* *Jacob* rests sweetly when his head lay upon a hard stone at *Bethel*: *Abimelech* cannot rest, though upon a Bed of Down, but calls for the *Chronicles*. It was wisely done of *Burroughes* L. Treasurer, to put off his cares together with his clothes, when hee laid by his Gown, he would commonly say, *Lye there Lord Treasurer*, and so quietly compose himself to take his sleep: *In nothing be careless* (saith the Apostle) *but let the peace of God guard your hearts and minds in Christ Jesus*, *Phil. 4. 6, 7.*

Verf. 24. *There is nothing better for a man, &c.* This may seem to favour of Epicurisme; as may also some following passages of this book. For which cause some of the old Jew-Doctors were once in a mind to hide this whole book out of the way; and not suffer the common sort to see any more. But this they needed never to have done: for the Preacher expressly calls carnal *misery* madnesse, in this very chapter; and sheweth that the happinesse of a man stands in fearing God, and keeping his Commandments; chap. 12. All which is poynt-blank against Atheisme and Epicurisme. And whereas here and elsewhere the liberal use of the Creatures is commended and commanded; this is done in opposition to, and detestation of such parsimonious penny-fathers, as deny themselves that necessary and honest affluence that God hath permitted and afforded them: living fordidly; that they may grow rich suddenly, although they know not how soon they may leave all, nor yet to whom.

This also I saw that it was from the hand of God. It is he that fills our hearts as with food, so with gladnesse, *Alis 14. 17.* He can curse our blessings, make our table a snare, sauce that we eat, spice that we drink, with his fierce wrath; as he did the Quails to those *Israelites*. He can disweeten our Delicates; either with sicknesse, *Job 33. 20.* or sorrow, *Psal. 107. 17. 18.* or sudden terrors, 1 *Sam. 30. 16. 17. 8c.* 1 *King. 16. 41.* *Adoniah's* feast ended in horror; although it was served up for their last dish. Let God therefore bee sought for a comfortable use of the Creature, and then be merry at thy meat, and put sorrow from thy heart, chap. 9. 7. *Eat the fat, and drink the sweet, &c. for the joy of the Lord is your strength*, *Nehem. 8. 10.*

Verf. 25. *For who can eat? or who can hasten, &c.* And yet I have found, (and so shall you) that tranquillity and true happinesse (the Kindgom of God) doth not consist in meats and drinks. A Turk may believe sensualities in his fools paradise: but no servant of God is a slave to his palate.

H h

Verf.

Verf. 26. *Wisdom and knowledge*] To get these things rightly, and to use them comfortably.

Together and to heap up] *Convertere & congregare*, to rake and scrape together; the muck-worms occupation.

That he may give] As he did the Egyptians goods to Israel, Nabals to David, Hamans to Mordecai.

CHAP. III.

Verf. 1. *To every thing there is a season.*

A Set time, such as we can neither alter nor order. This is one of those keys that God carries under his own girdle, *Ab. 1. 7.* To seek, to doe or get any thing before the time, is to pull apples before they are ripe, saith a Father, which let the teeth on edge, and breed stomack-worms. They labour in vain that would prevent the time prefixed by God, as those hasty Ephraimites in *Egypt*, *1 Chron. 7. 22.* with *Psal. 78. 9.* those heady Israelites in the Wilderness *Numb. 14. 40.* *Moses* would be acting the Judge before his time, *Exod. 2. 12.* he is therefore sent to keep sheep in *Midian*, *verf. 15.* *David* staid Gods leisure for the Kingdom; those in *Esther*, for deliverance, they knew that God would keep his day exactly, as he did with the Israelites in *Egypt*, *Exod. 12. 40. 41.* *Exodus* self-same day, when the four hundred and thirty years fore-told were expired. Gods people were thrust out of *Egypt*. So *Dan. 5. 30.* In that night was *Balthazar* slain; because then exactly the seventy years were ended. And as God fails not his own time, so he seldom comes at ours, *Jer. 8. 20.* for he loves not to be limited. We are short-breath'd, short-sighted, apt to antedate the promises in regard of the accomplishment, *Hab. 2. 2.* And no less apt to out-stand our own markets, to let slip opportunities of grace, which are ever head-long, and (once past) irrecoverable. O if thou hadst known at the least in this thy day, &c. *How shall we escape, if we neglect so great salvation?* Therefore shall every one that is godly seek thee in a time when thou mayst be found. There is a certain time set for men to come in and be saved; as *Alexander* set up a Taper, when he besieged a Town: as *Tamerlan* hang'd out first a white flag, and then a red. Many a man loseth his soul as *Saul* did his Kingdom, by not discerning his time. *Esa* came too late: so did the foolish Virgins. If the gate of grace be over-past, the gate shut, the draw-bridge taken up, there is no possibility of entrance. *Let us therefore fear lest a promise being left us, and an overture made us of entering into Gods rest, any of us should seem to fall short; or come late, a day after the fair, an hour after the feast.* God, who in his eternal Council hath appointed things to be done, hath also ordained the opportunity and time wherein each thing should be done; which to neglect is such a presumption, as hee usually punisheth with final hardning, *Ezek. 24. 13.*

Verf. 2. *There is a time to be born, and a time to dye*] Wee doe not hear the Wise-man say, *There is a time to live.* What is more fleeting than time? yet life is not long enough to be worthy the title of time. Death borders upon our birth, and our cradle stands in our grave. *Orimur; Morimur.*

*Mulctos offendunt terris bona fata, nec ultra
Esse sinunt. --- Finisque ab origine pendet.*

How many have we seen carried from the Womb to the Tomb; from the birth to the burial? And what a short cut hath the longest liver from the grave of the womb, to the womb of the grave? Men chop into the earth before they are aware many times; like as he that walks in a field covered with snow, falls suddenly into a marle pit.

A time to plant, &c.] In point of good husbandry fit seasons are to be observed,

served, or else little increase can be expected. God also, the great vine-dresser, plants and plucks up more Churches or particular persons at his pleasure, *Esa. 5. 1.* to the 8. *Mat. 15. 13.* *Jerusalem* (that plant of renown) is now of an *Eden* become a *Sodom*; and that which *Moses* threatned, *Dent. 28. 49. &c.* fulfilled to the utmost. *Susa* in *Persia* signifies a Lilly, and was so called for the beauty and delectable sight: Now it is called *Valdus*; of the poverty of the place. *Niniveh* that great City, that once had more people within her walls, than are now in some one Kingdom, is at this day become a sepulchre of it self, a little Town of small Trade, where the Patriarch of the *Nestorians* keeps his seat at the devotion of the Turks.

*Roma dixit vitubans variis erroribus acta
Corruet, & mundi desinet esse caput.*

*Fríd. secund.
Impr.*

Verf. 3. *A time to kill*] viz. To cut off corrupt members by the sword of Justice, or of War, *ne pars sincera trahatur*: There is a cruel mercy saith one; there is a pious cruelty, saith another. But cursed is hee that doth the Lords work negligently: and cursed is hee that (in a good cause, and upon a good calling) keepeth back his sword from blood, *Jer. 48. 10.* But that souldier can never answer it before God, that striketh not more as a Justice of Peace, than as a souldier of fortune.

A time to break down, and a time to build up] This and thereof, though every one knows to be so in common experience, yet one and the same thing (in effect) is oft repeated, that it may be once remembered: viz. that this whole world is nothing else but a mass of mutabilities; that every man, every State, every thing is a planet, whose (spherical) revolutions are some of longer, some of shorter continuance. *Omnia versantur in perpetuo ascensu & descensu*, there is a perpetual ascending and descending of life and state.

Verf. 4. *A time to weep, and a time to laugh*] Onely wee must not invert the order, but weep with men, that wee may laugh with Angels; lay godly sorrow as a foundation of spiritual joy. Surely out of this eater, comes meat; out of this strong, sweet: strong and sweet refreshments follow upon penitential performances: these April showers bring on May flowers. *Tertullian* saith, that he was nulli rei natur nisi penitentia, born for no other purpose, but to repent: but then, he that truly repenteth, *de peccatis dolet, & de dolore gaudet*, is grieved for his sins, and then is glad of such a grief. Those that so low in tears shall reap in joy: whereas those that will not (in an evill time, especially when God calls to weeping and mourning, and even thrusts men down as it were with a thump on the back) weep here, where there are weeping handkerchiefs in the hands of Christ, are like to have their eyes whipt out in hell, and to howl with devills.

A time to mourn] Matter enough of mourning wee shall be sure of (and wee should be soberly sensible of it) whiles wee are in this vale of misery, valley of tears, *in hoc exilio, in hoc ergastulo, in hoc peregrinatione*, (as *Bernard* hath it) in this Prison-house, Purgatory, Pilgrimage, in this place of banishment and bondage, how can wee look for better? God let us not here, as hee did *Adam* in Paradise, to take his pleasure, or as hee did *Leviathan* in the Sea, to sport and dally. Wee must not think to do as the people of *Tombusini* in *Africk*, who are said to spend their whole time in singing and dancing. The way of this world is like the wilderness of *Sin*, or the vale of *Siddim*, or the *Pacificque Sea*, which Captain *Drake* found tempestuous and troublous above measure. Many miseries and molestations both, Satanical and secular, Wee are sure to meet with, to make us mourn. *Hierome* complains that hee had furrows in his face, and Isicles from his lips with continual weeping. *Origen* is thought to have died of grief. *Chrysostome* calls the days of his life, the days of his sorrow. *Basil* was made old and unprofitable for Gods Church, before his time, with travel and trouble. *Rebecca* is weary of her life, so is *Elijah*; *Naemi* will be *Naemi* no longer; but *Marah-Pani* weyls all his top-lays, and

can. 11. 10.

Hh 2

and

*From important
tempore deser-
vunt. Tertul.*

*Heb. 12. 31
Psal. 32. 6*

*Heb. 4. 1
Usquequidam.*

*Ab uno ab uno
nam.*

and fits down in the dust, 1 Tim. i. 15. besides his sympathizing with others, 2 Cor. 11. 29, 30.

And a time to dance] Or skip as young Cattel do at spring-tide. Here is nothing for mixt immodest dancings. *Quid opus est talibus saltamentis?* What need people provoke themselves to that evill they so naturally incline to? *Neque sobrius saltat*, said the Heathen Oratour, No sober man will offer to dance. Where there is dancing, there the Devill is, saith a Father: and cannot men bee merry, unless they have the Devill for their Play-fellow? Dancing (saith Another) is a circle, whose center is the Devill, but busily blowing up the fire of lust, as in *Herod*, that old Goat.

Verf. 5. A time to cast away stones] As when King *Henry* the eighth pulled down the Abbies and other religious Houses, (as they called them) saying, *Corvorum nidos esse penitus disturbandos, ne iterum ab inhabitandis convalescant*, that the Crows nests were to be pulled in peeces, that they might never nestle there any more. And herein hee did but as Cardinal *Wolsey* did before him: for hee, by the Popes own licence, had a little before, pulled down forty Monasteries, and taken their stones and revenues, to build and endow his two Colleges at *Oxford*, and *Ipswich*. Elapidation is a peece of the Churches happiness, *Esa. 5. 2.*

And a time to gather stones together] As in building Forts, Castles, Colledges, Bridges, Cauleys, such as was that, 1 Chron. 26. 16, 18. 1 King. 10. 5. 2 Chron. 9. 11. See 2 Chron. 16. 6.

A time to embrace] With honest conjugal embracements (as the Chaldeae Paraphrast interprets it) not with those libidinous embracings of the bosom of a stranger, Prov. 5. 20. No time for such, 1 Pet. 4. 3. *Diabolus capite blanditur, ventre oblectat, cauda ligat.*

And a time to refrain] As in times of common calamity: for should wee then make mirth? *Ezek. 21. 10.* Should not the Bridegroom come forth of his chamber, and the Bride out of her Closet? *Joel 2. 16.* Some of the Ancients do very much note the manner of *Noahs* going into the Ark, and how the father and the sonnes went together, the mother and her daughters in Law went together: God himself dividing at that time those whom himself had joyned together. Others tell us, that *Brutus* in his *Arca*, *quandam diuini duravit, continerint*, the very brute creatures coupled not in the Ark, during the deluge. There is both an intemperate and an intemperate abuse of the marriage Bed, which ought to be kept undefiled, *Heb. 13. 3.* and not stained and dishonoured with either unseasonable or sensual excesses, and uncleannesses; which God will certainly plague, (though they lye without the walk of humane censure) without true and timely repentance. *Lutheri nuptias amici etiam improbant, &c.* *Luther*: marrying a wife then when all *Germania* was in a hurly-burly, and all *Saxony* in heaviness for the death of their good Elektor *Frederick*, (*Luther*:s greatest friend) was no small grief to his best friends; and afterward also to himself, as *Melanchthon* testifieth in an Epistle to *Camerarius*.

Verf. 6. A time to get] *Heb. 10. seek*: for men do but seek here, they do not properly get what they cannot long hold. How much better therefore were it to seek God? *Cuius inuentione ipsi semper querere*, (as *Nyssen* hath it here) the finding of whom is always to seek him, and in seeking of whom there is so great reward, *Heb. 11. 6.* Seek ye mee, and yee shall live, *Amos 5. 4.* Seek him that maketh the seven Stars and Orion, *verf. 8.* Seek him in a time when hee may bee found. *Psal. 32. 6.* Now is the accepted time, now is the day of Salvation, 2 Cor. 6. 2. Take the present Now and bee serious, and then God scorns to do as Heathen Idolls did, viz. to say to the seed of *Jacob*, *Seek ye me in vain*, *Isa. 45. 9.* How greedy are men of getting gain? Get God, and you get all: *Habet omnia qui habet habentem omnia.*

And a time to lose] There is an uncertainty in riches, 1 Tim. 6. 27. a deceitfulness, *Mark 4. 19.* a lye, *Job. 2. 8.* they were never true to those that trusted them, subject they are to vanity or violence, *Matth. 6.* How seldom do

doe Garnetters grow rich? *Vitrea est forma, cum splendet, frangitur*. And as they say of the metal, they make glasse of, it is nearest melting; when it shines brightest in the fire: so are many rich men nearest ruine, when at greatest lustre, as *Haman*, *Herod*, *Pythius*, &c.

A time to keep] 'Tis good for a man to keep somewhat by him. *Bonus servus facit bonum Bonifacium*, according to the Dutch blunt Proverb, A good Eccle. 11. 1. Saver, makes a good well-doer. See the Note on Prov. 6. 8.

And a time to cast away] To cast bread upon the waters, upon those poor Creatures that pinched with penury, water their plants, feed upon tears. And although bread and other comforts cast upon such may seem cast down the waters, because no hope of recompence, yet thou shalt bee recompenced at the Resurrection of the Just (saith Christ to such) and blessed in the mean while, *Luk. 14. 14.* *Temporalia Dei servis impensa non perirent, sed perirent*, *Almes* perisheth not, but is put to use.

Verf. 7. A time to rent, and a time to sew] As in making a new, or translating an old garment. *Turks* wonder at *English* for pincking or cutting their cloathes, and making holes in whole cloth, which time of it felt would tear too soon. It was a custom among the Jews, to rent their cloathes in case of sad occurrences. The Prophet *Ahijah* rent *Ierooboams* new garment in twelve peeces, to shew that God would rend the Kingdom out of the hand of *Solomon*, 1 King. 11. 31. *Schismaticks* rend the Church, *Hereticks* the Scriptures: God will fitch up all in his own time, and heal the breaches thereof, *Psal. 60. 2.*

A time to keep silence, and a time to speak] It is a singular skill to time a word, *Isa. 50. 4.* to set it upon its wheels, *Prov. 25. 11.* as *Abigail* did for her family, 1 Sam. 25. as *Esther* did against *Haman*. And it is an happy thing when a man can pray as one once did, *Dei Deus: ut sermo meus adeo commodus sit, quam sit accommodus*, God grant my speech may bee as profitable as it is seasonable. He that would be able to speak when and as he ought, must first learn silence, as the *Pythagoreans* did of old, as the *Turks* doe at this day; *Perpetuum silentium tenent ut muti*, they are not suffered to speak: *Discamus primo non loqui*, saith *Hierome* upon this text. Let us first learn not to speak, that afterwards we may open our mouths to speak wisely. Silence is fitly set here before speaking, and first takes its time and turn. It is a good rule that one gives, either keep silence, or speak that that is better than silence.

Verf. 8. A time to love, and a time to hate] Yet I like not his counsel that said, *Amata quamvis oscurus, odi tanquam amaturus*. Let a man chuse whom he may love, and then love whom he hath chosen. Let love be without dissimulation: abhor the evil, cleave to the good, *Rom. 12. 9.* Hate wee may: but then it must be) *Non virum, sed vitium*, not the man, but his evil qualities; whereof also we must seek to bereave him, that he may bee *totius desiderabilis*, altogether lovely, *Cant. 5. 16.*

A time of war, and a time of peace] Time (saith an Interpreter) is a circle; and the Preacher sheweth up this passage of time in a circle. For having begun with a time to be born, and a time to dye, he endeth with a time of warre, which is a time of dying, and with a time of peace, which is a time, wherein people, by bringing forth, are multiplied.

Verf. 9. What profit hath he that worketh, &c.] i. e. How can any man by any means he can use, help, or hinder this volubility and vanity that he meets with in every creature? What profit? see the Note on chap. 1. 3. wherunto this verse relateth, as being a conclusion of the principal argument.

Verf. 10. I have seen the travell that God, &c.] Not Fortune, but Providence ordereth all crosse occurrences: a wheel there is within a wheel, *Ezek. 1.* then when men may think things run on wheels, at sixes and sevens, as they say. Humble your selves under the mighty hand of God, 1 Pet. 5. 6. His holy hand hath a special stroke in all our travels. See both ordaineth, *Matth. 2.* and hand hath a special stroke in all our travels. See both ordaineth, *Matth. 2.* and disposing them ordereth all, *Gen. 50. 20.* altering the property, *Rom. 8. 28.* and disposing them to good, saying profit from all. Thus men afflicted *Job* for covetousnesse; the

Chrysost.
Augustin.

Sander, schism.
Ang. lib. 1.

Alls and Mon.

Rapertus.

Ambros. de Noe
& Arca, cap. 21.

Sentent. Annal.

Quoniam vero
ipsum Lutherum
quodammodo
tristitiam esse
certo et per-
turbarum et vi-
te maturationem,
omni studio &
devotione
consolari eum
cupio.

Κεφάλαιον
8. ΠΟΤΙΣΜΟΣ.
Ναυ.
Aug.

Adim.

Foller.

Επεροβλα.
Pythagorica.
Custm. de Ca-
sari. 475.

Ησυχία η
νεκροσυνα-
ορμη λεγεται.
Cic. de Amicit.

Cambod.

the Devil for malice, chap. 1. God, for trial and exercise of his graces; to be exercised therein, saith the text, or (as the word signifieth) to be humbled therewith, to hide pride from man, Job 33. to tame and take him a link lower. Their hearts are brought down, saith the Prophet, they speak out of the ground that crieth for their mouths against Heaven, and said, I am, and besides mee there is none.

Verf. 11. He hath made every thing beautiful, &c.] Plato was wont to say, that God did always γεμετερον work by Geometry. Another sage said, Pondere, me sura, numero, Deus omnia fecit, God hath done all in number, weight, and measure; made and set all things in comely and curious order and equipage: he hath also prefigured afore-hand a convenient and beautiful season for every thing; ordering the disorders of the world to his own glory and his Churches good.

Also he hath set the world in their heart] i. e. Hee hath given to men the Creature to contemplate; together with an earnest desire to search into Nature's secrets. The Vulgar renders this Text thus, Et mundum tradidit dispositioni eorum, And he hath delivered the world to their disputations. But too foolishly and impiously have men disputed of God, of his Providence, of his Judgements, of the chief happiness, &c. that they have reasoned, or rather wrangled away the truth: being neither able to find out the beginning nor end of the causes or uses of Gods works. See Rom. 1. 21, 22. Veritatem Philosophia querit, Theologia invenit, Religio possidet, said Pictus Mirandula; Philosophy inquires after truth, Divinity findes it out, and Religion only improves it.

Verf. 12. I know that there is no good in them] i. e. No other good, but for a man to rejoyce and doe good in his life, i. e. Frui presentibus & facere quod in futuro proficit, to enjoy things present, and to do that that may doe him good a thousand years hence: to expend what he hath upon himself, and to extend it unto others that are in necessity; this is to lay up in store for himself a good foundation against the time to come, this is to lay hold upon eternal life, 1 Tim. 6. 18, 19.

Verf. 13. And enjoy the good of all his labour] They that will not labour must not eat, saith the Apostle: As they that doe shall enjoy the good of all their labour, eat the labour of their hands, and be thrice happy, Psal. 128. 3, 12. Fabul and Jubal, Frugality and Musick, good husbandry and good content, dwell together? and yet not alwayes, but where God gives the gift. Hee gives strength to labour, and health to enjoy the good of our labour. This the rich fool in the Gospel either knew not, or considered not: Eat, drink, and be merry, said he to himself: but God was not in all his thoughts. How much better David? Hope in the Lord, saith he to himself and others, and be doing good: dwell in the Land, and verily thou shalt be fed, Psal. 37. 3.

Verf. 14. I know that whatsoever God doth it shall be for ever] i. e. That his Decree is unchangeable, that his counsel shall stand, Prov. 19. that the Sun may sooner be stopt in his course, than God hindered of his will, or in his work: sith his power and grace is irresistible. Nature, Angels, Devils, Men, may all be resisted, and so mis of their design; Not so God: For who hath resisted his will? Vain men, whiles (like proud, and yet brittle clay) they will be knocking their sides against the solid and eternal Decree of God, break themselves in peeces, as Adoniah did. And whilest, with Pompey, vanquished by Julius Caesar, they complain that there is a great mist upon the eye of Divine Providence, they doe but blame the Sun, because of the soreness of their beare eyes. Certain it is, and Solomon knows it (though the best of Heathens doubted of it when they saw good men suffer, bad men prosper) that every Creature walks blind-fold; only he that dwells in light sees whether they goe: and that the Charvets of all effects and actions come forth from between these mountains of Brass, Gods provident Decrees and counsels most firm and immutable, Zach. 5. 6.

That man should fear before him] And not lay the reins in the neck, casting away

away all care upon pretence of Gods decree, as that French King did, that thus desperately argued, Si saluabor, saluabor; si vero damnabor, damnabor. Ludo. 11. If I shall be saved, I shall be saved, and if I shall be damned, I shall be damned; therefore I will live as I list. This was to suck poyson out of a sweet flower, to dash against the Rack of ages, to fall into the pit (like a profane beast) which was digged for better purpose, to stumble at the word (an ill sign, and yet an ordinary sinne) wherunto also they were appointed, 1 Pet. 2. 8. A bridge is made to give men safe passage over a dangerous River: but hee that stumbleth on the bridge is in danger to fall into the River: So here.

Verf. 15. That which hath been, is now, &c.] viz. With God, to whom all things are present, Rom. 4. 17. 2 Pet. 3. 8. Jer. 1. 5, 6, 7. Hence God is said to know future things, Exod. 3. 9. John 18. 4. not to foreknow them. For indeed neither foreknowledge nor remembrance are properly in God, sith his whole Essence is wholly an eye or a mind; it is the example or pattern of all things, so that hee needs but to look upon himself, and then hee seeth all things, as in a glass. The eye of man beholds many things at once, as Ants in a mole-hill: but if it will see other things at the same time, it must remove the sight. The mind of man can take in a larger circuit, even a City, a Country, a World: but this it doth onely in the lump or whole masse of it; for else it must remove from form to form, and from thought to thought. But God takes all at once most steadfastly, and perfectly. All things without him are but as a point or ball, which with as much ease hee discerneth, as wee turn our eyes.

And God requirerh that which is past] Or enquireth, asketh, that which is by-gone; hee bespeaks it as present, calling those things that are not as if they were. Non aliter scivit Deus creata quam creanda, saith Austin. God knew things to be created, as if they had been before created.

Verf. 16. The place of judgement, that wickedness was there] i. e. That wrong reigned in the places of Judicature, that Justice was shamefully perverted, and publick Authority abused to publick injury. Cato saw as much in the Roman States, and complained, that private robbers were laid in cold irons, when publick thieves went in gold chains, and were clothed in Purple. Another, not without cause, complains, that even among us Christians, some follow the administration of Justice as a trade onely; with an unquenchable and unconscionable desire of gain: which justifies the common resemblance of the Courts of Justice to the Bush, whereto whiles the Sheep flies for defence in ill weather, hee is sure to lose part of his fleece. Such wickedness saw the Wiseman in the place of Judgement, where he least looked for it. God himself looked for judgement, but behold a scab, Isa. 5. 7. So the Hebrew hath it.

Verf. 17. I said in my heart, God shall judge, &c.] Hee did not deny the Divine Providence, as Averroes for this cause did: much less did hee turn Atheist with Diogenes, because hee could not have Justice done upon a fellow that had stolen a Poem of his, and published it in his own name. But hee concluded within himself, that God would surely take the matter into his own hand, Judge those unrighteous Judges, right and relieve the oppressed, bring forth their righteousness as the light, and their innocency as the noon-day, if not in this world, yet certainly at that great Assizes to be held by his soune. (Because hee hath appointed a day in the which hee will judge the world in righte-ness; wherof hee hath given assurance to all men, &c.) His petty Sessions hee keepeth now, letting the Law pass upon some few corrupt Judges by untimely death, disgraces, banishment, remorse of conscience, &c. (as hee did upon Judge Morgan, that condemned the Lady Jane Gray, Judge Hale, Rel- knap, Empton, Dudley, that I speak not of Pilate, Felix, &c.) reserving the rest till the great Assizes, 1 Tim. 5. 24. Some hee punisheth here, lest his Providence, but not all, lest his patience and promise of Judgement should be called into question; as Austin well observeth. His two and twenty learned Books,

Ila. 29. 4.

κόσμος ab
or natura mundi
amundicie.

ἐκαστὸν ἑαυτοῦ
Rom. 1. 22.

Glossa Minus.

1 Thess. 3.

Gen. 4.
Valeat possessor
operis, si com-
portavit ricum
hunc cogitat mi.
Horat.
Psal. 43. 5.

1 King. 1.

Ludo. 11.

Eand. 11. 23.

A. Gell. lib. 11.
cap. 16.

Psal. 37.

Ab. 17. 31.

Books, *De civitate Dei*, were purposely written to clear up this truth. And so were Salvians eight Books, *De gubernatione Dei*, & *de iusto presentis eijus iudicio*.

Psal. 37. 22.

Ambr. in Psal. 72.

Socrat. apud Platon.

Eram apud te sicut bestia. Met. etc.

Nec te tua plurima Pentheus laborum secuti pectus.

Verf. 18. *That they might see that they themselves are beasts*] It is reckoned a great matter that wicked men are made to know themselves to be but men, and no more, *Psal.* 9. 20. But God will make good men see and say with *David*, *So foolish was I and ignorant: I was as a Beast before thee. Pulchre addidit, Apud te*, saith *Ambrose* upon those words; Elegantly said the Psalmist, *Before thee*, because in respect of God, what is man but an unreasonable Beast? He that is wisest among men, said *Socrates*, (who himself was held the wisest of men) if hee bee compared to God, *Simia videbitur, non sapiens*, hee will seem rather an Ape than a wise man. *David* calls himself not a Beast onely, but Beasts in the plural, *Behemoth*; or at least, a very great Beast, not an Ape, but an Elephant. And this is that which God would have all good men see, *behemus labem*, (as this text hath it) themselves to themselves, in their humble account of themselves, as holy *Agur* did, *Prov.* 30. 2. See the Note there.

Verf. 19. *For that which befalls the sons of men*] As hunger, thirst, heat, cold, diseases, aches, and other ill accidents.

As the one dieth] They are sure to dye, both of them.

That they have all one breath] They breathe in the same ayre, and expire alike, in respect of the body.

So that a man hath no prebeminence] Unless it bee in reason and speech, which hee frequently abuseth to his own utter destruction. But otherwise,

Nos aper auditu precellit, armentum;
Vultus odoratu, lync visu, simia gustu.

Verf. 20. *All are of the dust*] See the Note on *Gen.* 3. 19.

Verf. 21. *Who knoweth the Spirit*] q. d. Who but a man that is spiritually rational, and rationally spiritual? Who but hee that hath the mind of Christ? that hath seen the Insides of Nature and Grace? Whether *Plato* and *Tully* beleev'd themselves in what they wrote touching the immortality of the soul, is a great question.

Verf. 22. *Whether I perceive*] Hee resumeth his assertion, v. 13. and concludeth. See chap. 2. 24.

CHAP. IV.

Verf. 1. *So I returned, and considered.*

Here's a second instance of corruption in civil State, added to that, chap. 3. 16. to fill up the nest of vanities.

And behold the tears of such, &c.] Heb. *Tear*; as if they had wept their utmost, *Et vix unicum lacrymam extorqueere possent*, and could hardly squeeze out one poor tear more, for their own ease. For as *Hindes* by calving, so men by weeping cast out their sorrows. *Job* 39. 3. Now tears are of many sorts: *Lacrymas angustia exprimitur: lacrymas paupertas, peccatum: lacrymas sympathia, affectus: lacrymas letitia, excellentia gaudii: demum lacrymas nequitiae, vel hypocrisis vel vindictae cupiditas*. Oppression draws tears of grief: Sin, tears of repentance: affection, tears of compassion: good success, tears of joy: hypocrity, or spite, tears of wickedness.

And they had no comforter] This was *Jobs* doleful case, and *David's*, *Psal.* 69. 21. and the Churches in the Lamentations, chap. 1. 2. *Afferi solatium languentibus suspiriorum societas*, saith *Basilius*. Pity allays misery: but incompassionateness of others, increaseth it. This was one of *Sodom's* sinnes, *Ezek.* 16. 49. and of those *Epicures* in *Amos*, chap. 6. 6. The King and *Haman* late drinking in the gate; but the whole City of *Susan* was in heaviness, *Ezra* 3. 15.

And

And on the side of their oppressors, &c.] The oppressed *Romans* fought out to *Pompey*, *Natura miseria tu es Magnus*. The world hath almost as many wild Beasts and Monsters, as it hath Landlords, in divers places. It is a woful thing, surely, to see how great ones quaff the tears of the oppressed, and to hear them make mufick of shrieks.

Verf. 2. *Wherefore I praised the dead*] Because they are out of the reach of wrong-doers; and if dead in the Lord, they have entered into peace, they do rest in their beds, each one walking in his uprightness, *Isa.* 57. 2. But if otherwise, men had better doe any thing, suffer any thing here, than dye: sith by death (as by a trap-dore) they enter into those terrors and torments that shall never either mend or end. Men, (like silly fishes) see one another caught and jerked out of the Pond of life; but they see not (alas) the fire and pan into the which they are cast, that dye in their sins. Oh! it had been better (surely) for such; if they had never been born, as *Christ* said of *Judas*; than thus to be brought forth to the murderer, (to that old Man-slayer,) to be hurled into Hell, there to suffer such things, as they shall never be able to avoyd or abide.

Verf. 3. *Tea bitter is he than both they*] The Heathen could say, *Optimum non nasci: proximum mori*. Life is certainly a blessing of God, though never so calamitous. Why is living man sorrowful? saith the Prophet: and it is as if, *Lam.* 3. 39 he should say; Man, if alive, hath some cause of comfort, amidst all his miseries: if he may scape though but with the skin of his teeth, and have his life for a prey, he should see matter of thankfulness, and say, *It is the Lords mercy* *Job* 39. 20 *that I am not consumed*, that I am yet on this side hell. But those that have set their hearts upon earthly things, if ever they lose them, they are filled almost with unmedicinable sorrows; so as they will praise the dead above the living, and wish they had never been born. These are they whom *Solomon*, in this sentence, is by some thought to personate.

Verf. 4. *That for this a man is envied of his neighbour*] This is another peece of lifes vanity; that as greater men will lye heave upon you and oppress you, so meaner men will be envying at you, and oppole you; as *Cain* did *Abel*, *Saul's* Courtiers did *David*, the Peers of *Persia*, *Daniel's* the; Scribes and Pharisees, our Saviour: Every *Zopyrus* shall be sure to have his *Zoisus*. The garment of righteousness, party-coloured with all variety of graces, is a great eye-fore to the wicked, and makes the Saints malign'd. See *Prov.* 27. 4. with the note there.

Verf. 5. *The fool foldeth his hands together*] A graphial and lively description of a Sluggard, fitly called a fool, *ἄνθρωπος*, a naughty person. Thou idle and evil servant, *Matth.* 25. 26. God puts no difference betwixt *Nequaquam* and *Nequam*, a drone and a naughty-pack, seem he never so wise in his own eyes, *Prov.* 26. 16. and have he never so much reason to alledge for himself (as in the verse here next following) a fool he is, and so he will soon prove himself. For, he folds up his hands, and hides them in his own bosome, *Prov.* 26. 15. A great many chares hee is likely to doe the while. See the Note on *Prov.* 19. 24. And as (*Neque mola, neque farina*, nothing doe, nothing have) hee eateth his own flesh, he maketh many an hungry meal, he hath a Doggs life, as we say; Ease slayeth this fool, *Prov.* 1. 32. poverty comes upon him as an armed man. Grief also slayes him, *Prov.* 21. 25. envie consumes his flesh, and he is vexed at the plenty of painful persons; and because he cannot come at, or rather pull out their hearts, he feeds upon his own.

Verf. 6. *Better is an handful with quietness*] This is the sluggards plea; whereby hee bouldstereth himself up in his wickedness, and would make you believe that he did, *non sine ratione insanire*, not play the Mad-man without good reason. To what end (saith he) should a man toy and tire out himself with hard labour to compass commodity, making a drudge and a beast of himself for a little pelf; sith he knows not who shall have the spending of it, and he is sure to be either squeezed by his Superiours, as *verf.* 1. of this Chapter, or else envied by his neighbours, as *verf.* 4. Is not a little with ease better a penny by begging better than two pence by true labour? It is well observed by

by an Interpreter, that this sentence uttered by the sluggard, is in its true meaning, not much different from that of the Wise-man, *Prov. 17. 1.* but ill applied by him. Good words are not always to be trusted, from ill men especially.

Verf. 7. *Then I returned, and saw vanity, &c.* i. e. another extrem of vanity, visible where-ever the Sun is seen. *Dum vitant stulti vitium, in contraria currunt*: Fools whiles they shun the sands, rush upon the rocks; as *Herod* would needs prevent perjury by murder. The sluggard here, seeing those that doe best to be envied of others, resolves to doe just nothing. Again, the covetous Miser, seeing the sluggard lye under so much infamy for doing nothing, *se laboribus conficit*, undoes himself with over-doing. *Sed nemo ita perplexus cecidit inter duo vitia, quinecitus patet, absque tertio*, saith an Ancient: But no man is so held hampered betwixt two vices, but that hee may well get off, without falling into a third. What need *Eutyches* fall into the other extrem of *Nesforium* or *Stancarus* of *Oflander* or *Illyrius* of *Strigelius*? but that they were for their pride justly given up to a spirit of giddiness.

Verf. 8. *There is one alone, and there is not a second* A matchlesse Miser, a fellow that hardly hath a fellow, a solivagant or solitary vagrant, that dare not marry for fear of a numerous off-spring. Child he hath none to succeed him, nor brother to share with him, and yet *there is no end of all his labour*: he takes uncessant pains, and works like an horse, *neither is his eye satisfied with riches*, that lust of the eye (as *St. John* calls *covetousnesse*) is as a bottomlesse gulf, as an unquenchable fire, as *Leviathan* that wanteth room in the main Ocean, or as *Behemoth*, (*Job 40. 23.*) that trusteth that hee can draw up *Jordan* into his mouth.

2 Joh. 2. 15

Orat. pro Quinsio.

Luke 11. 17
1 Cor. 9

1 Tim. 6. 18

Neither saith he, for whom doe I labour and bereave Si hac duo tecum verba repntasset, Quid ago? respirasset cupiditas & avaritia paululum, saith *Cicero* to *Novius*. If thou wouldst but take up those two words, and say to thy self, *What doe I?* thy lust and covetousnesse would bee somewhat rebated thereby. But lust is inconsiderate and headlong: neither is any thing more irrational than irreligion. The rich glutton bethought himself of his store, and resolved to take part of it. So did *Nabal*; but this wretch here hath not a second: he plants a Vineyard, and eats not of the fruit, &c.

And bereave my soul of good i. e. deprive my self of necessary conveniences and comforts, and defraud my *Genius* of that which God hath given me richly to enjoy, 1 Tim. 6. Or, *bereave my soul of good*, of God, of grace, of heaven, never thinking of eternity, of laying up for my self a good foundation, that I may say bold upon eternal life: but by low ends, even in religious duties, making earth my throne, and heaven my footstool. *This is vanity* in the abstract; *this is a fore-travel*, because *Nulla emolumenta laborum*, no good to be gotten by it, no pay for a mans pains. But as the Bird that sitteth on the Serpents eggs, by breaking and hatching them brings forth a perillous brood, to her own destruction; so doe those that sit abroad on the worlds vanities.

Verf. 9. *Two are better than one* Friendly society is farre beyond that wretched aloneness of the covetous Cautiff; verf. 8. Hee joyns house to house, and land to land, that he may live alone in the earth, *Esay 5. 8.*

Horat.

Gen. 2.
Aristot.
Polit. 1.

Let him enjoy his moping solitarinesse, if he can. *It is not good for man to be alone*, saith God. And he that loves to be alone, is either a beast or a god, saith the Philosopher. Man is ζῷον πολιτικόν, a sociable creature, he is *Natures* good-fellow, and holds this for a Rule, *Optimum solatium sodalium*. There is great comfort in good company: next to communion with God is the communion of Saints. Christ sent out his Apostles by two and two, *Mar. 6. 7.* He himself came from Heaven to converse with us; and shall we like Stoicks, fly up our selves, and not daily run into good company? The evil spirit is for solitarinesse,

nesse, God is for society. He dwells in the Assembly of his Saints; yea, there he hath a delight to dwell, calling the Church his *Cheptisabam*, *Esay 62. 4.* and the Saints were *David*: *Chaptisabam*, his delight, *Psal. 16. 2.* Neither doth God nor good men take pleasure in a stern froward austerity, or wild retirednesse: but in a mild affableness and amiable conversation.

Verf. 10. *For if they fall, the one will lift up his fellow* Provided, that they hold together, and be both of a mind. That which is stronger sheweth up that which is weaker. While *Latimer* and *Ridley* lived, they kept up *Crammer* by intercourse of Letters and otherwise, from entertaining counsels of revolt. Bishop *Ridley* being Prisoner in the Tower, had the liberty of the same; to prove, belike, whether he would goe to Mals or no: which once he did. And Mr. *Bradford* being there Prisoner, and hearing thereof, wrote an effectual Letter to perswade him from the same, which did Mr. *Ridley* no little good; for he repented, &c. Bishop *Farrar* also being in the Kings-bench Prisoner, was travelled withall by the Papists in the end of Lent, to receive the Sacrament at Easter in one kind; who after much perswading, yielded to them, and promised so to doe. But, by Gods good providence, the Easter-even, the day before he should have done it, was *Bradford* brought to the same Prison, where, the Lord making him his instrument, *Bradford* only was the means that the said Bishop revoked his promise, and would never after yeild to bee spotted with that Papistical pitch. Dr. *Taylor* for like cause rejoiced that ever he came into prison there to be acquainted with that Angel of God, *John Bradford*: so he called him, for the good he received from him. One man may bee an Angel to another in regard of counsel and comfort: nay, a God to another, as *Moses* was to *Aaron*. Though he fall he shall arise, for the Lord puts under his hand, *Psal. 37. 24.*

But was to him that is alone? Because Satan is readiest to assault, when none is by to assist: Solitarinesse therefore is not to be affected, because it is the hour of temptation.

For he hath not a second to help him up? As *Elizabeth Cowper* the Martyr in Queen *Maries* dayes had, who being condemned, and at the stake with *Simon Miller*, when the fire came unto her, she a little shrank thereat, crying once *Ha!* when *Simon* heard the same, he put his hand behind him toward her, and willed her to be strong and of good cheer: for, *Good Sister*, said he, *we shall soon have a joyfull and sweet supper: it is but winking a little and you are in heaven.* With these, and the like speeches she being strengthened stood still and quiet, as one most glad to finish that good work. It was therefore a devillish policy in *Julian* and other Heathen Persecutors, to banish Christians into farre Countries one from another, and to confine them to Isles and Mines, where they could not have access one to another.

Verf. 11. *Again, if two lie together, then they have heat* Heat of zeal and good affection. *Did not our hearts burn within us*, said those two Disciples, when *Luke 24.* Christ once made the third with them, and by holy conference kindled them? So when *Silas* and *Timotheus* came from Macedonia, *Paul* was pressed in spirit, *Akt. 18. 5.* Warm he was before, but now all of a light fire, as it were. Those dull daughters of *Jerusalem*, by hearing the Spouse describe her beloved, as shee doth from top to toe, were fired up with desire to joyn with her in seeking after him whom her soul loved. The lying together of the dead body of one with the bones of *Elisha*, gave life to it: so doth good company give life to those that are dead in sin. Let two cold flints bee smitten together, and fire will come forth: So let two dull Christians confesse and communicate their soul-secrets, and it shall not repent them, they shall find the benefit of it. Canst thou bind the sweet influences of the Pleiades? saith God to *Job*, chap. 38. 31. These *Pleiades* be the seven Stars, that have all one name, because they all help one another in their work; which is to bring the Spring; and like seven Sisters, so are they joyned together in one constellation, and in one company. Wee see that God will have the sweetest works in Nature to be performed with mutual help. The best time of the year, the sweetest watmth cometh with these

Pleades; and the best time of our life cometh when wee lye together in true love and fellowship. No sooner had the *Philippians* received the Gospel, but they were in fellowship to a day, *Phil. 1. 5.* They knew, that as sincerity is the life of Religion, so is society the life of sincerity.

Verf. 12. And if one prevail against him, &c.] *Vni unita fortior.* God bade *Gideon* to go down to the Camp of the *Midianites*: and if he feared to go, then to take with him his servant *Phurab*. *Jonathan* will not goe without his armor-bearer, *David* without *Abishai*, *Christ*, when to begin his Passion in the Garden, took *Peter*, *James*, and *John* with him, for the benefit of their prayers and company, though they served him but fortily. *My dove is but one*, Cant. 6. 9. *Jerusalem* is a City compact together. The Church is terrible as an Army with banners: the gates of Hell cannot prevail against her. Unity hath victory, but division breeds dissolution, as it did once in this Island when *Cesar* first entered it. *Dum singuli pugnant universi vincuntur*, saith *Tacitus* of the ancient Britans. The Turks pray daily, that the differences amongst us Christians may be heightened, for that will soonest undoe us. And one of their Emperours, when his Council dissuaded him from a Warre against the *Germans*, because of their multitude, said, that he feared them not, because sooner would his fingers be all of one length, than their Princes all of one mind.

And a three-fold cord is not easily broken.] A proverbial confirmation well interpreted by *Lyra*; *Quantopluces & boni in amicitia conjuncti sunt, tanto statum eorum melioratur*. The more they are that unite, so they bee good, the better it is with them. See 2 *Sams*, 10. 9, 10, 11, 12. We lose much of our strength in the losse of friends; our cable is as it were untwisted. Hence *David* so be-moans the losse of *Jonathan*, and made him an Epitaph. Hence *St. Paul* counted it a special mercy to him that *Epaphroditus* recovered, *Phil. 1. 27.*

Verf. 13. Better is a poor and wise child.] Such as was *Joseph*, *David*, *Daniel*, and his three Camerades, &c. apt to learn, ready to receive instruction, and as careful to follow it. And well doth the Preacher joyn poverty with wisdom; for, *Nescio quomodo bonam mentis servat paupertas*, saith he in *Pyrronim*: and, *Paupertas est Philosophia vernacula*, Poverty is the proper language of Philosophy; and wisdom is undervalued and little set by. Those wisest of the Greeks were very poor, *Aristides*, *Phocion*, *Pelopidas*, *Epaminondas*, *Socrates*, *Ephialtes*. So were those Worthies of whom the world was not worthy, *Heb. 11. 38.* They wandered about in Sheep-skins, and Goat-skins, being destitute, &c. Sweet-smelling *Smyrna* was the poorest of all the seven Churches, yet hath the richest price set upon it. *Lactantius* dyed miserable poor, so did *Theodorus Gaza* that learned Greek. Of *Archimedes* thus sings *Silius*,

Nudus opum, sed cui cælum terræque patebant.

But I am fully of *Aeneas Sylvius* his judgement; that Popular men should esteem wisdom as silver, Noble-men as gold, Princes as pearls. Of *Queen Elizabeth* (that peerlesse Princeesse) it is said, that she hated no lesse than did *Mitridates*, such as despised vertue forsaken of fortune:

Thou an old and foolish King] *Brabantio quo magis senescunt, eo magis stultescunt*. So doe many men of quality, Monarchs and others, weak and yet wilful, short-witted, and yet self-conceited; such as were *Saul*, *Rehoboam*, *Jehoiakim*, *Nebuchadnezzar*, our *Henry* the third, called *Regni dilapidator*, and that *James* that reigned in Scotland in our *Edward* the fourths time; of whom it is storied, that hee was so much wedded to his own opinion, that hee could not endure any mans advice (how good soever) that hee fancied not; hee would seldom ask counsell, but never follow any. *Xerxes* in his expedition against *Greece*, is reported to have called his Princes together, and thus to have spoken to them; Left I should seem to follow mine own counsell, I have assembled you: and now do you remember, that it becomes you rather to obey than to advise.

Verf. 14. For out of prison hee cometh to reign] As *Valentinian* the Empe-

roure

roure, *Sultan Mustapha* the great Turk, Anno Dom. 1622. Our *Henry* the fourth, who was crowned the very same day, that the year before hee had been banished the realm. As on the other side, *Henry* the sixth was sent again prisoner to the Tower the same day that hee had been carried through the City as it were in triumph, and had heard the shouts of the commons in every street, crying, *God save King HENRY*: Lo, hee that had been the most potent Monarch for Dominions (saith the Chronicler) that ever England had, was not now the master of a mole-hill, nor owner of his own liberty. So that in him it appeared, that mortality was but the stage of mutability; when a man born in his Kingdome, yea born to a Kingdome, became thus miserably poor. Furthermore, *Henry Holland* Duke of *Excester*, grand-child to *John* of *Ganne*, may serve as a fit instance and example to all, how uncertain *Adams* fonnies are of any continuing greatness. For, (saith *Phil. Commynes*) I once saw him run on foot bare-legged after the Duke of *Burgundies* train, begging his bread for Gods sake: but hee uttered not his name, hee being the nearest of the house of *Lancaster*, and brother in Law unto King *Edward* the fourth, from whom hee fled. And being known what hee was, *Burgundy* gave him a small pension to maintain his estate.

Verf. 15. I considered all the living, &c.] Hee means the multitude (that shallow-brained, but great and many-headed beast) making defection from their old Prince, though never so prudent; and setting up his own sonne against him (as they dealt by *David* more than once) merely out of an itch of instability, and affectation of novelty. Now as this is to others, so to Kings also a vexation, to see already the common aspect of their people bent upon another object before the time; to behold them worshipping the rising sunne, as the Proverb is, and themselves laid aside, in a manner, as broken vessels out of request, in comparison. Crowns have their cares and crosses, and high seats are never but uneasy. *O vitæ panis*! O base clout! said one King concerning his diadem: were it but known how many molestations and miseries do attend thee, *Nemo foret qui te tollere vellet humo*, no man would deign to take thee up lying at his feet. *Antoninus* the Philosopher said often, that the Empire was *Malorum Oceanus*, an ocean of mischiefs: and another caused it to bee written upon his tombe, *Felix si non imperasset*, Happy had I been if I had never reigned. It is seldome seen (as before hath been observed) that God allows unto the greatest darlings of the world a perfect contentment, be they never so well deserving. Something they must have to complain of, that shall give an unfavoury verdure to their sweetest mortells, and make their very felicity miserable.

Verf. 16. There is no end of all the people] i. e. They are infinitely discontented and restless in their desires after a new and another Governour. As *τὸ πᾶν ἐκείν*, as *Thucydides* long since observed, the present government beir never so good, is always grievous. O that I were made Judge in the Land, said *Abraham*. O that thou wert, said the people, who yet had soon enough of him. And so had they of their new King *Saul*, whom *contra gentes*, they would needlesly have, after the manner of all other nations. 1 *Sam. 8. 6, 7.* How soon did the Baptist grow itale to the Jews (that had lately heard him gladly) and was no more set by than a reed shaken with the wind? How suddenly did they change their note concerning *Christ*, from *Hosanna* to *Crucifige*? The common people are liketo children (saith an Interpreter) that rest not contented with any School-master: & like to servants that love to change every year their masters. People are desirous to hear new Preachers, as Feasters to hear new Songs, and new Instruments, *Ezek. 33. 32.*

CHAP. V.

Verf. 1. *Keep thy foot.*

QUa. d. Wouldst thou see more of the worlds vanity than hitherto hath been discoursed? get thee to the Sanctuary, as David did, *Psal. 73*. For as they that walk in a mist, see it not so well as those that stand on a hill: so they that have their hands *elbow-deep* in the world, cannot so easily discern what they do, as those that go a little out from it. To the House of God therefore, to the Temple and Synagogues, to the Churches and Oratories flee thy course, take thy way. Onely see to thy feet, i. e. keep thy senses and affections with all manner of custody, from the mire of wicked and worldly matters. Shooes wee have all upon our feet, that is, (to speak in St. James his phrase) *filthiness and superfluity of naughtiness* in our hearts; that must bee put off at Gods School-door, as God taught *Moses* and *Jehovah*. And *Pythagoras* (having read *Moses* belike) taught his scholars as much, when hee saith, *ἀντιπρόδιτος δὲ καὶ προσκνέει*, Put off thy shooes when thou sacrificest, and worshippst. His followers the *Pythagorians* expounded his meaning, when they would not have men, *ἐν παρόλῳ προσκνέειν*, but *οὐκ ἐν παροικουμένῳ*, worship God carelessly, or by the way; but prepare themselves at home aforehand. And *Numa Pompilius* (one that had tasted of his learning) would not have men worship the Gods *ἐν παρέργῳ καὶ ἀμελῶς*, by the by, and for fashion, but *ἐν ὁλῇν ἀγῶντας ἀπὸ τῶν ἄλλων*, at good leisure, and as making Religion their business. In the Law of *Moses*, the Priests were commanded to wash the inwards and the feet of the sacrifice in water. And this was done, *πᾶν συμβόλιον*, saith *Philo*, not without a mystery, *sc.* to teach us to keep our feet clean when wee draw nigh to God. *Antonin. Margarita* in his Book of the Rites and Ceremonies of the Jews, tells us, that before their Synagogues they have an iron plate, against which they wipe and make clean their shooes before they enter: and that being entered they sit solemnly there for a season, not once opening their mouths; but considering who it is with whom they have to do. Thus it was wont to bee with them: But alate, though they come to their Synagogues with washen hands and feet; yet for any shew of devotion or elevation of spirit, they are reverent (saith one that was an eye-witness) as Grammar-boys are at school when their master is absent: Their holiness is the meer outward work it self, being a brain-les head, and a soul-les body. And yet upon the walls of their Synagogues they write usually the sentence, by an abbreviation, *Tephillah belo canvannab ceguph belo shamah*: i. e. A prayer without affection, is like a body without a soul. *Solinus* reporteth of the *Cretians*, that they do very religiously worship *Diana*: and that no man may presume to come into her Temple, but bare-footed: *Satan Dei emulus*, the Devil is Gods ape: hee led these superstitious *Ethiops* captive, as the *Chaldeans* did the *Egyptians*, naked and bare-foot, *Esay* 20. 3, 4.

When thou goest to the House of God] Called the Gate of Heaven, *Gen. 28. 17*. such as none but the righteous may enter, *Psal. 118. 20*. the beauty of holiness, the place of Angels, and Arch-angels, the Kingdom of God, yea Heaven it self, as *Chrysostom* call it. The French Protestants called their Meeting-house in *Paris*, *Paradise*. The primitive Christians called such places *νοσητήρια*, (whence *Kirkes*, Churches) and the Lords Houses, and *Basilicas*, Kingly palaces. Now it is held an unevill thing to come to the palace of a King with dirty shooes, or to eat at his table with foul hands. Men wash their hands every day of course, but when to dine with a Prince, they wash them with balls. So it should bee here; when wee come to Gods house, wee should come with the best preparation wee can make; wee should also bee there with the first, and stay till the last, as door-keepers use to do; which office in Gods House *David* held an high preferment. And, whiles wee are there, let our whole deport-

Jam. 1.
Exod. 3. 5.
Job. 5. 15.

Plutarch.

Spee. Europ.

Euclid. Abbre-
viat. p. 186.

Alon. numini
præterquam nu-
dam vestigia mul-
tim licito ingre-
diunt. cap. 16.

Αὐτὸς μὲν ὁ
ἱερεὺς.

Concil. Laodic.
cap. 28.

deportment bee as in the presence of the great God, whom wee must look full in the face, and bee ready to hear, as those good souls, *Act. 10. 33*. *Number-fore wee are all here present before God*, say they, to hear all things that are commanded thee of God. Neither must wee hear onely with the hearing of the ear, but with the obedience of the heart and life, (for so the Original word here signifieth) *Gen. 3. 17*. *Because thou hast heard*, that is, obeyed the voice of thy wife, &c. hearing diligently without distraction, and doing readily without dissimulation.

Than to give the sacrifice of fools] i. e. The formalities and external services of profligate professors, that think to set off with God for their sinnes, by their sacrifices; for their evil deeds, by their good. Hence they burthen Gods altar, and even cover it with their sacrifices; sticking in the bark, and gnabbling upon the shell of holy services, not once piercing to the heart, or tasting of the kernel thereof: and are therefore abominable, because disobedient, and to every good work reprobate, *Tir. 1. 16*. How many bee there at this day, that not onely pray by tale, as Papists do by their beads; but turn over other duties of Religion as a meer task; holding only a certain stint of them, as Malt-horses do their pace, or Mill-horses their round, merely out of form and custom, those banes and break-necks of due devotion? These do not onely lose their labour, but commit sinne, *Esay 1. 14*. compass God with a lye, *Hos. 11. 12*. because they wash not their feet before they compass Gods altar. The Hea-then Oratour can tell these fools of the people, *Drum non superstitione coli velle*, sed pietate, that God requires the heart in all holy duties, and must be served in Spirit, even to concord; *id est amore summo*, more vero, ore fideli, &c. omni.

Hoc non fit verbis: Marce, ut ameris, ama.

Martialis

For they consider not that they do evill] That they despite him with seeming honour, with displeasing service, which is double dishonour; with seeming sanctity, which is double iniquity, and deserves double damnation. This they lo little consider, that they think God is greatly beholden to them, and does them no small wrong, that hee so little regards and rewards them, *Esa. 58. 3*. *Mal. 3. 14*. *Non sic Deus culinimus ut ille nos vinceret*, said that Emperour going into the field against his enemy. Wee have not so served the Gods, that they should serve us no better, than to give the enemy the better of us.

Verf. 2. *Be not rash with thy mouth*] From hearing, the Preacher proceeds to give directions for speaking, whether it bee of God or to him. For the first, the very Heathens could say, *Non loquendum de Deo sine lumine*, Wee may not speak of God without a light, i. e. without a deliberate premeditation, and well-advised consideration. In speaking of God, saith one, our best eloquence is our silence. And if wee speak at all on this subject, saith another, no words will so well become us, as those *que ignorantiam nostram præcedunt*, that most discover our small knowledge of him: How little a portion or pittance is heard of him, saith holy *Job*, (*chap. 26. 14*). The Hebrew word signifies a little bit or particle, nay a little peace of a word, such as an echo resoundeth) *But the thunder of his power who can understand?* it is ineffable, because unconceivable. Here, if ever,

Claudicat ingenium, doliras lingua mensque,

Lucret.

But although *Hierome* thinks it best to understand the Preacher here of a speaking of God, yet others, and for better reason, conceive his meaning to be rather of a speaking to God by prayer, and particularly by a Vow, which implies a prayer, (as the Greek words *ὥχῃ* and *προσῶχῃ* import) Here then,

Let not thine heart bee hasty to utter anything] Heb. Let not thine heart through haste, bee so troubled or disturbed, as to tumble over, and throw out words

Hieron. in loc.

words without wildome, in a confused manner, in a slubbing fort. But as there was *half an hours silence* in heaven when the seventh seal was opened, and over the seven Trumpets sounded: so should there bee a sad and serious weighing of our petitions; before wee utter them, *Nescit penitenda loqui, qui proferenda prius suo tradidit examini*. Hee repents not of his requests, who first duly deliberates what to request. Whereas hee that blurts out whatsoever lies uppermost, as some good men have done in their haste, and heat of passion, (as *Job*, chap. 6. 5. *David*, *Psal.* 116. 11. *Jeremy*, chap. 15. 10, 18. *Jonah*, chap. 4. who brawled with God instead of praying to him) displeaseth God no less than the Mulcovy-Ministers do their hearers, if they mispronounce but any syllable in their whole Liturgy.

For God is in heaven, and thou upon earth. Hee is the High and Holy One; that inhabiteth Eternity, and thou art *E palude sua procedens & repens vili ramuncula*, (as *Bernard* hath it) a base toad creeping or crawling out of a ditch: there is an infinite distance and disproportion between Him and thee; therefore see to it that thou come to him with all possible reverence, humility, and self-abasement. See *Job* 42. 6. *1 King*. 18. 42. *Matth.* 26. 38. It is observable, that when the great Turk comes into his *Moschee*, or Temple, he lays by all his State, and hath none to attend him all the while.

Therefore let thy words bee few. But full, as the Publicans were, *Luk.* 18. 13. *O quam multa quam paucis*! Oh how much in a little! said *Tully* of *Brutus* his Epistle; so may wee say of that Publicans prayer; how much more of the Lords prayer, set in flat opposition to the Heathenish Bartologies and vain repetitions, usual with Pagans and Papagans, &c. See the Note on *Mat.* 6. 7, 8, 9. It is reported of the ancient Christians of *Egypt*, *Quod brevissimis & raptim jaculatis orationibus uti voluerint, ne per moras evanesceret & hebetaretur intentio*, that they made very short prayers, that their devotion might not bee dulled by longer doings. *Cassian* also makes mention of certain religious persons in his time, *Qui nullius censebant breves quidem orationes sed creberrimas fieri, &c.* who thought it best that our prayers should bee short, but frequent: the one, that there might bee continual intercourse maintained between God and us: the other, that by shortness wee might avoid the Devils darts, which hee throws especially at us, while wee are praying. These bee good reasons; and more may bee added out of *Matth.* 6. as that our Heavenly Father knows what wee need, &c. That which the Preacher here presseth, is, the transcendent Excellency and surpassing Majesty of Almighty God. I am a great King, saith Hee, *Mal.* 1. And I look to bee served like my self.

Therefore take unto you words, neither over curious, nor over careless, but such as are humble, earnest, direct to the point, avoiding vain babblings, needles and endless repetitions, heartless digressions, tedious prolixities, wilde and idle discourses of such extemporary petitioners, as not disposing their matter in due order by premeditation (and withall being word-bound) are forced to go forward and backward, like Hounds at a loss; and having hastily begun, they know not how handsomly to make an end.

Verf. 3. For a dream cometh through the multitude of business. When all the rest of the senses are bound up by sleep, the soul entrencheth into the shop of the fancy, and operates there usually according to the busineses and employments of the day past; & fieri videntur quae fieri tamen non videntur, saith *Tertullian*, those things seem to bee done in a dream, which yet are not seen to be done at all: these are but *vane iactationes negotiosa anima*, the idle tossings of a busy minde. In like sort, a fool, a hearticks, sapless fellow, (that being sensual and void of the spirit of grace and supplications, hath neither the affections nor expressions of holy prayer) multiplies words without knowledge, thinks to make out in words what hee wants in worth, being *λαλέων ἀγέτος, λέγων δὲ ἀβέλγητος*, as *Plutarch* saith of *Alcibiades*, one that could talk much, but speak little: His voyce is known by multitude of words. It is but a voyce that is heard, it is but a sound that is made, like the uncertain sound of a Trumpet, that none can tell what it meaneth, what to make of it. *Cornelius a*

in *Africa*, *quam res rationisque solidas in Turrian scriptis reperias*, saith one: *Breviter. Contra Id. Cum Lat. Aristot. De divinis per inam.* So here. If there be any worth of matter in the fools words, it is but by chance, as *Aristotle* saith, that dreams doe by chance fore-tell those things that come to passe. Let it be our care to thin as much as may be all lavish and superfluous talkativeness and tediousness, but especially in prayer: lest wee offer the sacrifice of fools, and God be angry with us. For as it is not the loudness of a Preachers voyce, but the weight and holiness of his matter, and the spirit of the Preacher that moves a wise and intelligent hearer: so it is not the labour of the lips, but the travel of the heart that prevails with God. The *Beatissimus* Prayer was not more tedious than *Elijah's* short: yet more pithy than short. And it was *Elijah* that spake loud and sped in heaven. Let the fool learn therefore to shew more wit in his discourse than words, lest being known by his voyce, hee meet (as the Nightingale did) with some Laconian that will not let to tell him, *Vox in eis, praetera nihil*, Thou art a voyce, and that's all.

Verf. 4. When thou vowest a vow unto God, deferre not to pay it. See the Note on *Dent.* 23. 21. It is in thy power to vow or not to vow. *Vovete nusquam est preceptum*, saith *Bellarmine*. We have no command to vow. That of *David*, *Lib. 2. de Monach. cap. 15.* Vow and perform to the Lord your God, is not *purum preceptum*, saith *Mr. Cartwright*, a pure precept, but like that other, *Be angry*, and sin not; where anger is not commanded, but limited. So neither are wee simply commanded to vow, but having voluntarily vowed, we may not deferre to pay it; delays are taken for denials, excuses for refusals.

For he hath no pleasure in fools. He needs them as little as King *Achish* did, he abhors them, *Psal.* 5. 5. as deceitful workers, as mockers of God, *Jephtha* in vovendo fuit stultus, in praestando impius, *Jephtha* was a fool in vowing, and wicked in performing. But he that vows a thing lawful and possible, and yet defers to perform it, or seeks an evasion, is two fools for saying; sith

Verf. 5. Better is it that thou shouldst not vow. *q. d.* Who bad thee bee so forward? Why wouldst thou become a voluntary Votary, and so rashly engage to the losse of thy liberty, and the offence of thy God, who expected thou shouldst have kept touch, and not have dealt thus slipperly with him? Thou hast not lyed unto men, but unto God, *Act.* 5. 4. As the truth of Christ is in me, saith *Paul*, *2 Cor.* 11. 10. so he bindes himself by an oath, as the learned have observed. And as God is true, our word toward you was not Yea and Nay: for the Son of God who was preached among you by mee was not Yea and Nay: but in him all the promises of God are Yea, and Amen. Why? what of that, might some say? and what's all this to the purpose? Very much: for it implieth, that what a Christian doth promise to men (how much more to God?) he is bound by the earnest penny of Gods Spirit to perform. He dares no more alter or falsifie his word, than the Spirit of God can lye. And as he looks that Gods promises should bee made good to him, so is hee careful to pay that he hath vowed to God; sith his is a Covenant of Mercy, ours of obedience, and if hee shall be *All-sufficient* to us, we must be *Altogether* his, *Cant.* 2. 16.

Verf. 6. Suffer not thy mouth to cause thy flesh to sin. *Heb.* *Nec des*, Give not liberty to thy mouth, which of it self is so apt to over-flow and run riot in sinful and superfluous language. Reign it in therefore, and lay Lawes upon it, lest it cause thy flesh to sin, thy self to become a sinner against thine own soul. Say to it in this case, as *Christ* did to those Pharisees in the Gospel, *Why temptest thou me, thou hypocrite?* or as the Witch said to *Saul* that sought to her, *Wherefore layest thou a snare for my life, to cause me to dye?* *1 Sam.* 28. 9. Shall my prayer become sin, and my religious vows through non-payment, a cause of a curse, *Psal.* 109. 7? When thou art making such an ill bargain, say to thy mouth, as *Boaz* said to his Kinsman, *At what time thou buyest it, thou must have Ruth with it*, so thou must have Gods curse with it (for that's the just hire of the least sin, how much more of thy crimson crime?) And let thy

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mouth answer. No: I may not doe it, I shall mar and spoyl a better inheritance, I shall anger the Angel of the Covenant; who if his wrath be kindled, yea but a little, he will not pardon my transgression, for Gods anger is in him, *Exod. 23. 21.* Who as he is *Pater misericordium*, the Father of mercies, so he is *emulsiuum*, the God of recompences, *Psal. 94. 1.* True it is that Anger is not properly in Gods, *Fury is not in me, Isa. 27. 4.* but because he chides and smites for sin (as angry men use to doe) therefore is Anger here and elsewhere attributed to him, that men may stand in awe and not sin, sith sin and punishment are linked together with chains of Adamant.

Vers. 7. For in the multitude of dreams, and in many words i. e. As in the multitude of dreams, so in many words, &c. There may bee some matter in some of either: but neither of either wants their vanities. Dreams are of divers sorts. (See the Note on *Gen. 20. 3.*) *Epicurus* judged them all vain. The *Telesphenses*, *nulla somnia evacuabant*, saith *Terullian*, made no dreams to bee vain. But that some dreams are Divine, some diabolically, and some natural, *Pecuniare solatium naturalis oraculi*, as one speaketh, good symptoms and indications of the natural constitution, no wise man ever doubted. That of the Philosopher hath a truth in it, *Iustum ab injusto non somno, sed somnio discerni*, that a good man may be distinguished from a bad, though not by his sleep, yet by his dreams in his sleep.

But fear thou God] And so chew this evil of fond babbling (in Gods service especially) which is no lesse a vanity than plain doting; and procures Divine displeasure. *Deum si quis parum metuit, valde contemnit.* He that fears not Gods wrath, is sure to feel it, *Psal. 90. 11.*

Vers. 8. If thou seest the oppression of the poor] And so mayst bee drawn to doubt of Divine providence, and to with-draw thine awful regard to the Divine Majesty, to forgoe godlinesse, and to turn flat Atheist, as *Diogenes* and *Averroes* did.

Marvel not at the matter] *Nil admirari prope res est una Numici.* A wise man wonders at nothing: he knows there is good cause why God should suffer it so to be, and gives him his glory. *Opera Dei sunt in medio contrariis*, saith *Luther*, Gods works are effected usually by contraries. And this bee doth *ἡ τοῦ πολλοῦ δοκίμησης*, that he may be the more marvelled at, saith *Nazianzen*. Hence he commonly goes a way by himself, drawing light out of darkness, good out of evil, heaven out of hell: that his people may feelingly say, *Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders*? Verily there is a reward for the righteous: verily he is a God that judgeth in the earth, *Psal. 58. 11.*

For he that is higher than the highest regardeth] And wherein they deal proudly, he is above them, *Exod. 18. 11.* and over-tops them, *Psal. 2. 4.* sets a day for them, and sees that their day is coming. *Psal. 37. 16.* The most High cuts off the spirit of Princes (hee slips them off, as one should slip off a flower between his fingers, or he cuts them off, as Grape-gatherers doe the clusters off the Vines, such a Metaphor there is in the Original) He is terrible to all the Kings of the earth, those dread Sovereigns, those Hammers of the earth, and Scourges of the world (as *Attila* styled himself) such as *Sennacherib*, whom God so subdued and mastered, that the *Egyptians* in memory of it, set up his statue in the Temple of *Vulcan* with this inscription, *Εμὲ τὸν ὀρέων ὑποστάς ἔσο.* Let all that behold me, learn to fear God. It was therefore excellent counsel that *Jehobabab* gave his Judges: Take heed what you doe, for yee judge not for man, but for the Lord, who is with you in the judgement. Wherefore now let the fear of the Lord our God bee upon you, take heed and doe it. Look upon him that over-looks all your doings, saith he; and then learn to sit upon the Tribunal, in as great, though not in so slavish a fear of doing wrong, as *Olanes* in the History did upon the flayed skin of his Father *Sisannum*, nayled by *Cambyses* on the Judgement-Seal: or as a *Russian* Judge that fears the boyling Caldron, or open battocking; or the *Turkish* Senate, when they think the great *Turk* to stand behind the *Artas* at the dangerous door. In fine, let the

Total. de anima c. 46.

Aristot. Ethic.

Fulgent.

Horat.

Luther, in Genes. Nazian. Cyr.

Exod. 15. 11

Psal. 76. 12

Mundi flagellum.

Herodot.

2 Chro. 19. 6

the Grandees and Potentates of the Earth know, and acknowledge with *Constantine*, *Valentinian*, and *Theodosius*, three great Emperours (as *Socrates* reports it of them) that they are but *Christi Vasalli*, Christs Vassals: and that as he is *Excelsus* super *Excelsos*, High above all, even the highest, so hee hath other high ones at hand, viz: the Holy Angels; who can resist the King of *Perthia*, as *Michael* the Prince did, *Dan. 10. 13.* Fright the *Syrians* with a panick terror, 2 *King. 7. 6.* smite the *Assyrians* with an utter destruction, *Isa. 37. 36.* deliver *Peter* from the hand of *Herod*, and from the expectation of the *Jewes*, *Acts 12. 11.* make a wonderful difference in the slaughter of the first-born of *Egypt*. Tyrants shall be sure, sooner, or later, to meet with their march. Look what a hand the *Ephors* had over the King of *Sparta*, the *Tribunes* had over the *Roman* Consuls, and the Prince *Palgrave* of *Rhine* ought, by the ancient orders, to have over the Emperour of *Germany*, (*Palatino hac dignitate prerogativa est, ut ipsum Caesarem judicare & damnare possit, quoties scilicet* *Pari Hiji. prof. med. 771.* *lia ei ab aliquo Ordinum imperii movetur*, the *Palgrave* hath power to judge and pass sentence upon the Emperour himself, when any of the States of *Germany* do sue him at the Law) the same and more hath God and his Angels over the mightiest Magnificoes in the world, *Libanon shall fall by a mighty one*, i. e. by an Angel, as some interpret it, *Isa. 10. 34.*

Vers. 9. Moreover the profit of the Earth is for all viz. For all sorts of men, and for all kind of uses. *Alma mater, Terra ferax.* Then shall the Earth yeeld her increase: and (therein) God, even our own God shall blese us, *Psal. 67. 6.* Can any of the Vanities of the Heathens give rain or grain? no, neither, *Jer. 14. 22.* Can the Earth bring forth fruit of her self? So indeed our Saviour seems to say, first the Blade, then the Ear, after that the full Corn in the Ear, *Mark 4. 28.* but then it is after the good husband hath sowed it, and God by his blessing given the increase. The drift of the Preacher here is, to set forth the excellency of tillage first, and then to shew the vanity of it: Tillage is the life and blood of a Common-wealth: it is beyond all pecuniary possessions. *Jacob* had money and other fruits of the Earth: and yet if *Egypt*, (the worlds Granary as one calls it) had not supplied them with Corn, hee and his might have perished.

The King himself is served by the field] Not the Lyon, Dragon, Unicorn, &c. But the Plough and the Ship are the supporters of a Crown. Some read it thus, *Rex agro servit*, The King is a servant to the field; It concerns him to have care of tillage, plantation of fruits, breeding of Cattel, &c. or else all will soon run to wrack and ruine. King *Uzziah* loved husbandry, and used it much, 2 *Chron. 26. 10.* and *Amos 7. 1.* wee read of the Kings mowings. And *Pliny* hath observed, that *Corn* was never so plentiful and good-cheap at *Rome*, as when the same men tilled the Land, that ruled the Common-wealth, *Quasi gauderet terra laetare vomere scilicet & aratore triumphante.*

Vers. 10. Hee that loveth silver, shall not bee satisfied with silver] As hee cannot fill his belly, nor cloath his back with it, so neither can hee satisfy his inordinate appetite and desire after it, though hee had heaped and stored it up, as the great *Calyph* of *Babylon* had, that covetous caytiff, starved to death by *Haslon* brother to *Mango*, the great *Cham* of *Catania*, in the midst of his gold, silver, and precious stones, whereof, till then, hee could never have enough, grace, as an heart with wealth. As a circle cannot fill a triangle: so neither can the whole world (if it could bee compassed) possibly fill the heart of a man. *Animarationalis ceteris omnibus occupari potest, impleri non potest.* The reasonable soul may bee busied about other things, but it cannot bee filled with them. *Non plus satiatur cor auro, quam corpus agra.* Asayr fills not the bottom, so neither doth money the minde. It cannot therefore bee Mans chiefest good (as *Maammonists* make it) sith it doth not terminate his appetite, but that although hee hath never so much of it, yet is hee as hungry after more, as if hee were not worth an half-penny. *Theocritum* brings in the covetous person first wishing,

Exod. 12.

Pari Hiji. prof. med. 771.

αὐτομάτως.

Gen. 43.

Rex agro fit servus. Ar. Mon. 120.

Turk. Hist.

Prudentius

Bern.

Mill

— *Mille meia errent in montibus agni.*

em. Supplic.
Supplic.
ardere. Hinc ar-
dens appetitus.

That hee had a thousand sheep in his flock. And this when hee hath gotten, then, *Pauperis est numerare pecus.* Hee would have Cattel without number. The Greeks derive their word for *Desire*, from a root that signifieth to burn. Now if one should heap never so much fuel upon a fire, it would not quench it, but kindle it the more. So here. Surely as a Ship may bee overladen with silver even unto sinking, and yet have compass and sides enough to hold ten times more: so a covetous wretch, though hee hath enough to sink him, yet never hath hee enough to satisfie him. *Cataline* was ever *alieni appetens, sui profusus*, not more prodigal of his own, than desirous after other mens estates.

Salust.

camden.

Heylin.

Toto corpore a-
liquandiu volu-
ntari. Suction.

Somni finis est
salus animarum.
Magis.

Verf. 11. *When goods increase, they are increased that eat them* Servants, friends, flatterers, trencher-men, pensioners, and other hang-bies, that will flock to a rich man, as Crows do to a dead carcass: not to defend, but to devour it. *Cæsar* perished in the midst of his friends, whose boundless hopes and expectations hee was not able to satisfie. The King of *Spain* (were it not for the *West-India* Fleet) were never able to subsist: though hee bee by far the greatest Prince in *Christendom*, gives for his Motto, *Totus non sufficit orbi*, and hath his Empire so far extended, that hee may truly say, *Sol mihi semper lucet*, The Sun ever shines upon my Dominions; The Duke of *Bavaria*'s house is so pestered with Fryers and Jesuits, that, notwithstanding the greatness of his Revenue, hee is very poor: as spending all his estate on those Popish flesh-flies, those *innocent & ribaldi*, (*Lyra*'s words upon this text) uselesse, needlesse, ribaldry fellows.

Saving the beholding of them with his eyes] To see such a large retinue, such a numerous family, as *Job*, who had a very great household, chap. 1. 3. and *Abraham*, who had a Trained band in his family, but especially as *Solomon*, who had thousands of servants and work-folk. Whereunto I may adde Cardinal *Wesley* his pompous family; consisting of one Earl, nine Barons, Knights and Esquires very many, Chaplains and other servants (besides retainers) at bed and board, no fewer than four hundred. Or, to see so much wealth, and to tumble in it, as *Caligula* the Emperour was wont to do, *conterebranda pecunia cupidine incensus*, loving to handle his mony, to walk upon it with his bare feet, and to rowl amongst it with his whole body; as *Suetonius* relateth. The like is reported of *Heliogabalus*, who also, besides what hee did eat, is said to have provided himself (in case hee should bee in danger to bee surprized by his enemies) silken halters to hang himself withall, ponds of sweet water to drown himself, gilded poysons to poyson himself with, &c.

Verf. 12. *The sleep of a labouring man is sweet*] Sleep is the nurse of nature, the wages that shee pays the poor man for his uncessant pains. His fare is not so high, his care is not so great, but that without distemper or distraction hee can hug his rest most sweetly, and feel no disturbance, untill the due time of rising awakeneth him. These labouring men are as *sound as a Roche*, as hungry as Hunters, as *weary as ever was dog of day*, as they say: and therefore no sooner laid in their beds, but fast asleep, their hard labour causing easie digestion, and uninterrupted rest. Whereas the restless spirit of the rich wretch rideth his body day and night: care of getting, fear of keeping, grief of losing, these three vultures feed upon him continually. Hee rowls a *Sisyphus* his stone; his abundance, like a lump of lead, lies heavy upon his heart, and breaks his sleep: Much like the disease called the *Mare* or *Ephialtes*; in which men in their slumber think they feel a thing as big as a mountain lying upon their breasts, which they can no way remove. His evill conscience effoons lathereth and launceth him, as it did our *Richard* 3. after the murder of his two innocent nephews; and *Charles* 9. of *France* after the bloody massacre. God also terrifies him with dreams, throws hand-fulls of hell fire in his face, interpellat cogitantem, excitat dormientem, as *Ambrose* hath it, inter-

rups

rups him while hee is thinking, awakeneth him while hee is sleeping, rings that doleful peal in his ears, that makes him start and stare, *Thou fool, this night shall thy soul bee taken from thee: Veni miser in judicium*, Come, thou wretch, receive thy judgement.

Verf. 13. *There is a sore evil*] Or, an evil disease, such as breaks the sleep, *Mala infirmitas*. *Hinc pallor & gene pendule, item furiales somni & inquietas nocturna*, causing pale-ness, leanness, restlessness by night. This disease is the *Droptic* or *Bulimy* of covetousness, as seldom cured as *Heresie*, *Phrensie*, *Jealousie*, which three are held incurable maladies.

Riches kept for the owners thereof to their hurt] Worldlings sit abroad upon their wealth, and hatch to their hurt; as the silly bird doth the eggs of the Cockatrice. Riches are called goods; but it hath been well observed, that hee that first called them so, was a better Husband than *Divine*. Such an Husband was hee in the Gospel, who reckoned upon much goods laid up for many years. But how come these goods to prove evil to the owners, but by the evil usage of them? riches in themselves are of an indifferent nature; and it is through mens corruption, *ut magna sit cognatio & nominis & rei divitiis & vitiis*, that riches are weapons of wickedness, Engines of evil. Hee that getteth riches, and not by right, shall die a poor fool. Jer. 17. 12.

Dum perit in parat, per male parat perit.

Hee that keepeth his riches (having no quick silver, no current money) when God calls him to part with them for pious and charitable uses, keepeth them to his own greatest hurt. For the rust of his canker-eaten gold shall rise up in judgement against him at that great day, *James* 5. 3.

Sic plures nimia congesta pecunia curæ
Strangulatur

Juvenal. Sat. 10

See the Note on *Prov.* 1. 19.

Verf. 14. *But those riches perish by evil trading*] i. e. By evil trading, trafficking, or other crofs event and accident. They waste and wither either by vanity or violence; they slip out of the hand, as the panting bird, or wriggling Eel; there is no hold to bee taken of them, no trust to bee put in them; they were never true to those that trusted in them. See the Note on *Prov.* 23. 5.

Verf. 15. *As hee came forth of his Mothers womb*] q. d. If riches leave not us while wee live, yet wee are sure to leave them when wee die. Look how a false harlot leaves her lover, when arrested for debt, and follows other customers: so is it here. And as Dogs, though they go along with us in company, yet at parting they run every one to his own Master; so do these to the world, when wee come to leave the world. Death as a Porter stands at the gate, and strips us of all our thick clay, wherewith wee are laden. See the Note on chap. 2. 22.

To go as hee came] Like an unwelcome guest, or an unprofitable servant, a cipher, and excrement. Oh live, live, live, (saith a Reverend man) quickly, much, long; so you are welcome to the world. Else you are but hissed and kickt off this stage of the world, as *Phocas* was by *Heracles*. Nays; many (as *Job* 27. 23.) who were buried before half dead, &c.

And (shall take nothing of his labour) *Ne obolum quo nautum Charonem solvant*. Some have had great store of gold and silver buried with them; and others would needs bee buried in a Monkes cowl, out of a superstitious conceit of speeding the better in another world; but it hath profited them nothing at all, *Eccles.* 9. 10.

Verf. 16. *And this also is a sore evil*] *Malum dolorificum*, so it will prove: a singular vexation, a sharp corrosive, when *Balaam* and his bribes, *Laban* and his baggs, *Nabal* and his flocks, *Achan* and his wedge, *Baltasar* and his bouls, *Herod*

Abn. fun. by
Dr. Harris.

Herod and his harlots, Dives and his dithes, &c. shall part asunder for ever: when they shall look from their death-beds, & see that terrible spectacle, Death, Judgement, Hell, and all to be passed thorow by their poor souls: Oh! what a dreadful shriek gives the guilty soul at death, to see it self launching into an ocean of scalding lead, and must swim naked in it for ever! Who therefore (unless hee had rather burn with Dives, than reign with Lazarus) will henceforth reach out his hand to bribery, usury, robbery, deceit, sacrilege, or any such like wickedness or worldliness, which drowns mens souls in perdition and destruction? If rich men could stave off death, or stop its mouth with a bagg of gold, it were somewhat like. But that cannot bee, as Henry Beauford, that rich and wretched Cardinal found by experience; as the King of Persia told Constantine the Emperour, who had shewed him all the glory and bravery of Rome, *Mira quidem hac, laud hee, sed ne video, sicut in Persia, sic Rome homines moriuntur*, i. e. These be brave things, but yet I see, that as in Persia, so at Rome also, the owners of these things must needs die. Agreeable whereunto was that speech of Nugas the Scythian Monarch, to whom when Michael Paleologus the Emperour sent certain rich robes for a present, hee asked, *Nunquid calamitates, morbos, mortem depellere possent?* whether they could drive away calamities, sicknesses, death? for if they could not do so, they were not much to be regarded.

What profit hath hee that hath laboured for the wind? i. e. For just nothing. See Hos. 12. 1. Jer. 22. 22. The Greeks expresse the same by hunting after, and husbanding the wind. The Apostle speaks of beating the air, 1 Cor. 9. as hee doth, that fights with his own shadow, that disquiets himself in vain. The four Monarchies are called the four winds of Heaven, Zech. 6. 3, 4. And at the Popes intronization a wad of straw is set on fire before him, and one appointed to say, *Sic transibit gloria mundi*. The glory of this world is but a blaze or blast.

Verf. 17. *All his daies also hee eats in darkness* i. e. hee lives besides that hee hath; and cannot so much as bee merry at meat. Hence is much sorrow, wrath and sickness; especially, if spoiled of his goods which hee made his god; hee is no less troubled than Laban was for his Teraphims, or Micah for his *Idolatri*, Judg. 18. Hee is mad almost, and ready to hang himself for woe; having much fretting, foaming, tuming anger, languor, ready to sicc at God and men.

Verf. 18. *It is good and comely for one to eat, &c.* Niggardise and baseness is an ugly evil, making a man, though never so rich, to bee vilipended and despised of all. Nabal shall not bee called Nabal, the vile person liberal, the churl bountiful, Isa. 32. 5. See the Notes on chap. 2. 24. &c. 3. 12.

Verf. 19. *This is the gift of God* A gift of his right hand, *donum throni, non scabelli*: Godliness onely hath contentedness. The comfort of wealth comes in by no other door, than by the assurance of Gods love in bestowing it, and of his grace in sanctifying it. *God give thee the dew of Heaven, &c.* Gen. 27. 28. Esau likewise had the like, but not with a God give thee. A carnal heart cares not how, so hee may have it; hence his so little comfort and enjoyment. A godly man will have God with it, or else hee is all amoy. Moses would not bee put off with an Angel to go along with them; Luther protested, when great gifts were offered him, that hee would not bee satisfied or quieted with those rattles.

Verf. 20. *For hee shall not much remember, &c.* Hee vexeth not at the brevity or misery of his life: but looketh upon himself as a stranger here; and therefore if hee can have a better condition, hee useth it rather: as if a traveller can get a better room in an Inne, hee will, if not, hee can bee content; for faith hee, it is but for a night.

CHAP.

CHAP. VI.

Verf. 1. *There is an evil that I have seen under the Sun.*

THIS wretched life is so pestered with evils, that the Preacher could hardly cast his eye beside one or other of them. A diligent observer hee was of humane miseries, that hee might hang loose to life, and the better press upon others the vanity of doting upon it. One would wonder (surely) that our life here being so grievously afflicted, should yet bee so inordinately affected; and that even by those that are in deaths often, that have borne Gods yoke from their youth, that have suffered troubles without, and terrors within, and who, if they had hope in this life onely, were (by their own confession) of all men the most unhappy. And yet so it is, God is forced to smoke us out of our clayie cottages, and to make life unto us to bee nothing better than a lingering death, that wee may grow weary of it, and breathe after a better, where are riches without rust, pleasure without pain, youth without decay, joy without sorrow; *Ubi nihil sit quod noleat, & totum sit quod velit*, where is all that heart can wish, &c. The skilful Chirurgion mortifieth with straight binding the member that must bee cut off: So doth God sic us for our cutting off, by binding us with the cords of afflictions. Hee crieth not when God bindeth him, Job 36. 13. saith Elihu of hypocrites; a Generation of men, than the which nothing is more stupid and insensible; till at length, God making forcible entry upon them, doth violently break that cursed Covenant that they have made with Death and Hell, dash the very breath out of their bodies with one plague upon another, turn them out of their earthly Tabernacles, with a firm ejectment, and send them packing to their place in Hell, from which they would not bee stopped, by all those crosses, that, for that purpose, hee cast in their way.

And it is common amongst men] Proper to men, (for beasts are not subject to this evil disease) and common to all sorts of men. One evil may well bee common among many, when many evils are so commonly upon one. It fell out to bee a part of Mithridates misery, that hee had made himself unpoisonable. And Catolo left this miserable life, as *consummantiendi nullum se esse agnoscere*, that hee was glad of an occasion to go out of the world. Cit. in Tusa. quest.

Verf. 2. *So that hee wanteth nothing* Nothing but every thing, because hee dare not make use of any thing almost; but is tantalized by his own baseness. Hee famiseth at a full feast, hee starveth at a fire side. And this is often repeated in this book, because it can never enough bee observed and abhorred.

For God giveth him not power to eat thereof] i. e. Hee withholdeth his grace from him, that hee cannot use it to his comfort. Herein hee is like a Stag that hath great horns, but no courage to use them: or rather like an Ass loaded with gold and victuals, but feeding upon thistles. Pray wee therefore, that God would together with riches give us all things richly to enjoy. *Vel mihi da clavem, vel mihi tolle seram*. Either give mee the key, saith One, or take away the lock. The Greeks describe a good householder to be *κτινικόν, φιλανθρωπικόν, νοστινικόν τῶν ὑπαρχόντων, & χρηστόν*, a good husband, as in getting, keeping and setting out what hee hath to the best, so in making good use of it, for his own and others behoof and benefit.

But a stranger eats it] God to providing, that if one will not, another shall; that if the owner will not eat, but sit piddling or sparring, a stranger, and perhaps an enemy shall take away. That if men will not serve God with cheerfulness in the abundance of all things, they should fast another while, and be forced to serve their enemies in hunger, and thirst, and nakedness; and by the want of all bee taught the worth of them, *carendo quam fruendo*.

Verf. 3. *If a man beget an hundred children* As Abab did half an hundred, after that God had threatned to cut off all his house, as it were in contempt

Lib. 7.
Erasm. in Chilia.
Hier. epist. 7.

Pare.

As hee in
Camd. Remains.

Jer. 22. 19.

tempt of the divine threatening: And as *Proculum Cesar* got twenty Maids with child in fifteen daies space, as *Pliny* reporteth. *Erasmus* mentioneth a Maid of *Enbza*, called *Combe*, that being married to an husband, brought him an hundred children. Like enough it might bee *Lucina fecundissima*, as *Hierom* saith of *Leta*, who buried many children.

And live many years] So that hee bee *triseclis senex*, as *Nestor* was of old, and *Johannes de temporibus*, a French-man, not many ages since: to whom I may add that old, old, very old man, that died of late years, having been born in *Henry* the seventh's daies, or *Edward* the fourth's.

And his soul bee not filled with good] Though hee bee filled with years, and filled with children, that may survive and succeed him in his estate, yet if hee bee a covetous caytiff, a miserable muckworm, that enjoyes nothing (as in the former verse) is not Master of his wealth, but is mastered by it, lives beside what hee hath, and dies to save charges.

And also that hee have no burial] Hee leaves nothing to bring him honestly home, as they say, or if hee do, yet his ungrateful greedy heirs deny him that last honour, so that hee is buried with the burial of an *Als*, as *Comiah*; suffered to rot and stink above ground, as that *Assyrian* Monarch, *Isa*, 14. 19, 20, and after him *Alexander* the Great, who lay unburied thirty daies together. So *Pompey* the Great, of whom *Claudian* the Poet sings thus,

*Nudus pascit aves, jacet en qui possidet orbem,
Exiguæ telluris inops.*

And the like is storied of our *William* the Conquerour, and divers other greedy engrossers of the worlds good. See here the poisonous and pernicious nature of niggardie and covetousness, that turns long life, and large issue, (those sweetest blessings of God) into bitter curses: And withall take notice of the just hand of God upon covetous old men, that they should want comely burial; which is usually one of their greatest cares, as *Plutarch* observeth. For giving the reason why old men, that are going out of the world, should bee so earnestly bent upon the world, hee saith, it is out of fear that they shall not have *τῶν φίλων καὶ τῶν ἀδελφῶν*, friends to keep them whiles alive, and some to bury them when they are dead.

[I say that an untimely birth] I affirm it in the word of truth, and upon mature deliberation, That an untimely birth (not onely a naked young childe, (as aforesaid) that is carried *ab utero*, *ad nuntum*, from the womb, to the tomb, from the birth, to the burial) but an abortive, that coming too soon into the world, comes not at all; and, by having no name, findes it self a name, as *Pliny* speaks of the herb *Anonymus*.

Verf. 4. For hee cometh in with vanity, &c.] As nothing, being senseless of good or evil. And departeth in darkness, is buried in huggermugger. And his Name shall bee covered, &c. that is, there is no more talk of this abortive.

Verf. 5. Moreover hee hath not seen the Sun] A second privilege and prerogative of the poor abortive. None are so miserable wee see, but they may bee comparatively happy. It is ever best to look at those below us, and then wee shall see cause to bee better contented.

This hath more rest than the other] The Corn that is cropt as soon as it appeareth, or is bruised in peeces when it lies in sprout, is better than the old weed that is hated while it standeth, and in the end is cut down for the fire.

Verf. 6. Ten though hee live a thousand years] Which yet never any man did (*Meibomius* wanted thirty two of a thousand.) The reason thereof is given by *Oecolampadius*, *quia numerus iste typum habet perfectionis, ut qui confectus est centenario decies revolutus*, because the number of a thousand types out perfection, as consisting of an hundred ten times told. But there is no perfection here saith hee.

Tet

Yet hath hee seen no good] For, *All the daies of the afflicted are evil*, saith *Solomon*. And mans daies are few and full of trouble, saith *Job*. Few and evil are the daies of my pilgrimage, saith *Jacob*, and I have not attained to the daies of the years of the life of my Fathers, &c. For *Abraham* lived one hundred seventy five years, and *Isaac* one hundred eighty, near upon forty years longer than *Jacob*, but to his small comfort, for hee was blinde all that time: yet nothing so blinde as the rich wretch in the Text, *qui privatus interno lumine, tamen in hac vita diu vult perpeti cecitatem suam*, as one speaketh, who being blind as a Mole, lies rooting and poring unceasingly in the bowels of the earth; as if he would that way dig himself a new and a nearer way to Hell, and with his own hands addeth to the load of this miserable life. As hee hath done no good, so hee hath teen or enjoyed none; but goes to his place (Do not all go to one place?) the place that *Adam* provided for all his posterity, the house appointed for all living, as *Job* calls it, chap. 30. 23. the Congregation-house, as One renders it. Heaven the Apostle calls the Congregation-house of the first-born, whose names also are there said to bee written in Heaven: But covetous persons, as they are called, the inhabitants of the earth, in opposition to those *Calicola*, Citizens of Heaven, the Saints; so their names are written in the earth, because they have forsaken the Lord, the fountain of living waters; and hewed them out cisterns that can hold no water. What marvel then if they live long, and yet see no good? if they are driven to that doleful complaint that *Saul* made, God hath forsaken mee, and the *Philistines* are upon mee, sickness, death, hell is upon mee, I am even now about to make my bed in the dark, and all the comfort I can have from God is, that dismal sentence, *This shall bee have of mine hand, yet shall I lie down in sorrow*, *Isa*. 50. 11. Lo, this is the cursed condition of the covetous earl, as hee hath lived beside his goods, having jaded his body, broken his brains, and burdened his conscience; to hee dies hatred of God, and loathed of men; the Earth groans under him, Heaven is shut against him, Hell gapes for him, *1 Cor*. 6. 8; *Phil*. 3. 18. Thus many a Miser spins a fair thread to strangle himself, both temporally and eternally. O that they would seriously think of this before the cold grave hold their bodies, and hot hell torment their souls! before death come with a writ of *Habeas corpus*, and the Devil with a writ of *Habeas animam*, as once to that rich fool, *Luk*. 12.

Verf. 7. All the labour of man is for his mouth] That is, for food and raiment, as *1 Tim*. 6. a little whereof will content nature, which hath therefore given us a little mouth, and stomach, to teach us moderation, as *Chrysostom* well observeth; to the shame of those beastly belly-gods, that glut themselves, and devour the creatures, as if they were of kin to that Pope that was called *O porci*, satiating themselves like boars, till they bee brawned, and having, as *Eliphaz* speaketh, collapse in their flank. A man would think by their greedy and great eating, that their throats were whirl-pools, and their bellies bottomcells: that they were like locusts which have but one gut, the Ass-fish that hath his heart in his belly, or the Dolphin that hath his mouth in his maw, as *Solinus* saith.

And yet the appetite is not filled] And yet what birds soever flye, what fishes soever swim, what beasts soever run about, are all buried in our bellies, saith *Seneca*, *Heliogabalus* was served at one supper with seven thousand fishes, and five thousand fowls. Hee had also six hundred harlots following him in Chariots, and yet gave great rewards to him that could invent any new pleasure. His thirst was unquenchable, his appetite like the hill *Atna*, ever on fire after more. Now as in water face answereth to face, so doth the appetite of a man to man; we are all as irregular if God suffer us to range.

Verf. 8. For what hath the wife more than the fool?] Nothing at all in this vanity of humane nature, that it needeth still new supply of nourishment to preserve it. When a wife man hath eaten, is hee not again hungry? and must not his hunger again bee satisfied as well as a fools hunger? Indeed, as any man is more wise, hee is more temperate; hee eats to live, not lives to eat.

Ll

Prov. 15. 15
Job 14. 1
Gen. 47. 9

Παράκλησις
Heb. 12. 23

Rev. 12.
Jer. 17. 13

Jer. 2. 13

1 Sam. 28. 19

Dil boni quam
tum hominum u-
na exerceat ven-
ter! Seneca.
Deum hominis au-
gustum ventrem
&c.
Sergius PP.

Aristot.

Quicquid animal
voluit, quicquid
piscium natat,
quicquid fer-
rum discor-
rit, nostrum sepe-
lunt ventribus.
Prov. 17. 29

Τεγοῦντες.
Mat. 24. 38

cat. Hee needs not much, nor is a slave to his appetite, or to his palar. Hee can feed upon gruel (for a need) with *Daniel*, upon Coleworts with *Elisba*, upon a cake on the coals, and a cruse of water with *Elijah*, upon locusts and wilde-honey with the *Baptist*, upon Barley bread with the Disciples, upon an Herring or two, as *Luther*, &c. This a fool can ill frame to. Hee eats as a beast with the old world, and feeds without fear, *Jud. 12*. hee caters for the flesh; *Rom. 13. ult.* and overcharge it with surfeiting and drunkenness, *Luk. 21. 34*. hee measureth not his cheer by that which nature requireth, but that which greedy appetite desireth, as if therein consisteth his whole happiness.

What hath the poor that knoweth to walk before the living? viz. The poor wife man that lives by his wits, can serve the time, in *St. Paul's* sense (if ever hee meant it there, *Rom. 12. 11.*) and make an honest shift to rub through the world? what hath such a one more than a simpler man in this particular? doth not his hunger return, his stomach crave new nourishment? *Animans cuiusque vita est fuga*, saith the Philosopher: Were it not for the repair of nutrition, the natural life would bee tooon extinguished.

Verf. 9. Better is the sight of the eyes, &c. i. e. (as some sense it,) Better it is to over-look dainty dishes, than to over-charge the stomach with them; to fill the eyes than the belly, to gratifie that, than to pamper this: though that is a vanity too in the issue, and may prove a vexation of spirit, may breed inward inquietation; the best that can come of it, is repentance, and self-revenge, *2 Cor. 7. 11.* as in *Epaminondas*. *Symmachus* reads the words thus, *Melius est providere, quam ambulare ut liber*, Better it is to provide, than to walk at randome. The *Sepmagint* thus, *Melius est videre quod cupias, quam desiderare quod nescias*, Better it is to see what thou desirest, than to desire what thou knowest not. The best Expositors make it an answer to an objection: For whereas the rich man might reply, Better see wealth, than bee always seeking it; better have it, than hawk after it: The Preacher answers, that Misery may bee somewhat mitigated by this means, but never fully cured or cashed.

Verf. 10. That which hath been, is named already Or thus, *That which is the name of it, hath been named already* (viz. *Eccles. 1. 2, 3.*) and it is known that it is Adam, or earthly man. The very notation of his name, argues him mortal and miserable; whether hee bee wise or foolish, rich or poor, &c. that alters not the case: *Homo sum*, said one, *humanum nihil a me alienum puto*: I am a man, and therefore may not think strange of misery, whereunto I am born, as the sparks fly upward, *Job 5. 7*. hee that forgets not that hee is a man, will not take it ill that evils befall him, saith another. When *Francis King of France* being held prisoner by *Charles* the fifth Emperour of Germany, saw the Emperours Motto, *Plus Ultra*, written on the wall of his chamber, Hee under-wrote these words, *Hodie mihi, cras tibi*. To day is my turn to suffer, to morrow thine. The Emperour observed it, and wrote underneath that, *Fasce me esse hominem*, I confess I am a man, and therefore subject to misery.

Ὁ μένους
vos ὅτι ἐστὶν
ἀνθρώπος,
&c. 1^o *Isc.*

Job. Man, loc.
com. p. 175.

Diffini posui
quam fuerit
Sylla. Solus
c. 7.

Valer. Max. lib.
7. cap. 3.

Τεγοῦντες
πῶς ἐστὶν
ἀνθρώπος
συμφορῆς.
Herodot.

Metellus was by the Romans counted and called *Felix*, Happy, so was *Sylla*. But hee proved true that holy proverb, *Better is the end of a thing, than the beginning*, for hee died miserably of the lousie disease, that dashed all his former happiness. The *Delphian Oracle* pronounced one *Aplous* a poor contented *Arcadian*, the onely happy man alive. *Solon* preferred *Tellus* the *Athenian*, and *Cleobis*, and *Bito* also, before rich *Craesus*, telling him further, that hee might bee called rich and mighty, but not *Blessed*, till hee had made an happy end; and so confuting his fond conceit of an imaginary felicity. The *Greeks*, when they would call a man thrice-miserable, they call him *thrice a man*. The *Hebrews*, whereas they name a Bee from the order of her working, a Grass-hopper from devouring, an Ant from gnawing, an Adamant from strokes-bearing, a Serpent from curious observing, a Horse from neyng, &c. they give man his name *Adam*, from the dust whereof hee was made, and *Enosh* forty-man, tick of a deadly disease, and so no way fit to contend

contend with God (that is much mightier than hee), to require a reason of his judgements, which are sometimes for us, & sometimes against us. God hath knit up all persons and things (as it were close partners) under vanity, by an irresistible decree. To strive against this decree, and by heaping riches, honours, pleasures, to seek to bytack prison, and to withstand Gods will, is lost labour. Misery need not go to find itself out, they run to meet their bane: which yet will (as we say of foul weather) come time enough, before it is sent for.

Verf. 11. Seeing thou, hee many things that increase, Seeing it is in vain to wrastle or wrangle with God, to seek to ward off his blow, to meet up ones self against his fire: Why should vain man contend with his Maker? Why should hee bear himself to froth, as the surges of the Sea do against the Rock? Why should hee (like the untamed Heifer) unaccustomed to the yoke, gall himself by wringing? make his crosses heavier than God makes them, by crossness and impatience? The very Heathen could tell him that,

Dom crudeliteris.

Quos videt invitos succubuisse sibi.

Titul.
Reg. 1.

God will have the better of those that contend with him: and his own Reason will tell him, that it is not fit that God should cast down the bucklers first: and that the deeper a man wades, the more hee shall bee wet.

Verf. 12. For who knoweth what is good for man? Hee may think this and that to bee good, but is (mostly) mistaken and disappointed. *Ambrose* hath well observed, that other creatures are led by the instinct of Nature to that which is good for them. The Lion when hee is sick, cures himself by devouring an Ape, the Bear by devouring Ants, the wounded Deer, by leaping upon Dittany, &c. *in ignotas, O homo, remedia tua*, but thou, O man, knowest not what is good for thee. *Hec habet servus tuus, O man, what is good*, saith the Prophet; and what doth the Lord require of thee but this (instead of asking riches together) to do justly, and to love mercy, and (instead of contending with him) to humble thy self to walk with thy God? *Micah 6. 8.*

For who can tell a man what shall bee after him? When the Worms shall bee scrambling for his body, the Devils (haply) for his soul, and his friends for his goods, A false Jesuite published in print, some years after *Queen Elizabeth's* death, that shee died despairing, and that shee wished shee might after her death, hang a while in the air, to see what striving would bee for her Kingdom: I loved the man (said *Ambrose of Theodosius*) for this, that when hee died, hee was more affected with care of the Churches goods, than of his own.

Cond. Elif.
Dixit unum
quicum corpus
servatus magis
de Ecclesiarum
bonis, &c.

CHAP. VII.

Verf. 1. A good name is better than precious ointment.

YEs, than great riches, *Prov. 22. 1.* See the Note. The initial letter of the Hebrew word for Good here, is bigger than ordinary; to shew the more than ordinary excellency of a good name and fame amongst men. If whatsoever *David* doth doth please the people, if *Mary Magdalene* cost upon Christ bee well spoken of in all the Churches, if the *Romans* Faith bee famous throughout the whole world, if *Demetrius* have a good report of all good men, and *St. John* set his seal to it: this must needs bee better than precious ointments; the one being but a perfume of the nostrils, the other of the heart: Sweet ointment, *ossatum afficit, spiritum reficit, cerebrum juvat*, affects the smell, retretheth the spirit, comforts the brain: A good name doth all this and more. For,

First, As a fragrant scent, it affects the soul, amidst the stench of evil courses

De Misericordia.
Rom. 1. 8

PAGE(S) MISSING

Pages printed out
of order
Bound as such
Filmed as is.

Monumenta qua-
si mentem mo-
nentia.

of heavenly wisdom, so to do. Hence he frequents funerals, mingles with mourners, hears *etiam missa clamare cadavera*, makes every tomb a teacher, every Monument a Monitor, laies him down in his bed, as in his grave, looks upon his sheets, as his winding-sheet. *Ut somnus mortis, sic letum magis sepulchri*. If he hears but the clock strike, sees the glass run out, it is as a Death-head to preach *Monito mortis* to him; he remembers the daies of darkness, as *Salomon* bids, *Ecclesi. 11. 8.* sets death aforehand, takes up many sad and serious thoughts of it, and makes it his continual practice so to do, as *Job* and *David* did. The wisest Jews digged their graves long before, as that old Prophet, *1 King. 13. 30.* *Joseph of Arimathea* had his in his garden, to season his bounty to the poor (having his tomb in building, gave his people charge it should be left unfinished, and that every day one should put him in minde to perfect it, that he might remember his mortality. The Christians in some part of the Primitive Church, took the Sacrament every day, because they looked to dye every day. *Austin* would not for the gain of a million of worlds be an Atheist for half an hour, because he had no certainty of his life for so short a time. His Mother *Monica* was heard oft to say, How is it that I am here still? The women of the Isle of *Man* (saith *Speed*) whenever they go out of their doors, gird themselves about with the winding-sheet that they purpose to be buried in, to shew themselves mindful of their mortality. The Philosopher affirms, that man is therefore the wisest of creatures, because hee alone can number. *Bruta non numerantur*: this is an essential difference; but especially in that divine Arithmetick of *counting his daies*, as to apply his heart to wisdom. This speaks him wise indeed, right in his judgement, right also in his affections: This will render him right in his practice too; as it did *Waldus* the Merchant of *Lions*; who seeing one suddenly fall down dead before him, became a new man, and chief of those old Protestants, the poor men of *Lions*, called also *Waldenses* from this *Waldus*.

Quid hic facio?
Aug.
Descript. of the
Isle of Man
abbrev.
Arist.

Psal. 50. 12

Prophet de
Lugdun.

Prov.

But the heart of fools is in the house of mirth. See the Note one verse 3. As the heart of the wicked is light, and little worth, so it is their trade to hunt after lying vanities (as the childe doth after Butter-flies) to rejoyce in a thing of nothing. *Amos 6. 13.* hee wilders away his time, either in weaving spiders webs, or hatching Cockatrice eggs, *Isa. 59. 5.* froth or filth (*ἀφροίτιον*, *Mark 7. 22.*) is their recreation, Sad and serious thoughts they banish; and therefore love not to be alone. They hate to hear of that terrible word *Death*: as *Levi* the eleventh of *France* commanded his servants not once to mention it to him, though hee lay upon his death-bed. They live and laugh, as if they were out of the reach of Gods Rod, or as if their lives were rivetted upon eternity. They can see death in other mens brows and visages, not feel it in their own bowels and bosomes. When they behold any laid in their graves, they can shake their heads and say, This is it we must all come to; but after a while all is forgotten: As water stirred with a stone cast in to it, bath circle upon circle on the surface for present, but by and by all is smooth as before. As chickens in a storm haste to be under the Hens wing; but, when that is a little over, they lye dusting themselves again in the sunshine: So it is here. Good thoughts fall upon evil hearts, as sparks upon wet tinder: or if they kindle there, fools bring their buckets to quench them, run into merry company to drink, or otherwise drive away those troublesome heart-quasms and melancholy dumps (as they call them.) This is to excel in madness, &c. See the Note on *Prov. 10. 23.*

Verf. 5. It is better to hear the rebuke of the wise. Sharp truth takes better with an honest heart, than a smooth supparafitation. *Seneca* compares flattery to a song or symphony: but it is a *Syrens song*, and our ears must be stoop to it: for like the poison of *Alps*, it casts one into a sleep, but that sleep is deadly. Those that had the *Sudor Anglicus* or sweating sickness, died assuredly, if suffered to sleep: those then were their best friends that kept them waking, though haply they had no thank for it: So are wife and merciful reprovers.

Faith-

Faithful are these wounds of a friend, *Prov. 7. 26.* See the Note there, *David* was full glad of them, *Psal. 141. 5.* So was *Gerson*, who never took any thing more kindly (saith hee that writes his life) than to be plainly dealt with. The Bee can suck sweet honey out of bitter Thyme, yea out of poisonous Hemlock: So can a wise man make benefit of his friends, nay of his enemies. It is good to have friends, (as the Oratour said of Judges) *modo audeant quæ sentiant*, so they dare deal freely: this an enemy will do for spite; and malice, though it be an ill Judge, yet is a good Informer. *Austin* in an Epistle to *Hierome*, approves well of him that said, there is more good to be gotten by enemies railing, than friends flattering. These sing Satans lullaby, such as casts into a dead lethargy; and should therefore be served as *Alexander* the Great served a certain Philosopher whom hee chased out of his presence, and gave this reason, because hee had lived long with him, and never reprov'd any vice in him. Or as the same *Alexander* dealt by *Aristobolus* the false Historian, who had written a book of his Noble Acts, and had magnified them beyond truth, hoping thereby to ingratiate and curry favour: *Alexander* having read the book, cast it into the River *Hydaspes*, and told the Author, it were a good deed to throw him after, *Qui solus me sic pugnantes facio*.

Cent.

Verf. 6. For as the crackling of thorns under a pot. Much noise, little fire; much light, little heat: So here is much mirth, little cause; a blaze it may yeeld, but is suddenly extinct; this blaze is also under a pot; the gallantry of it is cheekt with troubles and terrors, it is insincere many times, it is but the hypocrisie of mirth, as one calls it. It is truly and trimly here compared to a handful of brushwood, or a few thorns under the pot. *Quando vidisti flammam stipula exoriam, clamo strepitum, largo fulgore, cito incremento, sed cinis maneria levi, caduco incendio, nullis reliquiis*, saith *Apuleius*: a very dainty description of carnal joy, and agreeable to this text. And herewith also very well suits that of the *Psalmist*, *Before your pots can feel the thorns; hee shall take them away with a whirlwind, both living, and in his wrath*: Fools themselves are but thorns twisted and folded together, *Nabum 1. 10.* briars, *Micah 7. 4.* brambles, *Judg. 9. 14.* Their laughter is also fitly compared to thorns; because it choaks good motions; scratcheth the conscience, harbours the vermine of base and baggage lusts. And as themselves (like thorns) shall be thrust away, and utterly burnt with fire in the same place, *1 Sam. 23. 6.* So their joy soon expireth, and proves to be rather desolation than consolation; as lightning is followed with rending and roaring; as Comets out-blaze the very stars, but when their exhaled matter is wasted, they vanish and fill the air with pestilent vapours. The Prophet *Amos* telleth the wicked, that their Sun shall go down at noon-day, *chap. 8. 9.* Surely as metals are then nearest melting, when they shine brightest in the fire: and as the fishes swim merrily down the silver-streams of *Jordan*, till they suddenly fall into the dead Sea, where presently they perish: So it fares with these merry *Greeks*, that fear when they should fear, and laugh when they should lament. *Was to you Luke 6. 29* that laugh, saith *Christ*: How suddenly are they put out as the fire of *Psal. 118. 12* thorns!

Apul.

Psal. 58. 9

Verf. 7. Surely oppression maketh a wise man mad. viz. Till such time as hee hath recollected himself, and summoned the sobriety of his senses before his own judgement: till hee hath reasoned himself, and prayed himself out of his distemper, as *David* did, *Psal. 73.* Anger is a short madness, fury a phrensic; and who so apprehensive of an injury, as the wife man? and who so wise, as not sometimes to be over-carried by his passion to his cost? Oppression may express that from the meekest *Moses*, that hee may sorely repent, but knows not how to remedy. Anger antevets reason in the wisest sometimes, and especially in case of calumny (for the eye and the good name will bear no jafts, as the Proverb hath it) A man can better bear a thulch on the back, than a touch on the eye. You shall finde some, saith *Erasmus*, that if death be threatned, can despise it: but to be belyed, they cannot brook, nor

not from revenge contain themselves. How could wee digest that calumny (might Erasmus well think then) that hee basely casts upon our Profession in his Epistle to Bilibaldus? *Ubi nunc regnat Lutherus, ibi literarum est incertitudo: duo tantum querunt, censuram, & uxorem.* Wheresoever Luther prevails, learning goes down; wealth and wives is all they look after. How ill himself, with all his wisdom, could endure this kinde of oppression, appears by his *Hyperaspister*, and many other his Apologies (for by his playing on both hands, *Nec Evangelicorum vitas censuras, nec apud Episcopos & Monachos gratiam inivit*, hee was beaten on both sides, which made him little less than mad; and it was but just upon him. *David's* grief was, that his enemies traduced and abused him without cause. *Job* and *Jeremy* make the same complaint, and were much troubled. Defamations, they knew well, do usually leave a kinde of lower estimation many times, even where they are not beleaved. Hence *Paul's* Apologies and self commendation, even to suspicion of madnes almost. Hence *Basil* in an Epistle ad *Bosphorum Episcopos*: *Quo pudet, aliquid ut animam mentis dolore affecta fama calumnia illius quam mihi offenderunt quidam, non solum iudicem perditurum omnes loquentes mendacium? Tameo videlicet ut prope totam noctem insomnem duxerim, &c.* with what grief dost thou think (saith Hee) did that calumny oppress my mind, which some (not fearing the Judge, that shall destroy all them that speak lies) did cast upon mee? Even so much, that I slept not almost all the night; so had the apprehended sadnes possessed the secrets of mine heart, &c.

And a gift destroyeth the heart. i. e. Corrupts it, makes it blinde; and so destroys it: as the Eagle lights upon the Harts horns, flutters dust in his eyes, and so by blinding him, brings him to destruction. See *Deut. 16. 19.* with the Note. Let a Judge bee both wise (for his understanding) and righteous (for his will) a gift will mar all, as it is there: it dazleth the eyes, and maketh a wise man mad.

Verf. 8. *Better is the end of a thing, than the beginning.* No right judgement can bee made of any thing, unless wee can see the end of it. God seems oft to go a contrary way to work; but by that time both ends bee brought together, all is as it should bee, and it appears that hee doth all things in number, weight and measure. Wee may learn (saith Mr. Hooper Martyr in a certain letter exhorting to patience) by things that nourish and maintain us, both meat and drink, to what loathsome and abhorring they come unto, before they work their perfection in us; From life they bee brought to the fire; and clean altered from what they were, when they were alive: from the fire to the trencher and knife, and all to bee hacked; from the trencher to the mouth, and as small ground as the teeth can grinde them; from the mouth into the stomach, and there so boiled and digested before they nourish, that whosoever saw the same would loathe and adhor his own nourishment, till it come to perfection. But as a man looketh for the nourishment of his meat, when it is full digested, and not before, so must hee look for deliverance when hee hath suffered much trouble, and for Salvation when hee hath passed thorow the straight gate, &c. Let the wise man look to the end, and to the right which in the end God will do him, in the destruction of his oppressours; and this will patient his heart, and heal his distemper. Wee have heard of the patience of *Job*, and what end the Lord made with him. Bee ye also patient, you shall shortly have help, if yee hold out waiting. Mark the upright man; and behold the just, for (whatever his beginning or his middle bee) the end of that man is peace. *Psal. 37. 37.* Onely hee must hold out Faith and Patience; and not fall off from good beginnings; for as the evening crowneth the day, and as the grace of an Interlude, is in the last Scene; so it is constancy that crowneth all graces, and hee onely that continueth to the end, that shall bee saved. *Laban* was very kinde at first, but hee shewed himself at parting. *Saul's* three first years were good. *Judas* carried himself fair, *usque ad locutorum officium*, saith *Tertullian*, till the bag was committed to him. Many set out for Heaven with as much seeming resolution, as *Lot's* wife did out of *Sodom*; as *Orphab* did out of

of *Moady*; as the young man in the Gospel came to Christ. But after a while they fall away, they stumble at the crofs, and fall backwards. Now to such it may well bee said, *The end is better than the beginning.* Better it had been for such never to have known the way of God, &c. Christ loves no lookers back: See how hee thunders against them, *Heb. 10. 26, 27, 28, 29.* So doth *St. Paul* against the *Galatians*; because they *did run well*, but lying down in that heat, they caught a surfeit, and fell into a consumption.

And the patient in spirit is better than the proud, &c. Pride is the Mother of impatience, as infidelity is of pride. The just shall live by Faith, live upon promises, reversions, hopes, wait deliverance, or want it, if God will have it so. But his soul, which (for want of Faith to ballast it) is lifted up, and so presumes to set God a time wherein to come or never come, *2 King. 6. 33.* is not upright in him: some things hee doth, as it were a mad man, not knowing, or greatly caring what hee doth, saith *Gregory*. Hee frets at God, *Greg. Paph.* and rails at men, laies about him on all hands, and never ceaseth, till in that distemperature hee depart the world, which so oftentimes himself had distempered, as the Chronicler concludes the life of our *Henry* the second.

Verf. 9. *Bee not hasty in thy spirit to bee angry.* The hasty man (wee say) never wants woe. For wrath is an evil counsellour, and inwrappeth a man in manifold troubles, mischiefs and miseries. It makes man alike the Bee (that vindictive creature) which to bee revenged, loseth her sting, and becomes a drone: or like *Tamar*, who to bee even with her Father in Law, defiled him and her self with incest. Cease therefore from anger, and forsake wrath: fret not thy self in any wise to do evil, *Psal. 37. 8.* *Athenodorus* counselled *Augustus* to determine nothing rashly, when hee was angry, till hee had repeated the Greek Alphabet. *Ambrose* taught *Theodosius*, in that case, to repeat the Lords Prayer. What a shame is it to see a Christian act like *Hercules* furens, or like *Solomon's* fool, that casts fire-brands, or as that *Demoniack*, *Mark 2. 3.* out of measure fierce? That *Demoniack* was among the tombs, but these are among the living, and molest those most, that are nearest to them.

For anger reflecteth in the bosome of fools. Rush it may into a wise mans bosome, but not rest there, lodge there, dwell there. And onely where it dwells, it domineers, and that is onely, where a fool is Master of the family. Thunder, hail, tempest, neither trouble nor hurt celestiall bodies. See that the Sun go not down upon this evil guest; see that the foul bee not fowled or impured with it; for anger corrupts the heart, as leaven doth the lump, or vinegar the vessel, wherein it doth continue.

Verf. 10. *Say not thou, What is the cause? &c.* This (saith an Interpreter) is the continual complaint of the wicked moody, and the wicked needy. The moody Papiists would murder all the godly; for they bee *Canaanites* and *Hagarens*. The needy prophane would murder all the rich, for they are *Lions* in the grate. Thus Hee. It is the manner and humour of too many (saith another) who would bee thought wise, to condemn the times in an impatient discontentment against them, especially if themselves do not thrive, or bee not favoured in the times, as they desire, and as they think they should bee. And these malecontents are commonly great Questionists, *What is the cause? say they, &c.* It might bee answered, *In promptu causa est*, Themselves are the cause; for the times are therefore the worse, because they are no better. Hard hearts make hard times. But the Preacher answers better, *Thou dost not wisely enquire concerning this, q. d.* The Objection is idle, and once to have recited it, is enough to have confuted it. Oh if wee had been in the daies of our Fore-Fathers (saith those hypocrites, *Matth. 23. 30.*) great business would have been done; I, no doubt of it, saith our Saviour, when as you fill up the measure of your Fathers sins, and are every whit as good at resisting of the Holy Ghost, as they were, *Act. 7. 51.* Or if there were any good heretofore more than is now, it may bee said of these wise fools, as it was antiently of

Mm

De

Нісгезум.

1 Cor. 12, 31

Pfal. 45.

Verf. 12. For wisdom is a defence, and money &c.] Heb. a shadow, viz. to those that have seen the sun, (as in the former verse) and are scorched with the heat of it, that are under the scilicet and molestations of life: Wisdom in this case is a way of defence, and a well of life: Money also is a thorn-budge, of very good use. Job 1. 10. Is it better without the affection; and get not into the heart: as the Pharisees said, Luk. 11. 41. their riches were got with in them, and by choaking the feed, kept wisdom out.

Wisdome giveth life to them that have it.] For God is both a Sun, and a
Shield

Pfalz 39.
I Sam. 3. 18

Verf. 14. *In the day of prosperity be joyful* ! Here we have some fair days, some foul : croffes (like foul weather) come afore they are sent for ; for as fair weather (the more is the pity) may doe hurt, so may prosperity, as it did to David, *Pfal.* 30. 6. who therefore had his interchanges of a worse condition, (as it was but needful) his prosperity like checker-work was intermingled with adversity. See the circle God goes in with his people, in that thirtieth *Pfal.* David was afflicted, *vers.* 5. hee was delivered and grew wanton. Then troubled again, *vers.* 7. cries again, 8. 9. God turns his mourning into joy again. Thus God sets the one against the other, as it were in *equilibrio*, in even balance for our greatest good. Sometimes he weighs us in the balances, and findes us too light : Then he thinks best to make us heave through manifold temptations, *1 Per.* 1. 6. Sometimes hee findes our water somewhat too high, and then as a Physician no less cunning than loving, he fits us with that

*Circulus quidem
est in rebus hu-
manis. Deus nos
per contraria
erudit. Nat.
Orat. 7.*

which will reduce all to the healthsome temper of a broken spirit. But if wee bee but prosperity-proof, there is no such danger of adversity. Some of those in Queen *Maries* dayes, who kept their garments close about them, wore them afterwards more loosely. Prosperity makes the Saints rust sometimes; therefore God sets his Scullions to scour them & make them bright, though they make themselves black. This scouring if they will scape, let *Solomons* counsel be taken, *In the day of prosperity be joyful, i. e.* serve God with cheerfulness in the abundance of all things; and reckon upon it, the more wages the more work: Is it not good reason? *Solomons* Altar was four times as big as *Moses* his; and *Ezekiels* Temple ten times bigger than *Solomons*; to teach, that where God gives much, he expects much. Otherwise God will curse our blessings, *Mal. 2. 2. Make us ashamed of our revenues through his fierce anger, and destroy us after he hath done us good, Joh. 24. 20.*

Jer. 12. 13

Psal. 4. 4

Psal. 119. 75

In the day of adversity consider [Sit alone, and be in meditation of the matter, *Lam. 3. 28.* commune with your own consciences and be still, or make a pause. See who it is that smites thee, and for what, *Lam. 3. 40.* Take Gods part against thy self, as a Physician observes, which way nature works, and helps it. Consider, that God afflicts not willingly, or from his heart; it goes as much against the heart with him, as against the hair with us, *Lam. 3. 33.* Hee is forced of very faithfulness to afflict us, because hee will be true to our souls and save them: he is forced to diet us, who have sustered of prosperity, and keep us short. He is forced to purge us (as wife Physicians doe some Patients) till he bring us almost to skin and bone; and to let us blood even *ad deliquium anime*, till we swoon again, that there may bee a spring of better blood and spirits. Consider of all those precious passages, *Heb. 12. 3. to 12.* and then lift up the languishing hands, and feeble knees. For your further help hereto, read my *Treatise* called *Gods Love-tokens*, and *The afflicted mans Lessons*, passim.

Verf. 15. All things have I seen in the dayes of my vanity [i. e. of my life, which is so very a vanity, that no man can perfectly describe it, or directly tell what it is. He came somewhat near the matter, that said, it was a spot of time betwixt two eternities.

There is a just man that perishest in his righteousness [The first man than dyed, dyed for Religion. How early did Martyrdom come into the world? How valiant for the truth, and violent for the Kingdome have Gods suffering Saints been ever since, preferring affliction before sin, and choosing rather to perish in their righteousness, than to part with it? *Ignatius* triumphed in his voyage to *Rome* to suffer, to think that his blood should be found among the mighty Worthies; and that when the Lord makes inquisition for blood, hee will recount from the blood of righteous *Abel*, not only to the blood of *Zacharias* son of *Barachias*, but also to the blood of mean *Ignatius*. Blessed are they that are persecuted for righteousness sake, *Mat. 5. 10.*

And there is a wicked man that longeth his life [This (as the former event likewise) proves a great stumbling-block to many: to see good men perish, bad men flourish and live long in sin, with impunity, credit, and countenance, as *Manasseh* (that Monster of men) who reigned longest of any King of *Judah*, *Jeroboam* lived to see three Successions in the Throne of *Judah*. Thus the Ivic lives, when the Oake is dead. *David George* (that odious Heretick) lived to a great age, and dyed in peace and plenty. *Anne Stanhop* Dutchesse of *Somerset* (Wife of the Protector *Edw. Seymour*) after she had raised such Tragedies about precedency with Queen *Katherine*, and caused the ruine of her Husband, and his Brother the Admirall, dyed *Anno 1587.* being ninety nine years of age. Length of dayes is no lure rule of Gods favour. As Plants last longer than Sensitive Creatures, and Brute Creatures out-live the reasonable; so amongst the reasonable, it is no news (neither should it trouble us) that the wickedly great doe inherit these worldly glories longer than the best; It is all they are like to have, let them make them merry with it. Some wicked men live long, that they may aggravate their judgement: others dye sooner, that they may hasten it.

Verf. 16.

See the Note there.

Camd. Eliz. fol. 156.

It william ad supplicium legematur, ut bolit ad penam co manur. Min. Faut.

Verf. 16. Bee not righteous over-much; neither make, &c.] Virtue consists in a mediocrity. *Omne quod est nimium, versatur in vicium.* A rigid severity may mar all. *Let your moderation bee knowne to all men,* prefer equity before extremity: utmost right may bee utmost wrong. Hee is righteous over-much, that will remitte nothing of his right, but exercise great censures for light offences: this is (as one said) to kill a fly upon a mans forehead with a beetle-justice; if noe mixed with mercy, degenerates into cruelty. Again, hee is righteous more than is meet, that makes his where God hath made none; as those superstitious of old, and the Papists at this day do with their Touch-not, Tasse-not, handle-not: which things have indeed a show of wisdom in worldly wisdom, *Col. 2. 21, 23.* Will-worshippers are usually over-wise, i. e. over-meaning; add too too well conceited of their own wisdom and worth: Hence it is, that they cannot do, but they must over-do, till wearied in the greatness of their way, *Isa. 57. 16.* they see and say that it had been best to have held the Kings high-way; chalked out unto them by the Royal Law, *James 2. 8.* that perfect Law of liberty, *James 1. 25.* *Via regia temptata est, nec plus in se habens, nec minus.* The middle way is the way of God; neither having too much, nor yet too little. True it is (saith the Heathen Oratour) that *Nemo pino est qui precantem caver*, No man is godly; that is afraid of being so: But then it is no less true (and the same Author speaks it) *Modum esse religionis, nimium esse superstitiosum non oportere*: that there is a reason in being religious, and that men must see they bee not superstitious. *Solomon* saith, that hee that wrings his nose over hard, brings blood out of it. *Pliny* saith, hee that tills his Land over-well, doth it to his loss. *Apelles* said, those Painters were too blame, qui non sentirent quid esset satis; that could not see when they had done sufficient. It is reported of the River *Nilus*, that if it either exceed or bee defective in its due overflowings of the Land of *Egypt*, it causeth famine; The planet *Jupiter*, situate betwixt cold *Saturnus*, and hot *Mars*, *Ex utroque temperatus est; & salutaris*, saith *Pliny*, partakes of both, and is benign and wholesome to the subjunary creatures.

Verf. 17. Bee not wicked over-much [i. e. Because thou seest some wicked men live long, and scape scot-free for the present, as *verf. 15.* For God may cut thee short enough, and make thee die before thy time, i. e. before thou art fit to die; and when it were better for thee to do any thing, rather than die, sith thou diest in thy sins, which is much worse than to die in a ditch. Now they are over-much wicked, and egregiously foolish, that add rebellion to sin, drunkenness to thirst, doing wickedly with both hands earnestly, refusing to bee reformed, hating to bee healed. These take long strides toward the burning lake, which is but a little before them. The Law many times lays hold of them, the gallows claims its right, they preach in a *Titurn-tippet*, as they say. Or otherwise, God cuts them off betime, even long before, as hee knows their thoughts and dispositions long before. Wee use to destroy hemlock even in the midst of winter, because wee know what it will do, if suffered to grow. *Bloody and deceitful men shall not live out half their daies,* *Psal. 55. 25.* God cut off *Elies* two sons in one day, for their over-much wickedness; and further threatened their Father, that there should not bee an old man left in his house for ever; *1 Samuel 2. 32.* Wicked men die *tempore non suo*, as the Text is by some rendered. The Saints die not till the best time, not till their work is done (and then God sends them to bed; the two witnesses could not bee killed whiles they were doing it) not till that time, when if they were but rightly informed, they would even desire to die.

Verf. 18. It is good that thou shouldst take hold of this [i. e. Of this golden mean: walking accurately by line and by rule, and continuing constant in thine integrity, not turning aside to the right hand, or to the left. As for those that turn aside unto those crooked waies of being just over-much, by needless scrupulosity, or wicked over-much, by detestable exorbitancy, the Lord shall lead them forth with the workers of iniquity, as cattel led to the slaughter, or male-

Est modus in rebus. Phil. 4. 5. to emulens.

Quis plus iusto non sapit, ille sapit. Mart.

Nemo in eaq. 12. 15a.

Cic. 2. de finib.

Cic. produm.

Nihil minus ex-

pedit, quam a-

grum optime co-

gite. Plin.

Cic. de Orat.

Ful. Soline

Polyb. 1. 45

Lib. 2. c. 8

Job 34. 37

Deut. 29.

Micah 7. 3

Psal. 137.

Psal. 125. 8

malefactors to execution. When *hee that feareth God shall come out of them all*. Hee shall look forthright, *Prov. 4. 25.* and shall have no occasion of stumbling, *1 Job. 2. 10.* Hee shall also bee freed from, or pulled as a firebrand out of the fire, *Zach. 3. 2.*

Verf. 19. *Wisdom strengtheneth the wife, &c.* Prudence excelleth puissance, and counsel valour. This made *Agamemnon* set such a price upon *Ulysses*, *Darius* upon *Zopyrus*, the *Siracusans* upon *Archimedes*, the *Spartans* upon *Leonidas*, who with six hundred men, dispersed five hundred thousand of *Xerxes* his Host. Those that are wise to salvation, go ever under a double guard, the peace of God within them, the power of God without them. No *Sultan* of *Babylon* or *Egypt* (who have that title from the Hebrew word here rendered Mighty men) did ever go so well guarded. See the Note on *Prov. 21. 22.*

Verf. 20. *For there is not a just man upon earth* No, this is reserved for the state of perfection in Heaven, where are the spirits of just men made perfect, *Heb. 12. 23.* It was the cavil wherewith the *Pelagians* troubled Saint *Austin*, whether it were impossible that by the absolute power of God a just man might not live on earth without sin? But what have wee to do here with the absolute power of God? His revealed will is, *That there is not a just man upon earth, that doth good, and sinneth not*; nay, that sinneth not, even in his doing of good. Out righteousness (whiles wee are on earth) is mixt, as light and darkness (dimmet at least) in a painted glass dyed with some obscure and dim colour; it is transparent, and giveth good, but not clear and pure light. It is a witty observation of a late learned Divine, that the present tense in Grammar is accompanied with the Imperfect, the Future with the Prater-pluperfect tense; and that such is the condition of our present and future holiness. Our future is more than perfect, our present is imperfect indeed, but yet true holiness and happiness. See the Note on *Prov. 20. 9.*

Verf. 21. *Also take no heed* But bee as a deaf man that heareth not, and as a dumb man, in whose mouth there is no reproof, *Psal. 38. 13.* If thou answer any thing, say as hee in *Tacitus* did to one that railed at him, *In lingua, ego vero aurium domini*. Thou mayest say what thou wilt, but I will hear as I list, or as once a certain Steward did to his passionate Lord, when hee called him knave, &c. *Your Honour may speak as you please, but I believe not a word that you say, for I know my self a honest man.* The language of reproachers must be read like Hebrew, backwards. Princes use to correct the indecencies of Embassadors, by denying them audience. Certain it is, that hee enjoys a brave composedness, that sets himself above the flight of the injurious claw. *Isaac's* apology to his brother *Ismael*, viz. *patience and silence*, is the best answer to words of scorn and petulancy, said learned *Hooker*. *I care not for mans day*, saith *Paul*, *Non curo vanaum calumniatorem*, I regard not a vain slanderer, saith *Austin*. *Wicelius* and *Cocleius* gave out, that wee *Lutherans* betrayed the *Rhodes* to the Turk, saith *Melancthon*. These impudent lies need no confutation, *dicant ipsi talia quod velint*, let them tell such loud and leud lies as many as they will. When a net is spread for a bird, saith *Austin*, the manner is to throw stones at the hedge. These stones hurt not the bird, but see hearing and fearing this vain sound, falls into the net. In like manner saith hee, men that fear and regard the vain sound of all ill words, what do they but fall into the Devils net, who thereby carries them captive into much evil, many troubles and inconveniences?

Left thou hear thy servant curse thee Who should in duty speak the best of thee, though frample and froward, cross and crooked, *1 Pet. 2. 18.* Or by servant understand base inferior people, such as were *Tobias* the servant, the *Ammonite*, and those subjects that tare *David's* name, and ceased not.

Verf. 22. *For oftentimes also thine own heart knows* Conscience is Gods spie, and Mans over-seer; and though some can make a sorry shift to muzzle her for a time, or to stop their own ears, yet *ipsa se offert, ipsa se ingerit*,

rit, saith *Bernard*, sooner or later shee will tell a man his owne to some tune, as they say, shee will not go behinde the door to let him know, that hee himself likewise hath cursed others, as now by Gods just judgement; others curse him. The conscience of our own evil doings, though hid from the world, should meeke us toward those that do amiss. See *Titus 3. 3.* Say to your selves,

Aut sumus, aut fuimus, aut possumus esse quod hic est.

The wrong that *David* had done to *Uriah*, helped him to bear the battlings of that dead Dogg *Shimei*. Here then Take no heed unto all words, &c. as in the former verse. For, *nihil amarum quam id ipsum pati quod feceris*, there is nothing more bitter, than to suffer that which thou hast done to others; because those sufferings sting the conscience with unquestionable conviction and horroir, as is to be seen in *Adonibezek*, who acknowledged with a regret, a just remuneration, *Judg. 1. 7.*

Verf. 23. *I said I will bee wise, but it was far from mee* Solomon here, seems to say of wildome, as *Nescianzen* doth of God the author of it; *Tantum recedis, quantum capitur*. Not that wildome it self doth fly away, but because that they who have most of it, do especially understand, that it exceedeth the capacity of any one to bee able to comprehend it (as *Basil* gives the reason) so that they that think they have got demonstrations, perceive afterwards that they are no more than *topica* and *sophistica rationes*, topical or sophistical arguments, as *Lyra* here noteth. *Bonus quidam vir solebat esse solus*, &c. saith *Melancthon*. A certain well-meaning man was wont to walk and study much alone, and lighting upon *Aristotles* discourse concerning the nature of the Rainbow, hee fell into many odd (speculations, and strange conceits; and writing to a friend of his, told him, that in all other matters, though dark and obscure, hee had out-gone *Aristotle*, but in the matter of the Rainbow hee had out-gone himself. After this hee came into the publick schools; and dispeird of that argument, *Errata propterea cito a veritate aberrabas suis phantasias*, and then hee came to see that hee had been utterly out, and strangely miscarried by those phantasies, which hee had so strongly fanded.

Verf. 24. *That which is far off and exceeding deep* Not the Minitions of the Muses, *Ademptumque habere queis bonum, &c. est corpusculum datum istis*: For though they should eviscerate themselves, like Spiders, crack their scabbes, or study themselves to death, yet can they not understand all mysteries, *And all knowledge in natural things, how much less in supernatural?* whereas Weak-sighted, and sand-blind persons, the more they strain their eyes, to discern a thing perfectly, the less they see of it, as *Vives* hath observed. It is utterly impossible for a meer Naturalist that cannot tell the form, the quintessence; that cannot enter into the depth of the flower, or the grass hee treads on, to strive the wit to enter into the deep things of God, the mystery of Christ which was hid from Angels till the discovery, and since that they are still Students in it. *David*, though hee saw further than his Antients, *Psal. 119. 99.* yet hee was still to seek of that which might bee known, *vers. 96.* Even as those great discoverers of the New-found-lands in *America*, at their return were wont to confesse, that there was still a *Plus ultra*, something more beyond yet. Not onely in innumerable other things am I very ignorant (saith *Austin*) but also in the very Scriptures, *multo plura nescio quam scio*, I am ignorant of many more things by odds, than I yet understand. This present life is like the Vale of *Sciafa*, near unto the Town called *Patras*; of which *Solinus* saith, that it is famous for nothing but for its darknessness, as being continually overcast with the shadows of nine frills that do environ it, so that the Sun can hardly cast a beam of light into it. *Propercius ad caelestem Academiam*, Let us hasten to the University of Heaven, where the least child knows a thousand times more than the deepest Doctor upon earth.

Verf. 25. *I applied mine heart* *Circumivi ego & cor meum* (to the Original runs)

Austin. lib. 2.

Aug de peccatione meritis, lib. 25. cap. 7.

Dr. Stoughton, on Phil. 3. 20.

1 Cor. 4. 3

Psal. 35. 15

Tertul.

Basil. in 1. de fide.

Joh. Mart. 101. com. 136.

Doula.

1 Cor. 13. 2

L. Vives in Aug. de civ. dei. l. 2. c. 8

Ephes. 4.

Aug. Epist.

Polybist. c. 12.

runs) *I and my heart turned about, or made a circle to know, &c.* He took his heart with him, and resolved (hard or not hard) to make further search into wisdoms secrets. Difficulty doth but whet on heroic spirits: it doth no whit weaken but waken their resolutions to goe through with the work. When *Alexander* met with any hard or hazardous peece of service, he would say, *Jam periculum par animo Alexandri*. He ever atchieved what hee enterprized, because he never accounted any thing impossible to bee atchieved. *David* was well pleased with the condition of bringing in to *Saul* the fore-skins of an hundred *Philistims*. If a bowl run down hill, a rub in the way does but quicken it; as if up hill, it slugs it. A man of *Solomons* make, one that hath a free, noble, princely spirit, speaks to Wisdom, as *Latus* in *Lucan* did to *Cæsar*,

Iussa sequitur velle mihi, quam posse, necesse.

And to know the wickednesse of folly] The fustulnesse of sin, *Rom. 7. 13*: Sin is so evil that it cannot have a worse Epithet given it. *Mammon* of unrighteousnesse, *Luke 16. 11*. is the next odious name to the Devil.

Even the foolishnesse of madnesse] That by one contrary he might the better know the other. Folly may serve as a foil to set off wisdom; as Gardiners suffer some stinking stuffe to grow near their sweetest flowers.

Vers. 26. And I found more bitter than death] *Amanes amenset: Amor amarior, Plus aloeis quam mellis habet*. Knowest thou not that there is bitterness in the end? *Hens scholastice*, said the Harlot to *Apuleius*, Hearn Scholar, your sweetbits will prove bitter in the close.

Dulce & amarum gustatum capiti.

Principium dulce est, at finis amoris amarus.

The Pomegranate with its sweet kernels, but bitter rind, is an emblem of the bitter-sweet pleasure of sin. It is observed of our *Edward* the third, that he had always fair weather at his passage into *France*, and foul upon his return, *Lata venire Venus, tristis abire solet*. The Panther hides her head, till she sees her time to make prey of those other beasts, that drawn by her sweet smell, follow her to their own destruction. The Poets fable, that pleasure and pain complained one of another to *Jupiter*, and that (when he could not decide the controversie betwixt them) he tied them together with chains of *A-damant*, never to be sundred.

The Woman] The wanton Woman, that shame of her Sex. A Bitch *Moses* calls her, *Deut. 23. 18*. *St. Paul*, a living Ghost, a walking Sepulcher of her self, *1 Tim. 5. 6*. *Cum careat pura mente, cadaver agit*. This I finde, saith *Solomon*: where I is I with a witnesse; he had found it by woful experience, and now relates it for a warning to others. Saith he,

*Quid facies facies Venaris cum veneris ante?
Non sedens, sed ens: ne percas, per eas.*

Whose heart is snares and nets] *Heb. Hunters snares*: for the hunterth for the precious life, *Prov. 6. 26*. and the Devil by her hunts for the precious soul, there being not any thing that hath more enriched Hell than Harlots. All is good fish that comes to these nets; but they are taken alive by the Devil at his pleasure.

2 Tim. 2. 26

And her hands as bands] To captivate and enslave those that haunt her, as *Dalilah* did *Sampson*, as the Harlot did the young Novice, *Prov. 7. 22*, as *Solomons Moabitish mistresses* did him, and as it is said of the *Persian Kings*, that they were *captivorum suorum captivi*, captives to their Concubines, who dust take the crown from their heads, or do any thing to them almost, when others might not come near them uncalled, upon pain of death, *Est. 4. 11*.

W60

Sped. 710.

Walfrid.

9lin. cap. 27

Plutarch.

Who so pleaseth God shall escape from her] As *Joseph* did, and *Bellerophon*, though with a diffidence. *Joseph* out of a principle of Chastity, *Bellerophon* of Cominency. The continent person refrains either for love of praise, or fear of punishment, but not without grief, for inwardly he is scalded with boyling lust, as *Alexander*, *Scipio*, and *Pempey* were, when tempted with the exquisiteness, and variety of choicest beauties, they forbore. *Vellem, si non essem Imperator*. But now the Chaste man, who is good before God (one whom he approves and takes pleasure in) is holy both in body and spirit, *1 Cor. 7. 34*. and this with delight, out of fear of God, and love of vertue. God did much for that libidinous Gentleman, who sporting with a *Curtezian* in a house of sin, happened to ask her name, which she said was *Mary*: whereat he was stricken with such a remorse and reverence, that he instantly not only cast off the Harlot, but amended his future life.

But the Sinner shall be taken by her] See the Note on *Prov. 22. 14*. The Poets fable, that when *Prometheus* had discovered Truth to men, that had long lain hid from them, *Jupiter* (or the Devil) to crosse that design, sent *Pandora* (that is Pleasure) that should be before them, as that they should neither mind nor make out after Truth and Honesty.

Vers. 27. Behold this I have found] *Εύρηκα, Εύρηκα, I have found it, I have found it*, said the Philosopher, *Vicinus, Vicinus*, we have prevailed, we have prevailed, said *Luther*, when hee had been praying in his Closet, for the good successe of the consultation about Religion in *Germany*. So the Preacher here, having by diligence set open the door of truth, cries, *Venite, videte*, Come and see my discoveries, in the making whereof I have been very exact, counting one by one, *Ne mole obrueret*, lest I should bee oppressed with many things at once.

Vers. 28. Which yet my soul seeketh, but I finde not] There is a place in *Wiltshire* called *Stonage*, for divers great stones lying and standing there together: of which stones it is said, that though a man number them one by one never so carefully, yet that he cannot finde the true number of them, but that every time he numbers them he findes a different number from that he found before. This may well shew (as one well applies it) the erring of mans labour in seeking the account of wisdom and knowledge. For though his diligence he never so great in making the reckoning, he will alwayes be out, and not able to find it out.

One man among a thousand] *Hand facile invenies multis è milibus numm.* There is a very great scarcity of good people. There are as *Gideons* three hundred, when the wicked, as the *Midianites*, lye like Grasshoppers for multitude upon the earth, *Judg. 7*. and as those *Syrians*, *1 King. 20. 27*. they fill the country, they darken the air, as the swarms did the Land of *Egypt*: and there is plenty of such dust-heaps in every corner.

But a Woman among all those have I not found] *i. e.* Among all my Wives and Concubines, which made him ready to sing, *Femina nulla bona est*. But that there are, and ever have been many gracious Women, see (besides the Scriptures) the Writings of many Learned men, *De illustribus feminis*: It is easie to observe (saith one) that the New-Testament affords more store of good Wives than the Old. And I can say as *Hierom* does, *Novi ego multas ad omne opus bonum promptas*. I know many *Tabithas* full of good works. But in respect of the discoverie of hearts and natures whether in good or evil, it is harder to find out thoroughly the perfect disposition of a Woman, than of Men, And that I take to be the meaning of this text.

Vers. 29. That God hath made man upright] *viz.* In his own Image, *i. e.* knowledge in his understanding part. rightnesse in his will, and holinesse in his affections: his heart was a lump of love, &c. when he came first out of Gods Mint he shone most glorious, clad with the royal robe of righteounesse, created with the imperial crown, *Psal. 8. 5*. But the Devil soon stript him of it, he cheated and coulsed him of the Crown (as we use to doe children) with the apple, or whatsoever fruit it was that he tendered to *Eve*: *Porrexit pomum & sur-*

N n

sur-

Bequard
Lib. 1. legis
allegor.

surripit paradysum. Hee also set his limbs in the place of Gods Image, so that now, *Is qui factus est homo differt ab eo quem Deus fecit*, as *Philo* saith, Man is now of another make than God made him. *Totus homo est inversus decalogu*, whole evil is in man, and whole man in evil: Neither can hee cast the blame upon God, but must fault himself, and fly to the second *Adam* for repair.

But they have sought out many inventions. New tricks and devises, like those poetical fictions, and fabulous relations, whereof there is neither proof nor profit. The Vulgar Latine hath it, *Et ipse se infinitis miscuit questionibus*, And hee hath intrangled himself with numberless questions, and fruitless speculations. See *1 Tim.* 1. 4. and *cap. 6. 4.* doting about questions, or question-sick. *Bernard* reads it thus, *Ipsi autem se implicuit doloribus multis*, but hee hath involved himself in many troubles, the fruit of his inventions, shafts and sharking tricks. See *Jer.* 6. 19.

CHAP. VIII.

Verf. 1. Who is as the Wise man?]

Velut inter stel-
las Luna mino-
res

Gen. 41. 38

Hom. 55. in
Matth.

Orat. contra
Gentiles.

Alis and Mon.
1744

Acts 15.

Qua. dic. Hee is a matchless man, a peerless Paragon, out-shining others, as much as the Moon doth the lesser Stars. *Plato* could say, that no Gold or Precious Stone doth glister so gloriously, *ὡς περ ἀγαθὸν ἀνδρῶν νότος οὐρανὸς ἡμῶν*, as the prudent spirit of a good man. Thou art a Prince of God amongst us, said the *Hittites* to *Abraham*. Can wee finde such a man as this *Joseph*, in whom the Spirit of God is, said *Pharaoh* to his Counsellors? *Hast thou considered my servant Job*, that there is none like him on the earth, &c? *Job* 1. 8. *My servant Moses* is not so, who is faithful in all my house, and shall bee of my Cabinet-Counsel, *Numb.* 12. 7. To him God said, *In verbis sum tecum*, But do thou stand here by mee, *Exod.* 34. 5. *Sapiens Dei* comes est, saith *Philo*. Look how Kings have their Favourites whom they call *Comites*, their Cousins and Companions, so hath God. Nay, the righteous are Princes in all Lands, *Plal.* 45. 16. Kings in righteousness, (compare *Mat.* 13. 17. with *Luk.* 10. 24.) the excellent Ones of the Earth, *Plal.* 16. 3. the Worthies of the world, *Heb.* 11. 5. fitter to bee set as Stars in Heaven, and to bee continually before the Throne of God. *Chrysostome* calls some holy men of his time, *ἀγγέλους*, Earthly Angels: and speaking of *Babylas* the Martyr, hee saith of him, *Magnus atque admirabilis vir*, hee was an excellent and an admirable man, &c. And *Tertullian* writing to some of the Martyrs. sayes, *Non tantus sum ut vos alloquar*, I am not good enough to speak unto you. Oh that my life and a thousand such wretches more might go for yours! Oh why doth God suffer mee and other such Caterpillars to live (saith *John Careless* Martyr, in a letter to that Angel of God Mr. *Bradford*, as Dr. *Taylor* called him) that can do nothing but consume the alms of the Church, and take away you so worthy a workman and labourer in the Lords Vineyard, &c?

And who knoweth the interpretation of a thing? Wife a man may bee, and yet not so apt and able to wife others. Those wife ones that can wife others, so as to turn them to righteousness, shall shine as the brightness of the firmament, yea as the Stars, *Dan.* 12. 3. they do so whilst upon earth; Wisdome makes their very faces to shine, as St. *Stephens* did, and as Holy *Jobs*, whiles hee was in a prosperous condition, *Chap.* 29. 8, 9. 10. *Job* hee was then the same (some think) that is mentioned, *Gen.* 36. 33.) as when in distress his name was contrasted into *Job*. And then (though himself were otherwise wife) hee might want an Interpreter, *One of a thousand* (for such are rare, every man cannot tell us this precious oyl. *Matth.* 25. 9.) to shew unto him his righteousness. that is. the righteousness of his own experience, how himself hath been helped and comforted in like case, or, to clear up to an afflicted

Job

Job his spiritual estate, and to shew him his Evangelical Righteousness. Oh how beautiful are the feet of such an Interpreter! I have seen thy face, (saith the poor soul to touch) as though I had seen the face of God, *Gen.* 33. 10.

A mans wisdom maketh his face to shine. Godliness is venerable and reverend. Holy and Reverend is his name, *Plal.* 112. Gods Image is amiable and admirable: Natural civillience cannot but stoop and do obedience to it: What a deal of respect did *Nebuchadnezzar* and *Darius* put upon *Daniel*? *Alexander* the Great upon *Jaddus* the High-Priest? *Theodosius* upon *Ambrose*? *Constantine* upon *Paphnusus*, kissing that eye of his that was bored out for the cause of *Christ*, &c? Godly men have a daunting presence, as *Athanasius* had, and *Basil*: to whom when *Valens* the *Arrian* Emperour came, whiles hee was in holy exercises, it struck such a terrour into him, that hee reeled and had fallen, had hee not been upheld by those that were with him. *Henry* the second of *France* being present at the Martyrdom of a certain *Taylor*, burnt by him for Religion, was so terrified by the boldness of his countenance, and the constancy of his sufferings, that hee swore at his going away, that hee would never any more bee present at such a sight.

And the boldness of his face shall bee changed. Or, doubled: his conscience bearing him out, and making him undaunted, as it did *David*, *Plal.* 3. and the *Dutch* Martyr *Colonus*, who calling to the Judge that had sentenced him to death, desired him to lay his hand upon his heart, and then asked him whose heart did most beat, his or the Judges? By this boldness *Jonathan* and his Armour-bearer set upon the Garrison of the *Philistines*; *David* upon *Goliath* their Champion. The Black-Prince was so called, not of his colour, but of his valour and dreaded acts in battel.

Verf. 2. To keep the Kings commandment. Hebr. *Monch*, i. e. The express word of command: go not here by guests, or good intention, lest you speed as that Scotch Captain did, who, not expecting Orders from his Superiours, took an advantage offered him of taking a Fort of the *Enemies*: for which good service hee was knighted in the morning, but hanged in the after-noon of the same day for acting without order.

And thus in regard of the Oath of God. Thine Oath of Allegiance to thy Prince: This Papists make nothing of. *Pascenius* scoffs King *James* for the invention of it. They can swear with their mouths, and keep their hearts unsworn, as hee in the Comedy. *Mercatorum est stare iuramentis*, say they at *Rome*. They can assail men of their allegiance at pleasure, and slip their solemn Oaths, as easily as Monks do their Collars. And I would this were the sin of Papists onely; and that there were not those found even amongst us, that keep no oaths further than makes for their own turn: like as the Jews keep none, unless they swear upon their own *Torah*, brought out of their *synagogues*.

Verf. 3. Be not hasty to go out of his sight. Turn not thy back discontentedly; sling not away in a chafe; for this will be construed for a contempt: As it was in the Earl of *Essex*, Anno 1598. Diffention falling out between the Queen and him about a fit man for Governour of *Ireland*, hee forgetting himself, and neglecting his duty, uncivilly turned his back, with a scornful countenance. Hee waxing impatient, gave him a cuff on the ear, bidding him bee gone with a vengeance. Hee laid his hand upon his sword, the Lord Admiral interposing himself, hee swore a great oath, that hee neither could, nor would (swallow so great an indignity, nor would have born it at *fol.* 494. King *Henry* the Eighth hands, and in great discontentment halted from the Court. But within a while after, hee became humble, and was received again into favour by the Queen, who alwaies thought it more just to offend a man, than to hate him. The very *Turks* are said to receive humiliation with all sweetness; but to bee remorseless to those that bear up.

Verf. 4. Where the word of a King is, there is power. *Ibi dominatio*. Hee hath long hands, and can reach thee at a great distance; as *Antiochus* did when with

N 2

Blunts voyage
pg. 97.

Val. Max. lib. 9
Turk. hist. fol.
885

with one letter he slew fourscore thousand Citizens of Rome, that were scattered up and down his Kingdome for Trading-lake. So *Selimus* the Great Turk, in revenge of the loss received at the battel of *Lepanto*, was once in a minde to have put to death all the Christians in his Dominions, in number infinite. *Charles* the Ninth of France, is reported to have been the death of thirty thousand of his Protestant Subjects in one years space, Anno 1572. See *Dan.* 5. 19.

Præfatus præfens
sem Pontificem
redarguit, &
Polycratiam
conscriptis. Jac.
Rev. 145.

And who may say unto him, What dost thou? viz. without danger. What safety can there be in taking a Bear by the tooth, or a Lion by the beard? I dare not dispute (said the Philosopher to the Emperour *Adrian*) with him that hath thirty Legions at his command, *Neque in eum scribere, qui potest proferbere*, nor write against him that can as easily undo mee, as bid it to be done. How be it *Elias*, *Micahiah*, *John Baptists*, and other holy Prophets and Ministers have dealt plainly with great Princes, and God hath secured them. *John Bishop of Salisbury* reproved the Pope to his face: and yet the Canonists say, that although the Pope should draw millions of souls to Hell with him, none may dare to say unto him, What dost thou? But *Philip the Fair* made bold with his Holiness, when he began his letter to him with *Scias Favianus Tua*, &c. So did the Barons of England in King *John's* daies, when declaring against the Pope and his Conclave (by whom they were excommunicated) they cried out thus in their Remonstrance, *Ey on such rascall rebels, &c. Admetus* Bishop of *Sherborn*, Anno 705. reproved Pope *Sergius* sharply to his face, for his Adultery. So did Bishop *Lambert* reprehend King *Pepin* for the same fault, Anno 798. And Archbishop *Odo*, King *Edwin*; burning his Concubines in the fore-head with an hot Iron, and banishing them into *Ireland*. Father *Latimer* dealt no less faithfully with King *Henry* the Eighth in his Sermons at Court. And being asked by the King how he durst be so bold to preach after that manner? he answered, that duty to God, and to his Prince had enforced him to it: and now that hee had discharged his conscience, his life was in his Majesties hands, &c. Truth must be spoken however it be taken. If Gods Messengers must be mannerly in the form, yet in the matter of their message to Great ones they must be resolute. It is probable that *Joseph* used some kinde of Preface to *Pharaoh's* Baker in reading him that hard destiny, *Gen.* 40. 19. Such likely as was that of *Daniel* to *Nebuchadnezzar*, My Lord, the Dream bee to them that hate thee, &c. or as *Philo* brings him in with an *Utinam tale somnium non vidisset*, &c. But for the matter, hee gives him a found, though sharp interpretation.

Dan. 4. 19

Verf. 5. Whofo keepeth the commandment? scil. The Kings commandment. Hee that is morigerous, and goes as far as hee can with a good conscience in his obedience to the commands of his Superiours, shall feel no evil, i. e. hee shall lack no good encouragement, *Rom.* 13. 3, 4. Or if men slight him, God will see to him, *Ephes.* 6. 7, 8. as hee did to the poor Israelites in Egypt, and to *David* under *Saul*. *Mordecai* lost nothing at length by his love and loyalty to God and the King. Sir *Ralph Percy* (slain upon *Hegely-Moor* in Northumberland by the Lord *Montacute*, General for *Edward* the Fourth) hee would no waies depart the field, though defeated; but in dying said, I have saved the bird in my breast, meaning his oath to King *Henry* the Sixth, for whom hee fought.

Spnd. 869

And a wise mans heart discerneth both time and judgement? scil. When and how to obey Kings commands, the time, the means and manner thereof, dispatching them without offence to God or man. And this a wise mans heart discerneth, saith the Preacher: it being the opinion of the Hebrews, that in the heart especially the soul did keep her Courts, and exercise her noble operations of the understanding, invention, judgement, &c. *Aristotle* saith, *Sine calore cordis anima in corpore nihil efficit*, Without the heat of the heart, the soul does nothing in the body. The Scripture also makes the heart the Monarch of this Isle of Man.

Verf. 6. Because so every purpose there is time? Therefore the wise man seeketh

eth after that nick of time, that punctilio of judgement, that hee may do every thing well, and order his affairs with discretion. A well-chosen season is the greatest advantage of any action, which, as it is seldom found in haste, so it is too often lost in delay.

Therefore the misery of man is great upon him? Because hee discerns not, apprehends not his fittest opportunity: hence hee creates himself a great deal of misery. When *Saul* had taken upon him to sacrifice, God intimates to him by *Samuel*, that if hee had discerned his time, hee might have saved his Kingdome. So might many a man his life, his livelihood, nay his soul. The men of *Issachar* in *David's* daies are famous for this, that they had understanding of the times, to know what *Israel* ought to do, *1 Chron.* 12. 32. their posterity are set below Stork and Swallow, for want of this skill, *Jer.* 8. 7. and deeply doomed, *Luke* 19. 44.

Verf. 7. For hee knoweth not that which shall bee? Mans misery is the greater, because hee cannot fore-see to prevent it; but hee is suddenly surprized and hit, many times on the blinde side, as wee say.

Nescia mens hominum facti sortisque futura.

Men are in the dark in regard of future events. God onely knows them, and is thereby oft in *Isaiah* distinguished from the dung-hill-deities of the Heathens. In his mercy to his people hee gave them Prophets to tell How long: and when these failed, the Church heavily bewails it, *Psal.* 74. 9. Howbeit a prudent man forseeeth an evil, and hideth himself, *Prov.* 22. 3. See the Note there. By the strength of his mind, saith *Ambrose*, hee presageth what will follow, and can define what in such or such a case hee ought to do. Sometimes hee turns over two or three things in his mind together, of which conjecturing, that either all may come to pass jointly, or this or that severally, or whether they fall out jointly or severally, hee can by his understanding fo order his actions, as that they shall be profitable to him.

Amb. de Offic.
l. 1. cap. 36.

Verf. 8. There is no man that hath power, &c. Death, man is sure to meet with, whatsoever hee mils of; but when, hee knows not neither. Of Dooms-day there are signs affirmative and negative, not so of death. Every one hath his own Balsam within him, say some Chymicks: his own bane it is (ure hee hath. *Ipsa sua augmentis vita ad detrimenta impellitur*, Every day wee veeld somewhat to death. *Stat sua cuique dies*, Our last day stands, the rest run. Death is this onely King, against whom there is no rising up, *Prov.* 30. The mortal Sithe is Master of the Royal Scepter, and it mows down the Lillies of the Crown, as well as the grafs of the field, saith a Reverend Writer: And again, Death suddenly snatcheth away Physicians oft, as it were in scorn and contempt of medicines, when they are applying their preservatives or restoratives to others: as it is storied of *Cassius Julius* a Surgeon, who dressing a fore-eye, as hee drew the Instrument over it, was struck with an Instrument of death in the act and place where hee did it. Besides diseases, many, by mischances, are taken as a bird with a bolt, whiles hee gazeth at the bow.

Greg. Moral.
King. Antich.
Nihil cedit.

There is no discharge in war? Heb. No sending, either of Forces to withstand death, or of messages to make peace with him. The world and wee must part; and whether wee bee unfit by parcels, or torn all under at once, the difference is not great. Happy is hee that after due preparation, is passed thorow the gates of death ere hee be aware, saith one. Whether my death be a burnt-offering (of Martyrdome) or a Peace-offering (of a natural death) I desire it may be a Free-will-offering, a sweet sacrifice to the Lord, saith another.

Mr. Ley, his
Monitor of
Mortality.

Neither shall wickedness deliver? No; It is righteousness onely that delivereth from death. The wicked may make a covenant with death, but God will disdain it. Shall they escape by iniquity? saith the Psalmist. What? have they no better medium's? No; in thine anger cast down the people, O God. Every man should dye the same day that hee is born: the wages of death should be paid

Psal. 16. 15.
Psal. 50. 7.
paid

walked in a vain shew disquieting himself in vain, *Psal.* 39. 6. tumbling his tub to no purpose, *lengthening out his dayes as a shadow*: the longer the shade, the nearer the Sun is to setting. His Sun also sets in the burning Lake, and it hasteneth to the descent: *An end is come, is come, is come*; see *Ezek.* 7. 6, 7.

Because he feareth not before God] But in Hypocritise, before men, whose faces he feareth, and would bee much ashamed, that they should see what hee doth in secret, *Ephes.* 5. 12. But what saith the honest Heathen? *Sicirem homines ignorantes & Deos ignoscituros, tamen propter peccati turpitudinem, peccare non vellem.* A good resolution surely, it as well put in execution. *Sed libertas affuit scribenti, non viventi,* saith *Austine* of this Author, Hee was a better speaker than liver. That of *David* was spoken from his heart, *I foresee the Lord alwayes before my face, I set him at my right hand, &c.* *Psal.* 16. 8, with *Act.* 2. 25. Bee thou in the fear of the Lord all day long, *Prov.* 23. 17.

Verf. 14. There is a vanity which is done upon the earth] *Symmachus* reads it thus: *Est difficile cognita quod fit super terram,* There is that done upon the Earth that is hard to be understood. It hath gravelled great Divines (as *David*, *Jeremy*, *Habbakkuk*,) to see good men suffer, bad men prosper. But it is but upon the earth, that this betalls: here God must meet with his people, or no where, and it is *Non nisi coactus*, (as that Emperour said of himself) that he doth any thing to their grief:

Ille dolet quoties cogitur esse feroc.

*Crutem me-
dicum intempe-
rans ager facit.
Mimus.*

An unruly Patient makes a cruel Physician. And as for the wicked, it is but upon earth, that they live in pleasure, and lye melting in sensual and sinful delights, nourishing their hearts as in a day of slaughter, *Jam.* 5. 5. Once they shall hear with horror, *Son, remember that thou in thy life time receivest thy good things, & likewise Lazarus evil things: But now hee is comforted, and thou art tormented,* *Luke.* 16. 25. The meditation of Eternity would much mitigate this vanity. *What is that to the infinite?* said the old Lord *Brook* to a friend of his, discoursing of an incident matter very considerable, but was taken off with this quick interrogation of that wise and Noble person.

Verf. 15. Then I commended mirth] A lawfull lightfomenesse, and cheerfulness of heart, which maketh comforts to be much more comfortable, and troubles to be farre lesse troublesome. Besides, *acceptior est Deo grata letitia quam diuturna quasi querula tristitia.* Cheerfulness is better pleasing to God, than sorrowfull and fullness: this provokes him to anger, *Deut.* 28. 47. as that which puts a man under the reign of continual unthankfulness (Is any man merry? let him sing, *Jam.* 5. 13.) makes him exceeding liable to temptations and perplexities, disableth him to make benefit of Ordinances, indisposeth and unfiteth him for duties of active or passive obedience, takes off the wheels of the soul, and it makes as awkward, as a limb out of joynt, that can do nothing without deformity and pain.

Than to eat, and to drink, and to be merry] Although it bee the bread of sorrow that thou eatest, and the cup of affliction that thou drinkst, eat it, and drink it merrily. The *Epicures* held that a man might bee cheerful amidst the most exquisite torments. 1 In consideration of his honesty and fidelity, that hee suffered for. 2 In consideration of those pleasures and delights that formerly he had enjoyed, and now cheered up himself with the remembrance of. How much better may Christians doe it in consideration of those unutterable joys and delights that they expect and hope for? *Mendicant pane hic vivamus, &c.* saith *Luther*. Wee may well bee content, nay merry though wee should beg our bread here, to think that we shall one day feast with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of Heaven.

Verf. 16. When I applied mine heart to know wisdom] i. e. The wisdom and other excellencies of God shining plainly and plentifully in ruling the affairs, and ordering the disorders of the world to his own glory.

For

*Dr. Hall's Re-
medy of Pro-
phanesse,
p. 114.*

Bucbole,

For also there is that neither day nor night seeth, &c.] i. e. *Perdidi & peram,* by day and by night, I busied my self in this search, so that a little sleep served my turn all the while. *Nullus mihi per otium exiit dies, partem etiam nocturni studii vendico,* saith *Seneca*, I studied day and night, and followed it with all possible eagerness. *Thuanus* tells of a Country-man of his, whom he called *Franciscus Vieta Fontenejus*, a very learned man, that hee was so set upon his study, that for three daies together sometimes hee would sit close at it, *sine cibo & somno, nisi quous cubito innixus, nec se loco movens, capiebat,* without meat or sleep, more than what for meer necessity of nature, hee took leaning upon his Elbow. *Solomon* seems by this text to have been as sharp set for the finding out the way of Divine Administration, and the true reason of Divine dispensations. But hee got little, further than to see that it far exceeded all humane capacity and apprehension. *Majores majora novimus, & Deus det vobis plus sapere quam dico,* saith a Father, when hee said what hee could to some one of Gods works of wonder, i. e. They who are more learned know: and God grant you may understand more than I say.

Verf. 17. That a man cannot find out the work] No not the wisest that is; the very best Empirick in this kinde cannot. Let him labour never so much to finde it, hee shall but bee tossed in a Labyrinth, or as a wayfaring man in a desert. If a man cannot define any thing because the forms of things are unknown, if hee know not the creatures themselves, *ab imo ad summum*, from the lowest to the highest, neither shall hee know the reasons and manner of them. As a man may look on a Trade, and never see the mystery of it, hee may look on artificial things, pictures, watches, &c. and yet not see the Art whereby they are made: As a man may look on the letter, and never understand the sense: So it is here, and wee must content our selves with a learned ignorance. *Si nos non intelligimus quid quare fiat, debemus hoc providentie quod non fiat sine causa.* If wee understand not why any thing is done, let us owe this duty to Providence, to bee assured that it is not done without cause.

Granger.

*Aug. in Psal.
148.*

CHAP. IX.

Verf. 1: For all this I considered in mine heart.

HEE that will rightly consider of any thing, had need to consider of many things: all that do concern it, all that do give light unto it, had need to be looked into, or else wee fall too short.

Sic ideo in partes circumspicimus omnes.

Evento declare all this] Or, To cleare up all this to my self. *Symmachus* rendred it, *Ut ventilarem hec universa*, that I might sit and search out all these things by much tossing and turning of the thoughts. Truth lies low and close, and must with much industry bee drawn into the open light.

That the righteous and the wife] These are terms convertible. The worlds wifards shall one day cry out, *Non insensati,* Wee fools counted their lives madnesse, &c.

And their works] Or, Their services, actions, employments; all which together with themselves are in the hand of God, who knows them by name, and exerciseth a singular providence over them; so that they are kept by the power of God through Faith unto salvation. The enemy shall not exact upon him, nor the son of wickednesse afflict him, *Psal.* 89. 22. What a sweet providence was it, that when all the Males of *Israel* appeared thrice in the year before the Lord at *Jerusalem*, none of their neighbour-Nations (though professed enemies to *Israel*) should so much as desire their Land, *Exod.* 34. 24? And again, that after the slaughter of *Gedaliah*, so pleasant a Country (left utterly destitute of inhabitants, and compassed about with such warlike Nations,

Oo

Nations, as the *Ammonites, Moabites, Edomites, Philistines, &c.*) was not invaded nor replanted by foreigners for seventy years space, but the room kept empty, till the return of the Naturals?

No man knows either love or hatred, &c.] That is, the thing hee either loves or hates (say some Interpreters) by reason of the fickleness of his easily alterable affections. How soon was *Ananias* heart estranged from his *Thamar*, and *Abashneesh* from his Minion *Haman*, the *Jews* from *John Baptist*, the *Galatians* from *Paul*, &c? But I rather approve of those that refer this love and hatred unto God (understanding them, *θεογενής*, in a divine manner) and make the meaning to be, that by the things of this life, which come alike to all (as the next verse hath it) no man can make judgement of Gods love or hatred towards him. The sun of prosperity shines as well upon brambles of the wilderness, as fruit-trees of the Orchard; the snow and hail of adversity lights upon the best gardens, as well as upon the wilde waste. *Ahab's* and *Josiah's* ends concur in the very circumstances. *Saul* and *Jonathan*, though different in their deportments, yet in their deaths they were not divided, *2 Sam. 1. 23*. How far wide then is the Church of *Rome*, that borrows her marks from the market, plenty or cheapness? &c. And what an odde kinde of reasoning was that of her Champions with *Marth* the Martyr, whom they would have persuaded to leave his opinions, because all the bringers up, and favourers of that Religion (as the Dukes of *Northumberland* and *Suffolk*, for instance) had evil luck, and were either put to death, or in prison, and in danger of life. Again, the favourers of the Religion then used had wondrous good luck, and prosperity in all things, &c.

Verf. 2. *All things come alike to all*] See the Note on *vers. 1*. Health, Wealth, Honours, &c. are cast upon good men and bad men promiscuously. God makes a scatter of them as it were; good men gather them, bad men scramble for them. The whole *Turkish* Empire, saith *Luiber*, is nothing else but a crust cast by Heavens great House-keeper to his Doggs.

And hee that sweareth, as hee that feareth an oath] No surer sign of a prophane person, than common and customary swearing. Neither any so good an evidence of a gracious heart, as not onely to forbear it (for so one may do by education, and civil conversation) but to fear an oath out of an awful regard to the divine Majesty. *Plato* and other Heathens shall rise up and condemn our common swearers: for they, when they would swear, said no more but *Ex animi sententia*, or if they would swear by their *Jupiter*, out of the meer dread and reverence of his name, they forbore to mention him. *Clinias* the *Pythagorean*, out of this regard, would rather undergo a mulct of three talents, than swear. The *Merindolians*, those ancient *French* Protestants, were known by this through all the Country of *Province*, that they would not swear, nor easily be brought to take an oath, except it were in judgement, or making some solemn covenant.

Verf. 3. *This is an evil*] *Hoc est pessimum*. (so *Hierome*, the *Vulgar*, and *Tremellius* renders it) this is the worst evil, this wickedness with a witness: *scil.* that sith there is one event to all, graceless men should therefore conclude, that it is a bootles business, a course of no profit to serve God. Hence they walk about the world with hearts as full as hell, of lewd and lawless lusts. Hence they run a madding after the pleasures of sin, which with a restless giddiness they earnestly pursue: yea, they live and die in so doing, saith the Wise-man here, noting their final impenitency, that bane of Heaven, and gate to Hell.

Verf. 4. *For to him that is injured to all the living there is hope*] These are the words of those wicked ones, whose lives and hopes end together, whose long is, *Post mortem nulla voluptas*, when life ends, there is an end of all. (Is there not such language in some mens hearts?) who knows whether there be any such thing as a life to come? &c. Now I shall know, saith that dying Pope, whether the soul of man be immortal, yea or

Ad. and Mon.
Joh. 14. 1.

Nihil est nisi
misa panis.

Suidas.

Ad. and Mon.
865.

Ex primis per
sumptis eorum
sermones. Luc.
Joh. 24. Sic
Beardic. 9.
Alexand. 6. &
Leo. 10.

no:

no: and whether that tale concerning Christ have any truth in it. Oh wretch!

So a living Dogg is better than a dead Lion] But so is not a living sinner better than a dead Saint: for the righteous hath hope in his death; and they that dye in the Lord are blessed, *Rev. 14. 13*. how much more if they also dye for the Lord? these love not their lives unto the death, *Rev. 12. 11*. but go as willingly to dye, as ever they did to dine: being as glad to leave the world, (for a better especially) as men are wont to bee to rise from the board, when they have eaten their fill, to take possession of a Lordship.

Cur non ut plenus vite convivium recedis?

Luctu.

Verf. 5. *For the living know that they shall dye*] Hence that Proverb amongst us, *As sure as death*. Howbeit, that they think little of it to any good purpose, appears by that other Proverb, *I thought no more of it, than of my dying-day*.

But the dead know not anything] So it seemeth to those Atheists that deny the immortality of the soul, but they shall know at death that there is another life beyond this, wherein the righteous shall be comforted, and their knowledge perfected, but the wicked tormented; and with nothing more, than to know that such and such poor souls as they would have disdained to have set with the Doggs of their flocks, are now sitting down with *Abraham, Isaac* and *Jacob* in the Kingdome of God, and themselves thrust out into utter darkness, *intenebras ex tenebris infelicititer exclusi, infelicitus excludendi*.

Neither have they any more a reward] What? not a reward for the righteous? Not a certain fearful looking for of judgement, and fiery indignation which shall devour evil-doers? That were strange. But wicked men would fain persuade themselves so; *ut liberum peccent, libenter ignorant*, *2 Pet. 2. 5*. Of these things they are willingly ignorant.

For the memory of them is forgotten] This is true in part, but not altogether. *Joseph* was forgotten in *Egypt*, *Gideon* in *Israel*. *Josiah* remembered not the kindness which *Jehoiadab* had done to him, but slew his son, *2 Chron. 24. 22*. Nevertheless, the foundation of God stands firm, having this seal, the Lord knoweth them that are his; and there is a book of remembrance written before him, for them that fear the Lord, their names are written in Heaven, and the memory of the just is blessed, *Proverbs 10. 7*. See the Note there.

Verf. 6. *Also their love and their hatred, &c.*] Here is lie upon lie. The Atheist, as hee had denied knowledge to the dead, so here hee denies affections, as love, hatred, envy or zeal, as *Hierome* renders it. But it is certain, that those that are dead in Jesus, do very dearly love God, and hate evil with a perfect hatred. The wicked on the other side continue in that other world, to hate God and goodness, to love such as themselves are, to stomach the happiness of those in Heaven, &c.

Verf. 7. *Go thy way, eat thy bread with joy*] *Vade, iuste*, Go thy way thou righteous man, live in cheerfulness of mind, proceeding from the testimony of a good conscience: so *Lyra* senseth the words. Gods grace and favour turned brown bread and water into manchet and wine to the Martyrs in prison. Rejoyce not thou, O *Israel*, for joy, as other people, for thou hast gone a whoring from thy God, *Hos. 9. 1*. Thou carest thy bane, thou drinkest thy poison, because to the impure all things are impure, and without faith it is impossible to please God. In the transgression of an evil man there is a snare (or a cord to strangle his joy with) but the righteous doth sing and rejoyce. Hee may do so, hee must do so; what should hinder him? hee hath made his peace with God, and is *restitus in curia*, let him be merry at his meals, light-some and spruile in his cloaths, cheerful with his wife and children, &c. *Tr. any man merry at heart?* saith *St. James*, is hee right set, and hath hee a right frame of soul? is all well within? let him sing *Psalms*; yea as a traveller rides

Luk. 16. 25

Joh. 30. 1

Luk. 13. 28

Augustin.

Plat. 58. 11

Heb. 10. 27

Bern

Exod. 1

Judg. 9

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

2 Tim. 2

Mal. 3. 16

Luk. 10. 10

on merrily, and wears out the tediousness of the way, by singing sweet songs unto himself: so should the Saints, *Thy statutes have been my songs in the house of my pilgrimage*, Plal. 119. 54.

Devota theore-
tica
Socraticus in
Antiq. conviu.
Anon. Margari-

Verf. 8. *Let thy garments be alwayes white*] i. e. Neat, spruce, cleanly, comely. Or by a metaphor it may signifie, *Be merry in good manner*: for they used to wear white clothing on Festivals, and at Weddings, as *Philo* witnesseth: At this day also the Jews come to their Synagogues in white rayment the day before the Calends of September, which is their New-years-tide. Purple was affected by the Romans, white by the Jews, (see *Jam. 2. 2.*) Hence *Pilate* clad Christ in purple, *Matth. 27. 28.* *Herod* in white, *Luke 23. 11.* *Herod* himself, *Acts 12. 21.* was arrayed in royal apparel, that is, in cloth of silver, saith *Josephus*; which being beaten upon by the Sun-beams, dazed the peoples eyes, and drew from them that blasphemous acclamation, *The voice of God, and not of man.*

And let thine head lack no oymnt] That thou mayst look smooth and handsome. See *Matth. 6. 16, 17.* Oymntments were much used with those Eastern people in Banquetings, Bathings, and at other times, *Luk. 7. 46. Matth. 26. 7.* By garments here some understand the afflictions (as *Col. 3. 8--12*) which must alwayes be white, i. e. cheerful, even in times of persecution, when thy garments haply are stained with thine own blood. By the head they understand the thoughts, which must also be kept lithe and lightsome, as anoynted with the oyl of gladnesse. *Crucem multi abominantur, crucem videntes, sed non videntes unctiorem: Crux enim inuncta est*, saith *Bernard*. Many men hate the Crosse, because they see the Crosse only; but see not the Oymntment that is upon it: For the Crosse is anoynted, and by the grace of Gods holy Spirit helping our infirmities, it becomes not only light, but sweet; not only not troublefome, but even desirable and delectable. *Martyr etiam in catenis gaudet. Paul* gloried in his sufferings, his spirit was cheered up by the thoughts of them, as by some fragrant oymntment.

Aug.

Verf. 9. *Live joyfully with the Wife whom thou lovest*] As *Isaac* (the most loving Husband in Scripture) did with his *Rebecca*, whom he loved, (*Gen. 24. 67.*) not only as his Country-woman, Kinsf-woman, a good Woman, &c. but as his Woman: not with an ordinary or Christian love only, but with a conjugal love, which indeed is that which will make marriage a merry-age, (weeten all crosses, season all comforts. She is called the Wife of a mans bosome, because she should be loved as well as the heart in his bosome. God took one of mans ribs, and having built it into a Wife, laid it again in his bosome: so that she is flesh of his flesh, yea she is himself, as the Apostle argues, and therefore enforceth this duty of love, *Ephes. 5.* Neither doth he satisfie himself in this argument, but adds there blow to blow, so to drive this nail up to the head, the better to beat this duty into the heads and hearts of Husbands.

All the dayes of the life of thy vanity] Love and live comfortably together, as well in age as in youth, as well in the fading as in the freshnesse of beauty.

Which he hath given thee] i. e. The Wife (not the Life) which hee hath given thee. For marriages are made in Heaven, as the Heathens also held. God as he brought Eve to Adam at first, so still he is the Paranymphe that makes the match, and unites their affections. A prudent Wife is of the Lord, for a comfort, as a froward is for a scourge.

Prov. 18. 22

All the dayes of thy vanity] i. e. Of thy vain vexations life; the miseries whereof to mitigate, God hath given thee a meet-mate to compassionate and communicate with thee, and to bee a principal remedy: for *Optimum solatium sodalitiis*, no comfort in misery can be comparable to good company, that will sympathize and share with us.

Arist. in Rhetor.

For that is thy portion] And a very good one too, if she prove good. As if otherwise, *Aristotle* saith right, he that is unhappy in a Wife, hath lost the one half at least of his happiness on earth.

And

And in thy labour which thou takest, &c.] They that will marry shall have trouble in the flesh, 1 Cor. 7. 28. let them look for it: and labour to make a virtue of necessity. A. there is rejoycing in marriage, so there is a deal of labour, i. e. of care, cost, and cumber: Is it not good therefore to have a Partner, such an one, as *Sarah* was to *Abraham*, a Peerce to just cut for him, as answered him right in every joynt?

Verf. 10. *Whatsoever thy hand findes to doe, doe it with thy might*] Wee were made and set here to be doing of something that may doe us good a thousand years hence, our time is short: our task is long, our Master urgent, an *Assiduous man*, &c. work therefore while the day lasteth, yea work hard, as afraid to be taken with your task undone. The night of death comes when none can work. That's a time not of doing work, but of receiving wages: Up therefore and be doing, that the Lord may be with you,

Præcipita tempus; mors atra impendet agenti.

Silius.

Castigamus ergo mores & moras. The Devil is therefore more mischievous because hee knowes he hath but a short time, and makes all the haste he can to out-work the children of light, in a quick dispatch of deeds of darknesse. O learn for shame of the Devil (as *Latimer* said once in another case) therefore to doe your utmost, because the time is short, or rolled up, as sayls use to bee when the ship drawes nigh to the harbour. This argument prevailed much with *St. Peter* to bestirre him in stirring up those hee wrote unto, because hee knew that hee must shortly put off his tabernacle, 2 Pet. 1. 13, 14. The life of man is the lamp of God, saith *Solomon*. God hath set up our lives as *Alexander*, when hee fate down before a City, did use to set up a light; to give those within to understand, that if they came forth to him whiles that light lasted, they might have quarter: as if otherwise, no mercy was to be expected.

Verf. 11. *That the race is not to the swift*] Here the Preacher proveth (what hee had found true by experience) by the event of mens indeavours (often frustrated) that nothing is in our power, but all carried on by a providence, which oft crosseth our likeliest projects, that God may have the honour of all. Let a man be as swift as *Asahel* or *Asanania*, yet hee may not get the goal, or escape the danger. The battell of *Termin* in France (fought by our *Henry 8.*) was called the battell of *spurres*, because many fled for their lives, who yet fell (as the men of *Ai* did) into the midst of their enemies. At *Muscleborough* field many of the Scots running away, so strained themselves in their race, that they fell down breathlesse and dead, whereby they seemed in running from their deaths, to run to it; whereas two thousand of them that lay all day as dead, got away safe in the night.

Nor the battell to the strong] As we see in the examples of *Gideon*, *Jonathan* and his armour-bearer, *David* in his encounter with *Goliath*; *Leonidas*, who with six hundred men worsted five hundred thousand of *Xerxes* host, *Dan. 11. 34.* They shall be holpen with a little help. And why a little? that through weaker means we may see Gods greater strength, *Zach. 4. 6.* Not by might nor by power, but by my Spirit, saith the Lord. This *Rabshakeh* knew not, and therefore derided *Hezekiah* for trusting to his prayers, *Esay 36. 5.* What can *Hezekiah* say to embolden him to stand out? What? I say, saith *Hezekiah*, I have words of my lips, that is, Prayer. Prayer? saith *Rabshakeh*, those are empty words, an acry thing: for counsel and strength are for the war: so some read the words, and not in a Parenthesis, as our Translation hath it.

Neither yet bread to the wise] To the worldly wise. Those Young Lions doe lack and suffer hunger; but they that seek the Lord shall not want any good thing. Their daily bread day by day, food convenient for them, they shall be sure of. Dwell in the land, and doe good, and verily thou shalt bee fed, *Psal 37. 5.* by virtue of a promise, and not by a providence only, as the young Ravens are.

Nor yet riches to men of understanding] *Plutus* is said by the Poets to bee blind,

Rev. 12. 12

Συνοχολογία

1 Cor 7. 29

Life of Edw. 6.

Heywood.

Psal. 34. 10

Prov. 30. 8.

Pant. demof.

Epi. Hist. Gallie. blind, and Fortune to favour fools. Of Pope Clement 5. the French Chronicler saith, *Papa hic dicitur fuit quam sapientior*, This Pope was rather rich than wife. *Aristides* was so poor, that he brought a flurrie upon Justice (saith *Plutarch*) as if he were not able to maintain her followers. *Phocion* also, *Pelopidas*, *Lamachus*, *Ephialtes*, *Socrates*, those Greek Sages, were very poor. *Epaminondas* had but one garment, and that a sorry one too. *Laetantius* had scarce a subsistence. Many wife men have been hard put to't: *Pauperum est Philosophie vernacula*, saith *Apuleius*.

Rhodigin. l. 29. c. 10. Nor yet favour to men of skill] *Rara ingeniorum premia, rara item est merces*, saith one, wit and skill is little set by: small regard or reward is given to it; whereas popular men should esteeme it as silver (saith *Æneas Sylvius*) Noble-men as gold, Princes as pearls.

But time and chance happeneth to them all] i. e. Every thing is done in its own time, and as God by his providence ordereth it, not as men will; much lesse by hap-hazard: for that which to us is casual and contingent, is by God Almighty fore-appointed and effected; who must therefore be seen and sought unto in the use of means and second causes. And if things succeed not to our minds, but that we labour in the fire, yet we must glorifie God in the fire, and live by faith.

Vivere spe vidi qui mortuum erat.

Verf. 12. For man also knoweth not his time] His end, say the Septuagint and Vulgar: What may befall him in after time, say others.

FleBILE principium melior fortuna sequatur, Accidit in puncto quod non speratur in anno.

So are the Sons of men snared in an evil time] This is the reddition of the former proposition. As the fishes are taken, &c. So are gracelesse men snared, &c. Security others in their calamity: when they say peace and safety, then sudden destruction breaks in upon them, as travel upon a woman with child, and they shall not escape. God made fair weather before *Pharaoh* till hee was in the heart of the red sea. The old World, *Sodom*, *Ammon*, *Belshazzar*, *Herod*, the rich Fool, were all suddenly surprized in the ruff of their jolity. *Jerusalem* had three years of extraordinary great plenty, before her last utter destruction. Philosophers tell us, that before a Snow the weather will be warmish; when the wind lyes, the great rain falls, and the air is most quiet, when suddenly there will be an Earth-quake.

Verf. 13. This wisdom also have I seen] i. e. This fruit and effect of wisdom have I observed, that through the iniquity of the times, it is slighted and left unrewarded, if joynd with a mean condition.

And it seemed great unto me] Though not unto the Many, who value not wisdom (if meanly habited) according to its worth, consider not, that

Sape sub atrita latitas sapientia vestit,

that within that leathern purse may be a pearl of great price, and in those earthen pots abundance of golden treasure. I know thy poverty, but thou art rich, *Revel. 2.* The Cock on the dung-hill understands not this: That which seems great to a Solomon, *Multu pro vilis sub pedibusque jaces. Stultorum enim plena sunt omnia.*

Verf. 14. There was a little City] Such as was *Lampacum* besieged by *Alexander*, and saved by *Anaximenes*; *Rhodes* besieged by the Great Turk, *Rochel* by the French King, *Geneva* by the Duke of Savoy. This last a little City, a small people environed with enemies, and barred out from all ayd of neighbour Cities and Churches, yet is strangely upheld. Well may they write as they doe on the one side of their coyn, *Deus noster pugnat pro nobis*, Our God fights for us.

Verf. 15.

Verf. 15. Now there was found in it a poor wise man] Such as was *Anaximenes* at *Lampacum*, and *Archimides* at *Syracuse*, of whose wisdom *Plutarch* testifieth, that it was above the ordinary possibility of a man, it was divine: And of whose poverty *Silius* assures us, that hee was

Nadus opum, sed cui calum terræque paterent.

By his warlike devises and engines hee so defended his City against *Marcellus* the Roman General, that the souldiers called him *Briareus* and *Centimanus*, a Giant invincible, there was no taking of the Town, as *Livy* relates it. The City of *Abel* was delivered by a wife woman that was in it, a *Sam. 20.* The City of *Coccinum* in the Isle of *Lemnos*, by *Marulla* a Maiden of that City. *Hippo* could not be taken while *Augustine* was in it; not *Heidelberg*, while *Pareus* lived. *Elisha* preserved *Samaria* from the *Syrians*; and the Prophet *Isaiah* *Jerusalem* from the *Assyrians*. They shall not shoot an arrow there, nor come before it with shields, nor cast a bank against it, saith the Lord, *Isa. 37. 33.* *Jeremy* had preserved it longer, but that his counsel was slighted. Indeed hee was a Physician to a dying State.

Tunc etenim dolus plus valet arte malum.

Yet no man remembred that same poor man] Had hee been some *Demetrius Phalareus*, or such like *Magnifico*, hee should have had an hundred statues set up in honour of his good service. Hee should have heard *Saviour*, *Saviour*, as *Flaminius* the Roman General did, or *Father*, *Father*, as *Hunniades* after hee had defeated *Mesites* the Turk. But being poor, hee is soon set aside; and neither succoured nor honoured. This is *Merces mundi*, the worlds wages. The *Quint* have a Proverb, that a man should bow to the tree that hath sheltered him in a storm. But many well-deserving persons, have cause to complain as *Elias* did when hee fate under the Juniper; or as *Themistocles* did, when hee compared himself to a *Plane-tree*, whereunto his Country-men in a tempest would run for refuge; but when once took up, they would not onely leave him, but pull the leaves from him. Are you weary, said hee once to them, of receiving so many good turns from one man?

Verf. 16. Then said I, wisdom is better, &c.] This hee had said before, *chap. 7. 19. Prov. 21. 22.* (See the Notes there) but now upon this new occasion, *Nunguam satis dicitur, quod nunquam satis dicitur.*

Nevertheless the poor mans wisdom is despised] *Hierome* reads it thus, *Et sapientia pauperis quæ despecta est, & verba ejus quæ non sunt audita*; that is: And the wisdom of the poor man which is despised, and his words which are not heard. According to which reading, the sense is, wisdom is better than strength, yea even the despised wisdom of the poor man, &c. The *Septuagint* and *Vulgar Latine* read it, *Quomodo ergo sapientia pauperis contempta est & verba ejus non audita!* How therefore is the wisdom of the wife man despised, and his words not heard! As making a wretched and a strange thing of it. Too often it befalls Gods poor Ministers, either to be rejected with scorn, or if heard, yet not regarded, much less rewarded; unless it be as *Micah* was by *Ahab*, and *Jeremiah* by his Country-men of *Anaboth*, *Jesus Christ* by the proud Pharisees, *John 7. 14, 15. 27.* St. Paul by the ungrateful *Corinthians*; His bodily presence, said they, is weak, his Sermons without Philosophy and Rhetorick.

Verf. 17. The words of wise men are heard in quiet] The submissive words of a poor man speaking with good understanding, are rather heard than the big and boisterous words of proud fools. *Fuit Nestorius homo indolens, superbus, audax & magna loquens*, saith *Zanchy*. *Nestor* the Hieretic was an ignorant, proud, bold, big-spoken man, and prevailed very much thereby with some silly-simples. How much better *Chrysostome*, of whom it is said, that hee was *gravior, suavis, & suavior*; gravely (sweet, and sweetly grave, and

1 Thef. 5. 3

Joseph.

Brightman.
Scultet.

Sed vestitus se-
renitate abun-
tes vestirent.

Sen.

2 Cor. 4. 7

Zanch Mifcel

Indus fluvius,
 & fere Ori-
 tem dicitur &
 vigat. Minus.
 Felix in Ollav.

and hee was much admired for it? Gentle showers and dews that distill leasurely comfort the earth; when dashing storms drown the seed. The words of wife men are by one well compared to the River *Indus*, which is said both to flow the East, and to water it; for so it may bee said of the words of the wife, that they are both *semina & flumina*, both seeds and rivers: seeds, because they sow goodnes in their hearers; rivers, because they water that which is sown to make it to grow in them. But the cry of fools is like a violent torrent, which washeth away that which it soweth, and doth not suffer it to continue in the ground.

More than the cry of him that ruleth among fools] Tremellius reads it, *cum stolidis suis*, with his fools; i. e. *cum suo stulto senatu*, with his foolish Counsellors, who do commonly comply with him, to obtrude with great authority his unreasonable and tyrannical edicts and mandates.

Verf. 18. *Wisdom is better than weapons of war*] As David found it in his encounter with Goliath, Gideon in his stratagem against the Midianites, and our renowned Drake in dissipating that invincible Armado, which being three years in preparing with incredible cost, was by his wisdom within a month overthrown, and confounded with the losse of one *English* Ship onely, and not an hundred persons. *Romani sedendo vincunt*. This was the glory of the Romans, that they conquered the world by wisdom, not by weapons.

Unus homo nobis cunctando restituit rem.

Plutarch.

Not Achilles, but Ulysses is termed *πολίπορος*, the sacker of Cities; Cynae took more Towns by his policy, than Pyrrhus by his prowess.

But one sinner destroyeth much good] Hee may bee as an Achan in the Army, as a Jonas in the Ship, a trouble-town, a common mischief, a traitor to the State; especially if hee bee an eminent man; as Jeroboam (that ring-leader of rebellion) and Manasseh, who made Judah also to sin, 2 King. 21. 11. and so brought such evil upon them, that whosoever heard of it, both his ears tingled, verf. 12. Great mens sins do more hurt, 1 By Imitation, for Regis ad exemplum, &c. 2 By Imputation, for pleruntur Achivi, the poor people pay for such mens faults, as they did for Davids, 2 Sam. 24. I shall close up this Chapter with that memorable passage of a Reverend Writer, yet alive; If Englands fears were greater, thy Reformation may save it, Jer. 5. 1. If our hopes were greater, thy sin and security might undo it, Eccles. 9. 18. One sinner destroyeth much good. I onely add, how much more a rabble of rebels, conspiring to provoke God? Sure I am, wee have great cause to wish for our Country, as Ferus did for the Romish Synagogue; I would wee had some Moses, said hee, to take away the evils: *Non enim unum tantum vitium, sed multos habemus*, for wee have not onely one golden Calf, but many amongst us.

CHAP. X.

Verf. 1. *Dead Flies cause the ointment, &c.*

The Preacher had said, that One sinner destroyeth much good, chap. 8. 18. here hee affirms the same of one sin; bee it but a small sin, a peccadillo, no bigger than a few dead flies fallen into a pot of sweet odours; it is of that stinking nature, that it stains a good mans esteem, and fly-blows his reputation. A great many flies may fall into a tarr-box, and no hurt done. A small spot is soon seen in a Swan; not so in a Swine. Fine Lawn is sooner and deeper stained, than coarse Canvase. A City upon an hill cannot bee hid, the least eclipse or aberration in the heavenly bodies is quickly noted and noticed. If Jacob a plain man deal deceitfully, the banks of blasphemy will bee broken down in a prophane *Espan* thereby. It is unruly sons falsifie with the *Shecke-*

Απλως,
 Sept.

mies, hee shall have cause to complain, *Yee have made mee to stink among the inhabitants of the Land*, Gen. 34. 30. If Moses marry an Ethiopian woman, it shall be laid in his dish, by his dearest friends, Numb. 12. 1. If Sampson go down to Timnab, the Philistims will soon have it by the end, told it will bee in Gath, published in the streets of Askelon. If David do otherwise than well at home, 2 Sam. 12. the name of God will soon stink abroad. If Josiah go up unadvisedly against Pharaoh Neeho, and fall by his own folly; this shall bee his derision in the Land of Egypt, Hof. 7. 16. The enemies of God will soon compose Comedies out of the Churches tragedies, and make themselves merry in her misery. Shee is said to bee fair as the Moon: which, though it bee a beautiful creature, Cant. 6. 10 and full of light, yet is shee not without her black spots and blemishes (Gallies used perspective-glasses to descry mountains in her.) These the Church Malignant is ever eying and aggravating, passing by o. 1 depraving the better practices of Gods people. As Vultures, they hunt after carcases, as Swine, *Vultures ad male olensia foruntur*. B. fil. they muck in the muck-hill: As Beetles, they would live and dye in horse-dung. It must bee our care as much as may bee, to maintain our reputation, to cut off all occasion of obloquie, to bee blameless and harmless, Phil. 2. 15. fair to the eye, and sweet to the taste, as that tree in Paradise; without blemish from head to foot, as Absalom was; *Non aliunde noscibiles quam de emendatione virtutum pristinum* (as Tertullian saith of the Christians of his time) Scipul. known from all others by their innocence and patience. That was a good choice (for this purpose) that hee himself made, *Malo miserandum quam erubescendum*, I had rather bee pitied, than justly reproached. Strive wee should to bee as Paul was, a good favour, 2 Cor. 2. 2. and not to go out, as they say the Devil doth, in a fench.

Verf. 2. *A wise mans heart is at his right hand*] Hee doth his business discreetly and dexterously, hee is handy and happy at it. And as hee ordereth his affairs with discretion, so hee doth his affections too, reigning them in with his right hand, and not suffering them to run riot, as the fool doth off to his utter ruine. As the wise mans eyes are in his head, chap. 2. 14. so his heart is at his right hand; hee hath it at command, to think of what hee will, when hee will; it is as an hawk brought to the Faulkniers lure; or as an horse that is taught his postures. Hence hee keeps his credit untainted, hee retains the reputation of a wise man, hee rightly owns that honour that the Italians arrogate to themselves, in that proverbial speech of theirs; *Italus sapit ante factum*, Hispanus in facto, Germanus post factum, i. e. The Italian is well advised before the deed done, the Spaniard in, the German after it.

But a fools heart is at his left] At his left side (so it may bee rendered) where nature placed it; hee never yet sorrowed (as those Corinthians did, 2 Epist. 7. 9.) to a transmutation, to a thorough change both of mind and manners; his heart is yet still in the old place, hee follows the course of depraved nature, hee is a perfect stranger to the life of God.

Or his heart is at his left hand] i. e. Hee rashly rusheth upon business without due deliberation; and doth it awkwardly, as with the left hand, and like a bungler, invita Minerva, & collachrymantibus Musis, he brings it to no good upshot. See an instance of this in Hannu and his Counsellors, 2 Sam. 10. Abab and his claw-backs, 1 King. 22. Antichrist and his adherers. Bellarmine bewails it in these words: *Ab eo tempore, quo per vos Papa Antichristus esse cepit, non modo non crevit ejus imperium, sed semper magis ac magis decrevit*. Lib. 3. de Pap. Rom. c. 23. Ever since you Protestants have made the Pope to bee Antichrist, his authority hath not onely not encreased, but still more and more decreased. Or thus, his heart is at his left hand, that is, hee puts away reason and wisdom from himself; as, for the most part, those things which men dislike, are put away with the left hand. Thus Junius expounds it.

Verf. 3. *Yea also when hee that is a fool walketh, &c.*] In his very gait, gestures, looks, laughings, &c. hee bewraies his wickedness, as Jehu did his furiousness by the manner of his marches, 2 King. 9. 2. Hee winketh with his eyes; speaketh

Speake with his feet, teacheth with his fingers, frowardness is in his heart, &c. Prov. 6. 13, 14. (See the Note there) such a froward fool was Julian the Apostate, as Nazianzen describes him, with his *colli crebra conversiones, oculi vagi, pedes instabiles, &c.* frequent turning of his neck, tossing up his head, wilde eyes, wandering feet, &c. And such were those haughty daughters of Sion, that walked with *stretcht-forth necks*, and wanton eyes, mincing and making a tinkling as they went, Isa. 3. 16. their haughtines and hauntnes spake them little better than harlots.

And hee saith to every one that hee is a fool] Upon the matter hee saith it, though hee say nothing: Prov. 17. 28. it is said, that a fool, while hee holds his tongue, is held a wise man; that is, if neither by his tongue nor any other part of his body hee discover himself: but that can hardly bee, for folly flows from man (as excrements do from sick folk) and they feel it not, will hardly be perswaded of it. *Symmachus, Hierome*, and others refer the last Hee in this sentence, not to the fool himself, but to every one else whom hee looks upon as so many fools, like himself; *ex suo ingenio unversos judicans*, judging of others according to his own disposition. For as the Philosopher saith, *Qualis quisque est tales existimat alios*: Such as any one is, the same hee thinks others to bee: and as men muse, so they use, whether it bee for the better or the worse. *Jacob* could not imagine that his sons were so base, as to make away their brother *Joseph*, but said, *Surely some evil Beast hath devoured him*. *Joshua* never suspected the false *Gibeonites*, nor the rest of the Disciples, *Judas*, when our Saviour said, *What thou dost, do quickly*; and again, when hee said, *One of you shall betray mee*. On the other side, fools conceit the whole world to bee made up of folly; as the *Lacedemonians* once, *neminem bonum fieri publicis literis columna incisum sinxerunt*, scored it upon their public posts, that there was none good, no not one: as *Clodius* and *Caligula* (being themselves notorious whoremongers) would not bee perswaded, that there was any chaste person upon earth: as the Devil charged God with *Envy*, which is his own proper disease, Gen. 3. 5. The old Proverb saith, The Mother seeks the Daughter in the Oven, as having been there sometime her self. I dare say (quoth *Bonner*) that *Cranmer* would recant, if hee might have his living; so judging of another by himself.

Verf. 4. If the spirit of thy Ruler rise up, &c. leave not thy place] Thine office, duty, and obedience: A metaphor from military matters. A fouldier must not start from his station, but keep to the place assigned him by his Captain: So here,

Perdidit arma, locum virtutis deseruit, &c.

Others render it, do not persist in thy place, do not stand to affront anger; but go aside a little out of sight, as *Jonathan*, when his Father had thrown a javeling at him, went forth a shooting. See the Note on Chap. 8. 3. and on Prov. 15. 1.

For yeelding pacifieth great offences] Thus by yeelding, *David* pacified *Saul*, *Abigail*, *David*. See Prov. 25. 15. with the Note. Save the wound, and save thy self. The weak Reed, by bending in a rough wind, receiveth no hurt, when the sturdy Oak is turned up by the roots.

Verf. 5. As an error which proceedeth from the Ruler] Or an ignorance (as *Hierome* renders it) *ὡς ἀμαρτία* (so the Septuagint) as a thing unwillingly done. An error, an infirmity it must bee called, because committed by great ones; but in true account it is a gross evil, the very pest of vertue, and cause of confusion, viz. the advancement of most unworthy and incapable persons, and that for the Princes pleasure sake, because hee will seem absolute. An Earl of *Kildare* was complained of to our *Henry* the Eighth: and when his adversary concluded his invective with, *Finally, all Ireland cannot rule this Earl*, the King replied, *Then shall this Earl rule all Ireland*; and so, for his jest sake, made him Deputy.

Verf. 6.

Verf. 6. Folly is set in great dignity] *Sedes prima & vita ima*, theie suit not, *Dignitas in indigno est ornamentum in luto*. Royalty it self, without right countenels, is but eminent dishonour. When a fool is set in dignity, it is (saith one) as when an handful of hay is set up to give light; which with smoak and smell offendeth all that are near. When as the worthy fit in low place, it is as when a goodly candle (that on a table would give a comfortable and comely light) is put under a bushel.

And the rich in low place] i. e. The wife (as appears by the opposition) who, in true account, are the onely rich, *James* 2. 5. rich in faith, 1 *Tim.* 6. 18. rich in good works, *Luke* 12. 21. rich to God-ward, who hath highly honoured and advanced them, though vilipended and under-rated by men: *digni etiam qui dicuntur*, worthy they are alio to bee set in highest places, as being drained from the dreggs, and sifted from the bran of the common sort of people. Dignity should wait upon desert, as it did here in *England*, in King *Edward* the Sixth's daies, that *aureum saculum*, in quo honores melioribus dabantur, as *Seneca* hath it, that golden age, in which honours were bestowed on those that best deserved them. But in case it prove otherwise, as it often doth, (the golden Bishoprick of *Carthage* fell to the lot of leaden *Aurelius*, and little *Hippo* to great Saint *Austin*. *Damasus* the scholar was advanced to the See of *Rome*, when *Hierome* his Master ended his daies in his cell at *Bethlehem*) yet vertue is its own competent encouragement, and will rather chuse to lye in the dust, than to rise by wickedness: *Cato* said, hee had rather men should question why hee had no statue or monument erected in honour of him, than why hee had. The wise Historian observed, that the statues of *Brutus* and *Cassius*, eo praefulgebant quod non visebantur, were the more glorious and illustrious, because they were not brought out with other Images in a solemn procession at the funeral of *Germanicus*. God pleaseth himself (saith *Basil*) in beholding a hidden pearl, in a dis-respected body. A rich stone is of no less worth, when locked up in a wicker casket, than when it is set in a royal diadem.

Verf. 7. I have seen servants upon horses] i. e. Servile souls, base-spirited abjects, slaves to their lusts, homines ad servitutum paratos, as *Tyberius* said of his Romans, natural slaves born to bee so (as the *Cappadocians*) brute beasts made and taken to bee destroyed, 2 *Pet.* 2. 12. Hi perficiunt frontem & digniores se dicunt quam *Caenones*, qui praetores fierent, as *Vatinus* did. These set a good face upon it, many times; and leap into the saddle of authority, ride on strong and shining palfries, ride without reigns in the prosecution of their ambitious ends, till, unhorsed with *Haman*, they that were erst a terror, become a scorn. See the Note on Prov. 30. 22.

And Princes walking as servants upon the Earth] In *Persia* at this day, the difference between the Gentleman and the slave is, that the slave never rides, the Gentleman never goes on foot; they buy, sell, confer, fight, do all on horse-back. When *Daeg Sauls* heard-man the *Edomite*, and *Tob'ab* the servant the *Ammonite* were got on cock-horse, there was no hoe with them, but they would needs ride to the Devil: When *Justinian* the second was Emperor, *Stephen* the *Persian*, being made Lord High Chamberlain, grew to that height of insolency, that hee presumed to chastise with rods the Emperours own Mother, as it hee had been some base slave. In the year of Grace, 1522. the Boars of *Germany* rose up against their Rulers, and would lay all level, that servants might ride check by jowl (as they say) with Princes. Sed miserabilis & lamentabilis tandem hujus stulticia exitus fuit, saith *Lavater*. But these fools paid dear for their proud attempt; and after a miserable slaughter of many thousands of them, were sent home by the weeping crows, ad beatos rufros, benedictum avatum, sanctamque stivam, (as *Bucholcerus* phraeth it) to handle again (instead of guns and words) their blessed rakes, plow-staves, and horse-whips. Their General *Muncer* was tortured to death; being so mated and amazed, that hee was not able to repeat his Creed, &c.

Verf. 8. Hee that diggeth a pit shall fall into it] As heedless hunts me I do.

P p 2

Hee

Dicit de omnibus, Sultus est.

Arist. Polit. lib. 3. cap. 6.

Gen. 37. 32.

Plut. in quaest. Graec. Diu.

Acts and Mon.

Ne λεπτο-τάτες ἀνδράς.

Horat.

Heyl. Gen. pag. 506

Salvian.

Ca. 12.

Sen. Epist. 91.

Tacit. Annal.

Abstrusum in despecto corpore magnam confusum.

Masceus are noted to bee slaves by nature, destitute of all gifts to rule or govern. Quint. lib. 9. c. 6. Subita diaboli dignitate pressat vias publicas manus tenet.

runs.

Hieronym.

Fanc. Chron.

Lavat, in hunc.

ka.

Buchol. Ind. Chron.

Hee that being of bafe beginning, and unmeet for Government, seeks to fet up himfelf upon better mens ruines, and where hee findes not a way, to make it, fhall fall from his high hopes into remedileffe misery, as hee hath made a match with mischief, fo he fhall have his belly-full of it. As hee hath conceived with guile, fo (though hee grow never fo big) hee fhall bring forth nothing but vanity, and worfe, *Job 15. 35.*

Prov. 23. 32

And whofo breaketh an hedge] The hedge of Gods Commandements (as our firft Parents did, to come to the forbidden fruit) a Serpent bites fuch, and the poyfon cannot be gotten out. Others fenfe it thus (and I rather incline) Hee that seeks to over-throw the Fundamental Lawes, and eftablifhed Government of a Common-wealth, and to break down the fences and mounds of Sovereignty and fubjection, fhall no leffe (but much more) imperil himfelf, than hee that pulls up an old hedge, wherein Serpents, Snakes, and Adders, docufully lurk and lye in wait to doe mischief. *Was Tiler* the rebel dared to fay, that all the Lawes of England fhould come out of his mouth. *Strafford* uttered fomewhat to the like fenfe in Ireland. Our good Lawes are our hedges, fo our Oathes (*oïkos quafi oïkos*) Let us look to both, or wee are loft people, *Des Dem ut admonitio hec adeo fit nobis omnibus commoda quam fit accomoda.*

Specl.

Pemble.

Granger.

Dimi. Hali.

Jerem. 6.

Verf. 9. Who fo removeth stones fhall be hurt therewith] So he that attempteth to loofe and remove the joynts and peeces of a fetled Government, there is danger, that like *Sampfon*, he'll be cruft in the ruin : So one gives the fenfe of it. Hee that goeth about to remove a Ruler out of his place, and to divide a fetled Government that is at unity in itfelf, undertaketh a dangerous peice of bufinesse. As he undertaketh a desperate work, fuch fhall his reward be. It is evil meddling with edged tools, &c. faith another Interpreter. Some by *stones* here underftand *Land-marks*, which to remove was counted Sacriledge among the *Romans*, and worthy of death. What are they guilty and worthy of then, that abrogate the good old Lawes of a Land, or the good old wayes of God, that have given reft to fo many fouls? See the Note on *Prov. 26. 27.*

Test. ad Quirin. lib.

Hieron. in loc.

Lib. 34. cap. 14

Plin.

2 Cor. 4. 4

And he that cleaveth wood, fhall bee in danger thereby] *viz.* of breaking his tools, if not his fhins : fpecially if hee bee a bungler at it. This is to the fame fenfe with the three former fimilitudes. *Cyprian* makes ufe of this text againft Schifmatiques, reading it thus ; *Scindens ligna periclitabitur in eo si excideris ferrum*, Hee that cleaveth wood fhall be indangered thereby, if that the iron fall off. *Hieron* by wood here underftands Hereticks ; as being unfruitful and unfit for Gods building ; and makes this Note upon it, *Quamvis sit prudens & doctus vir, &c.* Although he be a wife and a learned man, who with the fword of his difcourfe cutteth this knotty wood, he will bee endangered by it, unleffe he be very careful.

Verf. 10. If the Iron be blunt] *Pliny* calls iron the beft and worft instrument of mans life, and fhewes the many ufes of it : as in plowing, planting, pruning, plainning, &c. but abominates the ufe of it in warre and murdering weapons. *Porfena* enjoineth the *Romans*, *Ne ferro nisi in agricultura uterentur*, faith hee, that they fhould not ufe Iron but only about their Husbandry. The *Philiftims* took the like order with the difarmed *Israelites*, *1 Sam. 13. 19.* among whom fwords and fpears were *geafen*, fhates and coulters they allowed them, but fo as that they muft go down to the *Philiftims* for sharpening. *Gregory* compares the Devil to thefe *Philiftims*, blinding and blunting mens wits and underftandings, left the light of faving truth fhould fhine unto them. Thefe Edge-tools therefore muft bee whetted by the ufe of holy Ordinances, and much strength put to, great pains taken, *virtutibus corroborabitur*, (fo the old Tranflation hath it.) But when all is done, he muft needfly be *obtusè acutum*, which feeth not that wifdome is profitable to direct : that is, that (whether the iron be blunt or fharp, whetted or not whetted, more strength added, or not added) 'tis wifdome that rectifies all, or the benefit of rectifying is wifdome. There is none to that, as *David* faid of *Goliath's* fword.

Verf. 11.

Verf. 11. Surely the Serpent will bite without enchantment] It is for want of wifdome that the babbler, or *tongue-master* (as the Original hath it) is nothing better, than the moft poyfonous serpent : nay, in fome refpects, worfe. For one Serpent ftings not another, as back-biters doe their beft friends. And whereas Serpents may be charmed, or their poyfon kept from the vitals, *contra Sycophanta morsum non est remedium*, as the Proverb hath it, there is no help to be had for the biting of a Sycophant : His tongue is full of deadly poyfon, faith *St. James*. Again, Serpents ufually hiffle and give warning (though the *Serpungini* here read *non in fubilo*, the vulgar in *filentio*, in filence and without hiffing, for, *without enchantment*) fo doth not the flanderer, and detractor : he is a filent Serpent, and like the Dogges of *Congo* which bite, but bark not. And therefore, as all men hate a Serpent, and fly from the fight of it : fo will wife men fhun the fociety of a flanderer. And as any one abhorres to be like to that old Serpent the Devil, fo let him efchew this evil.

Jam. 3.

Purb. Fig.

Verf. 12. The words of a wife mans mouth are gracious] Heb. *Are grace*, *Refans quam* they are nothing but grace (fo the *French* Tranflator hath it) fuch as render him gracious with God and men, (fo *Lyra* glosseth it) as being ufually *seasoned with Salt*, and *miniftring grace to the hearers*.

Col. 4.

But the lips of a fool swallow up himfelf] Suddenly, utterly, unavoydably, as the Whale did *Jonas*, as the devouring fword doth thole that fall under it, as the grave doth all the living. How many of all forts in all ages have perished by their unruly tongues, blabbing or belching our words, *Que reditura per jugulum*, (as *Pliny* phrafeth it) that were driven down their throates again by the wronged and aggrieved parties? Take heed (faith the *Arabick* Proverb) left thy tongue cut thy throat : it is compared to a fharp razor doing deceit, *Pfal. 52. 3.* which inftead of cutting the hair, cuts the throat.

Cave ne feriat linguam tua colorem tuum. Scal. Ar. Prov.

Verf. 13. The beginning of his words are folly] Hee is an inconfiderate Ideot, utters incoherences, pours forth a flood of follies, his whole difcourfe is frivolous, futilous. To begin foolifhly may befall a wife man ; but when hee fees it, or hath it fhewed unto him, he will not perfift : *Once have I fpoken*, faith holy *Job*, *but I will not answer again : yet twice, but I will proceed no further*, Chap. 40. 4. 5. Much otherwife the fool, and becaufe hee will bee *diffusi sui dominus*, (as *verf. 11.*) having laft out at firft, he lancheth further out into the deep, as it were, of idle and evil prattle. And if you offer to interrupt or admonifh him, the end of his talk is mischiefous madneffe, he bluffers and lets fly on all hands, laying about him like a mad-man. And fo wee have here, (as one faith) the Serpent, the Babbler (fpoken of in the eleventh verfe) wreathed into a circle : his two ends, head and tayl, meeting together. And as at the one end, he is a Serpent, having his ftng in his head ; fo at the other end he is a Scorpion, having his ftng in his tayl.

D. Jerm.

Verf. 14. A fool also is full of words] A very wordy man he is, and a great deal of fmall talk he has : *voces fufus deq; effusit inanes*, as *Thommas* hath it, he layes on more words than the matter will well bear. And this cuftom of his is graphically expreffed by an imitation of his vain tautologies. *A man cannot tell* (faith he) *what fhall be after him, and what fhall be after him, who can tell?* He hath got this fentence, (that may well become a wife man, chap. 6. 12. and 8. 7.) by the end, and hee wears it thread-bare, hee hath never done with it, mifapplying and abufing it to the defence of his wilful and witleffe enterprifes. Thus the Affe in the Fable would needs imitate the Dogge, leaping and fawning in like manner, on his Mafter : but with ill fucceffe. The lip of excellency becomes not a fool, *Prov. 17. 17.* (See the Note there : See alfo *Prov. 10. 19. Prov. 17. 27. Ecclef. 5. 3. 7.* with the Notes) But empty casks, we know, found loudeft, and bafier metals ring thrilleft : things of little worth are ever moft plentiful. Hiftory and experience tells us, that fome kind of Moufe breedeth one hundred and twenty young ones in one neft ; whereas the Lion and Elephant bears but one at once, *ἀλλὰ λέοντα* ; fo the leaft wit yields the moft words, and as any one is more wife, he is more fparing of his fpeeches. *Hefiod* faith, that words, as a precious treafure, fhould bee thrifly hufbanded,

Boni oratoris est sermo in labere rebus parvis. Plut.

banded, and warily waited. Christians know, that for every waste word account must be given at the great day, *Mat. 12. 36.* See the Note there.

Vers. 15. *The labour of the foolish wearieth every one of them*] Whilest hee laboureth in vain, and maketh much ado for little purpose. Hee medleth in many things, and so createth himself many crosses: hee will needs bee full of businesse, and so must needs be full of trouble, fith hee wants wit to manage the one, and improve the other. *Thou art wearied in the greatness of thy way.*

Isa. 57. 10. &
47. 13.

And again, *Thou art wearied in the multitude of thy counsels*, faith God to such, as had wearied him also with their iniquities, and made him to serve with their sins, *Isa. 43. 24.* Yea even then, when they think they have done him very good service. Thus *Paul*, before his conversion, persecuted the Saints so eagerly, and was so mad upon it (as himself speaketh) that, like a tired Wolf, wearied in worrying the flock, hee lay panting as it were for breath: and when hee could doe no more, yet *breathed out threatnings*. Thus *Bonner* would work himself windlesse almost, in buffeting the Martyrs, and whipping them with rods, as hee did *Mr. Barlet Green*, *Mr. Rongh*, and many others. So the Philosophers wearied themselves and their followers in their wild disquisitions, and discourses of the chief Happiness: which, because it lay not in their walk, therefore *ab itinere regio devians ad illam metropolim non potuerunt pervenire*, faith *Cassian*, they wandering from the King of Heavens High-way, they could never be able to get to that Metropolitan City, called *Jehovah-shammah*, or the Lord is there, *Ezek. 48. 34.* They wandered in the Wilderness, in a solitary way, they found no City to dwell in, *Psal. 107. 4.* Fools many times beat their wings much, as if they would fly farre and high, but with the Bustard, they cannot rise above the earth: or if they doe, they are soon pulled down again by the Devil, to feed upon the worst of excrements, as the Lapping doth, though it hath a coronet on the head: and is therefore fitly made an hieroglyphick of infelicity.

Acts 16.

Acts 9. 1
Act. & Mon.
1684. 1843

Pitius.

Vers. 16 *Woe to thee O Land, when thy King is a Child*] *sc.* In understanding, though not in years, such as was *Shechem* (*Gen. 34. 19.* *Neque distulit puer*) and *Rehoboam*, 1 King. 14. 21. with 2 *Chron. 13. 7.* *Solomon* was a Child-King, so was *Josiah*, *Uzziah*, our *Edward the Sixth*: and yet it was well with the Land in their dayes.

*Hic regum decus & juvenum flor, spesque bonorum,
Deliciae seculi, & gloria gentis erit.*

Acts and Mon.

As *Cardan* sings of King *Edward* in his Epitaph. As hee was the highest, so I verily beleev hee was the holiest in the whole Kingdom, faith *Mr. Ridley* Martyr. And whilest things were carried on by himself, in his health time, all went very well here: and *si per leges sua illi fuisset omnia proprio nutu & voluntate regere*, if by the Lawes of the Land hee might have done all himself, without Officers, all should have been farre better done, faith *Mr. Cartwright* upon this text. By *Child* is here therefore meant a weak or wicked King, that lets loose the golden reigns of Government, is carried by his passions, lyeth heave upon his Subjects: See *Esay 3. 6.* compared with *vers. 13.* Such Princes are threatned as a plague to a people, *Levit. 26. 17.* and they prove no lesse: this child-hood of theirs is the maturity of their Subjects misery, the Land it self is woe, and woe it self the Land, as one Expositor observed from the word *W* here used; which signifieth both *Woe* and *Land*. See *Job 34. 30.*

Jam. 5. 4

And the Princes eat in the morning] As children use to call for meat, as soon as they have rubbed sleep out of their eyes. If the King be a Child, the State-Officers will be loose and luxurious: yea, like morning Wolves, will devour the prey, and nourish themselves as in a day of slaughter. The morning is a time to seek God, and search for wildome, *Prov. 8. 17.* to sit in Counsel, and dispatch businesse, as was *Moses* his manner, *Exod. 18.* and the ancient *Romans*. *Scipio Africanus* was wont before day to goe into the Capitol, in cellam

cellam *Jovis*, into *Jupiters* Chappel, and there to stay a great while, *quasi consultans de republica cum Jove*, faith *Gellius*, as if hee were consulting with *Jupiter*, concerning the Weal publick: whence his deeds were *plenaque admiranda*, admirable for the most part, faith that *Heathen* Author.

Vers. 17. *Blessed art thou O Land, &c.*] *Ita natus est ut bona malaque vestra ad Remp. pertineant.* You Governours are of such condition, as that your good or evil deeds are of publick concernment, faith hee in *Tacitus*. It is either weal or woe with the Land, as it is well or ill governed.

Whenthy King is the Son of Nobles] Well-born, and yet better bred: for else they will bee *noti magis quam nobiles*, notable, or notorious, but not *Principes boni*. Noble. Our *Henry the First* (surnamed *Beauncloke*) was often heard to say, *radice infirma*, that an unlearned King was no better than a crowned *dis*. Sure it is, that royalty without righteousness is but eminent dishonour, gilded rottenness, golden damnation. Godly men are the excellent Ones of the Earth, *Psal. 16.* the *Berzans* were more Noble, or better Gentlemen, than those of *Thessalonica*, *ὑπερέτεροι*, *non per civilem dignitatem, sed per spiritualem dignitatem*, not by civil, but by spiritual dignity, without which, riches, revenue, retinue, high birth, &c. are but shadows and shapes of Noblesse. Since thou hast been precious in my sight, thou hast been honourable, faith God, (*Isa. 43. 4.*) who is the top of good mens kin, as Religion is the root. But for want of this it was that *Jehoiakim*, though royally defended, is likened to an Assle, *Jer. 22. 19.* and *Antiochus*, though amighty Monarch, is called a vile person, *Dan. 11.*

And thy Princes eat in due season, for strength, &c.] Being modest and moderate, not diffident and debauched. Great men should not cater for the flesh, *Rom. 13. ult.* but to serve the body, that the body polittick may bee served by it, and the Lord by both. Did e: er any one see King *Deiotarus* dancing or drunken? faith *Cicero*: and this hee holds to be a singular commendation. See *Prov. 31. 3, 4.* &c. with Notes: See my common place of *Abstinence*.

Vers. 18. *By much slothfulness the building decayeth*] So doth the Common-wealth, not sheltered with good Government: For as the houlholder is in his house, so is the Magistrate in the City, and the King in his Dominions. In his palace hee may see a pattern of his Kingdome, a draught of his City: Especially if it bee, as *George* Prince of *Anhalt* was, *Ecclesia*, *Academia*, *Curia*, a Church, an Univerlity, and a Court. For the better dispatch of civil businesse, there was daily praying, reading, writing, yea and preaching too, as *Melanchthon* and *Scultetus* report. Here was no place for sloth and sluggishness within this most pious Princes Territories. His house was built of Cedar-beams, of living-stones: his polity a Theocratie, as *Josephus* faith 1 *Pet. 2.* of the Jewish Government: and of his people it might bee said, as *Polydor Virgil* faith of the English, *Regnum Anglie Regnum Dei*: O the blessednesses of such a Country!

And through idleness of the hands, the house droppeth, &c.] *Stillicidia præcedunt ruinam, sic panes gravissimas, leviores*, faith *Hierome*. If course bee not timely taken, the house will run to ruine for want of people or reparation: So will that person that takes not warning by lighter punishments. Surely as one cloud follows another, till the Sun disperleth them: So do judgements; greater succeed lesser, till men meeting God by repentance disarm his wrath.

Vers. 19. *A feast is made for laughter; and wine maketh merry*] Slothful Governours, *Regni dilapidatores*, (so our *Henry the Third* was called for his pride and prodigality) are all for feasting and frolicking. See *Prov. 31. 4.* with *Dan. 5. 3, 4.* This cannot bee maintained without money: for the getting and gathering in whereof, the poor people are pilled and polled, and rich mens gifts are received, to the perverting of Justice, by those corrupt Rulers, *qui vili precio nihil non humile & vile parati sunt facere*, as *Gregory Thaumaturgus* speaketh in his Note upon this verse.

But money answereth all things] It gives a satisfactory answer to whatsoever is desired or demanded. *Seneca* faith, *circa pecuniam multum vociferationis est*,

Αὐτὸς ὁ πολὺς *est*, that about many there is much noise, great crying; but though never so much, never so great, *many answereth all*, it effects all. What great designs did Philip bring to pass in Greece by his gold? the very Oracles were said Lib 1. exid. φιλιππίζω to say as Philip would have them; *Antipater non tenuis fuit pecunie*, & *ideo prevalida potentie*, faith *Egeffimus*, hee was a well-monyed man; and therefore a very mighty man. The Hebrew, or rather Chaldee word used for *mony*, 1 Chron. 29. 7. Ezra 8. 27. signifies to *do some great work*, because mony is the *Monarch of the world*; and therein bears most mastery; Among suitors (in love and in Law especially) mony drives the bargain and business to an upshot.

Verf. 20. *Curse not the King, no not in thy thought* Or, *In thy conscience*: but in this or any other kinde,

Aufon.

Turpe quid altitrus, te sine teste time.

Αὐτὸ τὸ παρὸν
ἔατο. Τὴν
οἶδ.

The present Government is ever grievous] And nothing more usual than to grudge against it: but take heed of wishing hurt to Rulers (thought is not free) much more of uttering it, though in hugger-mugger; Kings have long ears; heavy hands; walls also and hedges have ears. Some may over-hear thee, as *Mordecai* did the two Traitors, *Esth. 2. 23.* or thou mayest unwittingly and unwillingly betray thy self, as our Powder-plotters.

That which hath wing, &c.] It was a quill, a peece of a wing, that discovered that hellish plot. Wilful murder and treason will out by one means or other. Those two Traitors sent by *Mahomet* to kill *Scanderbeg*, falling out betwixt themselves, let fall something that brought all to light, and themselves to punishment. The like befell that Gentleman of *Normandy* that confessed to a Priest his intent to have killed King *Francis*.

Turk. Hist. fol.
460
Fr. Hist.

CHAP. XI.

Verf. 1. *Cast thy bread*]

Alas and Mon.
fol. 765.

Amos 2. 8

Dan. hist. 168

צדקה
Buxtorf.

Εἰς ὕδατος
οὐσίαν.

Thine own well-gotten goods. Alms must not be given (said a Martyr) until it have sweat in a mans hand. *Let him labour working with his hands* (saith the Apostle) *that hee may have to give to him that needeth*, Ephel. 4. 28. And the bountiful man giveth of his bread to the poor, faith *Solomon*, Prov. 22. 9. God hateth to have *ex rapina holocaustum*, a sacrifice of things got by rapine and robbery: *With such Sacrifices God is not well-pleased*. Wherefore if thou hast of thine own, give: If not, better for thee to graze none, than to grate upon any, faith *Augustine*. When our *Henry* the third (an oppressing Prince) had sent a load of Freze to the Frier *Minors* to cloathe them, they returned the same with this message, that hee ought not to give Alms of what hee had rent from the poor, neither would they accept of that abominable gift. The Hebrew word signifying *Alms*, signifies properly *Justice*; to intimate, that the matter of our alms should bee goods justly gotten. Hence also the Jews call their Alms-box *Kuphasel sedaka*, the chest of Justice. Into this box or basket, if thou cast but bread (so it be thy bread) brown bread, such as thou hast, and then wait for the Lord, when hee will return from the wedding with a full hand, thou shalt be fed *superna mensa copiosis deliciis*, as one faith, with the abundant dainties of the heavenly table.

Upon the waters] Heb. *Upon the face of the waters*, where it may seem clearly cast away; as seed sown upon the Sea, or a thing thrown down *Avon* (as wee say) no profit or prail to bee had by it. Or *upon the waters*, i. e. upon strangers (if necessitous) whom wee never saw, and are never like to see again. Or *upon the waters*, i. e. upon such as being hunger-bit, or hardly beset, do water their plants, being fed with bread of tears, as *Psal. 80. 5.* To this

this sense *Muniter* renders the words thus, *Mitte panem tuum. super facies aquarum*, i. e. *emittentes*, cast thy bread upon faces watered with tears. Or *upon the waters*, upon the surface of the waters. that it may be carried into the Ocean, where the multitude of waters is gathered together: so shall thine alms be carried into Heaven be found in the Ocean of Eternity, where there is a confluence of all comforts and contentments. Or lastly, *upon the waters*, i. e. *in loca irrigua*, upon grounds well watered, moist and fertile soil, (such as is that by the River *Nilus*, where they do but throw in the seed, and they have four rich Harvests, in less than four months: or as that in the Land of *Shinar* (where *Babel* was founded, *Gen. 11.*) that returns (if *Herodotus* and *Pliny* may bee believed) the seed, beyond credulity.

For thou shalt finde it after many daies] Thou shalt reap in due time, if thou shalt not slack not, withdraw not thy hand, as *vers. 6.* *Mitte panem, &c.* & in verbo Domini promitto tibi, &c. faith one, Cast thy bread confidently without fear, and freely without compulsion, cast it, though thou seem to cast it away, and I dare promise thee in the name and word of the Lord, *Nequaquam infingera apparebit beneficentia*, that thy bounty shall bee abundantly recompensed into thy bosome. The liberal soul shall be made fat, and hee that watereth shall be watered himself, *Prov. 11. 25.* See the Note there: See also my Common-place of *Alms*. *Non preceunt sed parvum pauperibus impensa*, That which is given to the poor is not lost, but laid up. Not getting, but giving is the way to wealth, *Prov. 19. 17.* *Abigail* for a small present bestowed on *David*, became a Queen, whereas churlish *Nabal* was sent to his place.

Verf. 2. Give a portion to seven, and also to eight.] A portion, i. e. a good deal, a fair proportion to a good many; as *B. Hooper* did to his board of beggers, whom hee fed every day by course, serving them by four at a mels, with whole and wholesome meats. Or give a portion, i. e. a part, such as thou canst well part with, not stretching beyond the staple, lest yee mar all, whiles others are eased, and you burchened, but by an equality, &c. 2 Cor. 8. 23, 24. Give to him that asketh, faith our Saviour, *scil.* according to his necessity, and thine ability; Give with discretion, *Psal. 112.* have a special respect to the family of faith, *Gal. 6.* those excellent ones of the earth, in whom was *David*, delight: The Jews from this Text grounded a custome of giving alms to seven poor people every day, or to eight at utmost, if they saw cause. But here is a finite number put for an infinite, as when *Christ* bade *Peter* forgive his brother seventy times seven times, and as *Micah* 5. 5. seven Shepherds, and eight principal men, signifie so many Shepherds, both Teachers and Rulers, as shall sufficiently feed the flock of *Christ*, and defend it from enemies.

For thou knowest not what evil shall be upon the earth] Therefore lay in lustily; or rather, lay out liberally, and so lay up for a rainy day; thou mayest be soon shred of thy goods, and as much need other mens mercy as they now need thine. Sow therefore whilst thou hast it, that thou mayest reap again in due season. Water that thou mayest be watered again, *Prov. 11. 25.* lay up for thy self a good foundation against the time to come, 1 Tim. 6. 18. Lay out thy talents; work whilst the tool is in thine hand. Make friends with thy Mammon. Say not as one rich churl did, when requested to do somewhat toward his Ministers maintenance; The more I give, the less I have: Another answered, that hee knew how to bestow his mony better: A third old man said, I see the fore-end of my life, but I see not my latter, I may come to want that which I now give. Thou mayest do so, faith *Solomon* here, and by thy tenacity thou art very likely to do so: but wilt thou know O man, how thou mayest prevent this misery, and not feel what thou fearest? Give a portion to seven, &c. part therefore freely with that which thou art not sure to keep, that thou mayest gain that which thou art sure never to lose. Hee that giveth to the poor shall not lack, *Prov. 28. 27.*

Verf. 3. If the clouds be full of rain] As the Sun draws up vapours into the air; not to retain them there, but to return them to the earth, for its relief, and the

Q9

the creatures comfort: so those that have attracted to themselves much riches, should plentifully pour them out for the benefit of their poorer brethren. Clouds, when full of great and strong Rain (as the word here signifies) pour down again; and the spouts run, and the eves shed, and the presses over-flow, and the aromatical trees sweat out their precious oyls; so should rich men be ready to distribute, willing to communicate. But it falls out otherwise, for commonly the richer the harder, and those that should be as clouds to water the earth, as a common blessing, are either waterlesse clouds (as St. Jude hath it) or at best, they are but as water-pots, that water a few spots of ground onely in a small garden. The earth is Gods purse, as one saith; and rich mens houses are his store-houles. This the righteous rich man knoweth, and therefore hee distributeth (as a steward for God) hee giveth to the poor, his righteousness (and his riches too) endureth for ever, Psal. 112. 9. Whereas the wicked rich man retaineth his treasures to rot with him; hee feedeth upon earth like a Serpent, and striveth like a Toad, to dye with much mould in his mouth; and is therefore bidden by St. James, to weep and howl for the miseries that are coming upon him, for his cursed hoard of evil gotten and worse kept goods. The rottenness of his riches, the canker of his calb, the moth of his garments shall be a witness against him, and eat up his flesh as fire, James 5. 1, 2, 3. Hee shall be sure to be arraigned as an arrant thief, as a cursed confener; for that, having a better thing by him, hee brings a worse, and being a rich man, hee makes himself poor, lest hee should do good to the poor. As Pope Alexander the fifth said of himself, that when hee was a Bishop, hee was rich, when a Cardinal, hee was poor, and when hee was Pope, hee was a begger. I should sooner have beleev'd him, if hee had said as his successor Pius Quintus did, *Cum esset religiosus, sperabam bene de salute anime meae; Cardinalis factus, Pontifex creatus, penitus despero.* When I was first in Orders (without any further Ecclesiastical dignity) I had good hopes of my salvation; when a Cardinal, I feared my self; but now that I am Pope, I am almost out of hope.

Dominus inquit
pium.

Mal. 1. 14

Corn. & Lap. in
Momb. 11. 11

Psal. 52. 8

And if the tree fall toward the South] i. e. Which way soever it groweth, it fructifieth: so should rich men be rich in good works, 1 Tim. 6. 18. and being fat Olive-trees, they should be (as David) green Olive-trees, full of good fruits. Or thus, trees must down, and men must die; and as trees fall South-ward, or North-ward, so shall men be set either at the right hand of the Judge, or at the left, according as they have carried themselves towards Christs poor members, Math. 25. Up therefore and be doing whiles life lasteth; and so lay hold upon eternal life. *Mors ara impendit agenti.* Where the boughs of holy desires and good deeds are most and greatest, on that side no doubt the tree will fall: but being fallen, it can bear no fruit for ever.

Verf. 4. Hee that observeth the wind shall not sow] In sowing of mercy; hee that sticks in such objections and doubts, as carnal men use to frame out of their covetous and distrustful hearts, neglects his seeds-time, by looking at winds and clouds, which is the guise of a lewd and lazy seeds-man. A word in season (saith Solomon) so a charitable deed in season, how good is it? Hee that defers to do good in hope of better times, or fitter objects, or fewer obstacles, or greater abilities, &c. it will be long enough ere hee will do any thing to purpose. When God sets us upon an Altar, wee must offer a sacrifice; when hee affords us an opportunity, wee must lay hold on it, and not stand scrupling and casting perils, lest wee lose the sowing of much seed, and reaping of much fruit; lest wee come with our talent tied up in a napkin, and hear, *Thou idle and therefore evil servant.*

Verf. 5. As thou knowest not what is the way of the Spirit] Or, Of the wind, as some render it, grounding upon the former verse, q. d. why should any so observe the wind, the nature whereof hee so little understands, Jobn 3. 8. and the inconstancy whereof is grown to, and known by a common proverb? But by spirit I rather think is meant the soul, as by bones the body. Who can tell when

when and how the body is formed, the soul infused? The body is the souls sheath, Dan. 7. 15. an abridgement of the visible world, as the soul is of the invisible. The members of the body were made all by book, Psal. 139. 16. and curiously wrought in the lowest parts of the earth, that is, in the womb; as curious work-men, when they have some choice peece in hand, they perfect it in private, and then bring it forth to light, for men to gaze at. What an admirable peece of work is mans head-peece, (Gods Master-peece in this little world) the chief feat of the soul, that *cura divini ingenii*, as one calls it? There is nothing great on earth but man, nothing in man but his mind, said the Philosopher. Many locks and keyes argue the price of the Jewel that they keep; and many papers wrapping the token within them, the worth of the token. The Tables of the Testament, First, Laid up in the Ark; Secondly, The Ark bound about with pure gold; Thirdly, Overhadowed with Cherubims wings; Fourthly, Inclosed with the veil of the Tabernacle; Fifthly, With the compass of the Tabernacle; Sixthly, With a Court about all; Seventhly, With a treble covering of Goats, Rams, and Badgers-skins above all, must needs be precious Tables. So when the Almighty made mans head (the feat of the reasonable soul) and over-laid it with hair, skin and flesh, like the threefold covering of the Tabernacle, and then inclosed it with a skull of bones like boards of Cedar, and afterwards with divers skins like silken curtains; and lastly, Enclosed it with the yellow skin that covers the brain (like the purple veil) which Solomon calls the golden Ewre, Eccles. 12. 6. hee would (doubtless) have us to know it was made for some great treasure to be put therein. How and when the reasonable soul is put into this curious Cabinet, Philosophers dispute many things, but can affirm nothing of a certainty: as neither how the bones do grow in the womb, how of the same substance, the several parts (as bones, nerves, arteries, veins, gristles, flesh and blood) are fashioned there, and receive daily increase. This David looks at as a just wonder, Psal. 139. 14, 15. *Mirificatus sum mirabilibus operis tui, Domine. faith hee, I am fearfully and wonderfully made: and Galen, a prophane Philosopher, could not but hereupon sing an hymn to mans most wise Creator, whom yet hee knew not.*

Even so thou knowest not the work of God] i. e. The rest of his works of creation and providence, which are very various, and to us no less unknown, than uncertain. Do thou that which God commandeth, and let things fall out as they will; there is an over-ruling hand in all for the good of those that love God. *Trust therefore in the Lord with all thine heart, and lean not to thine own understanding.* Hide not thine eyes from thine own flesh: Hee that doth so shall have many a curse. The Apostle useth a word for liberality, which properly signifieth simplicity: and this hee doth in opposition to that crafty and witty wiliness of the covetous, to defend themselves from the danger (as they take it) of liberality.

Verf. 6. In the morning sow thy seed, &c.] At all times be ready to every good work, as the Bee is abroad, so soon as ever the Sun breaks forth. Sow mercy in the morning, sow it likewise in the evening, as those bountifull Macedonians did, to the shame of those richer, but harder Corinthians, sending once and again to Pauls necessities, 2 Cor. 8. 3. with Phil. 4. 16. Oh sow much and oft of this unfailable seed into Gods blessed bosome; the fruit whereof you are sure to reap at your greatest need. Men may be thankful, or they may not, *Perraro grati reperimusur*, saith Cicero: it is ten to one if any cured Leper turn again to give thanks. But God is not unrighteous to forget your labour of love in ministering to his Saints, Heb. 6. 10. Haply, you may not sow and reap the same day, as the widow of Sarepta did: haply the seed may lye under ground some while, and not be quickned except it dye; but have patience, nothing so sure as a crop of comfort to those that are duely mercifull. Up therefore and be doing, lose no time, slip no season. It be a morning and an evening, one short day of life wherein wee have to work, and to advance your blessedness. Sow therefore continually: blessed is hee that soweth besides

Qq 2

Homo est
οὐκ ἐστὶν τέκτο-
ν οὐ καλὸν
ποίημα.
Eurip.

Favorin.

Prov. 3. 5
Ira. 58. 7

ἀπλότης.
2 Cor. 8. 2

Tit. 3. 1

Acts and Men. all waters: Blessed Bradford held that hour lost wherein hee had not done some good with his hand, tongue, or pen. *Titus* remembering one day that hee had done no good to any one, cryed out, *Amici, diem perdidit*: And again, *Hodie non regnabimus*. Wee have lost a day, &c. This was that *Titus* that never sent any sutor away with a sad heart; and was therefore counted and called, *Humani generis deliciae*, the darling of mankind, the peoples sweet-heart. The Senate loaded him with more praises when hee was dead, than ever they did living and present.

Sic de Aspasia
Milefina Cyri
concupiscina. *Asp.*
an lib. 12. cap.
1. ut. dist.

Verf. 7. *Truly the light is sweet* The light of life, of a lightsome life especially. Any life is sweet; which made the *Gibeonites* make such an hard shift to live, though it were but to bee hewers of wood, and drawers of water. I pray thee let mee live, live upon any terms, said *Benhadad* in his submissive message to that merciful *Non-jach*, 1 King. 20. 32. If I have found favour in thy sight, O King, and if it please the King, let my life bee given mee at my petition, said that *καλη & σοφη*, that paragon of her time, *Q. Esther*. cap. 7. 3. *Ebedmelech* is promised his life for a prey, *Jer.* 39. 18. And so is *Barnab*, as a sufficient reward of that good service hee had done in reading the Roll, for the which hee expected some great preferment, *Jer.* 45. 5. compared with *chap.* 36. 1. 2. The Prophet chides him, and tells him hee might bee glad of his life in those *dear years* of time, when the arrows of death had so oft come whisking by him, and hee had so oft straddled over the grave, as it were, and yet was not fallen into it. To maintain our radical humour, that feeds the lamp of life, is as great a miracle (saith One) as the oyl in the widows cruise, that failed her not. To deliver us from so many deaths and dangers, as wee are daily and hourly subject unto, is a mercy that calls for continual praises to the Preserver of mankind: But more, when men do not onely live, but live prosperously, as *Nabal* did, 1 Sam. 25. 6. *Thou* (said *David* to his messengers) shall ye say to him that liveth, viz. in prosperity. Which such a man as *Nabal* reckons the onely life. The *Trist* use to ask what such a man means to dye? And some good Interpreters are of opinion, that the Preacher in this verse brings in the carnal carl objecting, or replying for himself against the former persuasions to acts of charity: Ah! saith hee, but, for all that, to live at the full, to have a goodly inheritance in a fertile soil, in a wholesome air, near to the River, not far from the Town; to bee free from all troubles and cares that poverty bringeth, to live in a constant sun-shine of prosperity, abundance, honour and delight, to have all that heart can wish, or need require, what an heavenly life is this? what a lovely and desirable condition? &c. What man is hee that desireth life, and loveth many daies that hee may see good? saith *David*. I do, saith one, and I, saith another, and I, a third, &c. as *St. Austin* frames the answer. It is that which all worldlings covet, and hold it no policy to part with what they have to the poor, for uncertainties in another world. In answer to whom, and for a cooler to their inordinate love of life, the Preacher subjoyns,

Plal. 34. 12

Job 29. 18
Plal. 30

Verf. 8. *But if a man live many years and rejoyce, &c.* 1 q. d. Say hee live *parvities & basities*, and sit many years in the worlds warm sun-shine, yet he must not build upon a perpetuity, as good *Job* did (but was deceived) when hee said, *I shall dye in my nest*, and holy *David*, when hee concluded, *I shall never bee moved*: For as sure as the night follows the day, a change will come, a storm will rise, and such a storm, as to wicked worldlings will never be blown over. Look for it therefore, and bee wise in time. Remember the daies of darkness, that is, of adversity, but especially of death and the grave. The hottest season hath lightning and thunder. The Sea is never so smooth, but it may bee troubled; the Mountain not so firm, but it may bee shaken with an earthquake. Light will bee one day turned into darkness, pleasure into pain, delights into wearisomeness, and the dark daies of old age and death far exceed in number the lightsome daies of life, which are but a warm gleam, a momentary glance. Let this bee seriously pondered, and it will much rebate the edge of our desires after earthly vanities. *Dearely beloved*, saith *St. Peter*, *I beseech*

you

you as Pilgrims and Strangers abstain from fleshly lust, &c. q. d. The sad and sober apprehension of this, that you are here but sojourners for a season, and must away to your long home, will lay your lusts a bleeding, and a dying at your feet: It is an observation of a Commentator upon this Text, that when *Samuel* had anointed *Saul* to bee King, to confirm unto him the truth of the joy, and withall to teach him how to bee careful in governing his joy, hee gave him this sign, *When thou art departed from mee to day, thou shalt finde two men at Rachels sepulchre*. For hee that findeth in his mind a remembrance of his grave and sepulchre, will not easily bee found exorbitant in his delights and joyes. For this it was (belike) that *Joseph of Arimathea* had his sepulchre ready hewn out in his garden. The *Egyptians* carried about the Table a deaths-head, at their feasts; and the Emperours of *Constantinople*, on their Coronation-day, had a *Mason* appointed to present unto them certain Marble-stones, using these ensuing words,

*Elige ab his saxis ex quo, Inviolissime Caesar,
Ipse tibi iunxit me fabricare velis.*

Chuse (Mighty Sir) under which of these stones,
Your pleasure is ere long to lay your bones.

Verf. 9. *Rejoyce O young man in thy youth* i. e. Do if thou darest: like as *God* said to *Balaam*, *Rise up and go to Balak*, *Numb.* 22. 20. that is, go if thou thinkest it good: go, sith thou wilt needfully go; but thou goest upon thy death. Let no man imagine that it ever came into the Preachers heart here, *oleum camino addere*, to add fuel to the fire of youthful lusts, to excite young people (unruly enough of themselves) to take their full swinge in sinful pleasures. Thusto do might better besit a *Præagoras*, of whom *Plato* reports, that hee many times boasted, that whereas hee had lived threecore years, forty of those threecore hee had spent in corrupting those young men that had been his pupils: or that old *Dotrel* in *Terence*, that said, *Non est mihi crede, stertium adolescentem belluari, potare, scortari, fores effringere*. I hold it no fault for young men to swagger, drink, drab, revel, &c. *Solomon* in this Text, either by a *Mimesis* brings in the wilde yonker thus bespeaking himself, *Rejoyce, my soul, in thy youth, &c.* and then nips him on the crown again with that stinging *But* in the end of the verse. Or else (which I rather think) by an ironical Concession hee bids him *rejoyce*, &c. yeelds him what hee would have, by way of mockage and bitter-scoff: like as *Elis* jeered the *Baalites*, bidding them cry aloud unto their drowsie or busie *God*: or as *Micah* bade *Ahab* (by an holy scoff) go up against *Ramoth Gilead* and prosper: Or as our Saviour bade his drowsie Disciples, *Sleep on now, and take your rest, viz.* if you can at least, or have any minde to it, with so many Bills and Halberds about your ears.

Mark. 14. 41

And let thine heart cheer thee in the daies of thy youth. In diebus electionum tuarum (so *Arias Montanus* reads it) in the daies of thy chusings, that is, when thou followest the choice (and the chafe) of thine own desires, and dost what thou wilt without controll.

Luke 12.

Walk in the way of thine heart. Which bids thee Eat, drink, and bee merry; and had as lief bee knockt on the head, as do otherwise. Hence fasting is called an afflicting of the soul; and the best finde it no less grievous, to go about holy duties, than it is to children, to bee called from their sports, and set to their books.

And in the sight of thine eyes. Those windows of wickedness, and loop-holes of lust.

But know. Here is that which matts all the mirth, here is a cooler for the yonkers courage, fowre sauce to his sweet meats, for fear hee should surfeit. *Verba hæc Solomonis valde emphatica sunt* (saith *Lavater*) there is a great deal of emphasis in these words of *Solomon*. Let mee tell thee this as a Preacher, saith

faith hee: And oh that I could get words to gore the very soul with smarting pain, that this Doctrine might bee written in thy flesh!

[*That for all these things*] These *trice*, as the world accounts them, these trifles and tricks of youth, which *Job* and *David* bitterly bewailed as fore businessses.

[*God will bring thee to judgement*] Either in this life, as hee did *Abalom* and *Adoniah*, *Hophni* and *Phinehas*, *Nadab* and *Abihu*, or intallibly at thy death-day, which indeed is thy dooms-day, then *God will bring thee perforce*, bee thou never so loth to come to it; hee will hale thee to his tribunal, bee it never so much against thy heart, and against the hair with thee. And as for the judgement what it shall bee, *God himself shews it*, *Isa. 28. 17. Judgement will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.* Where, what is the hail (saith One) but the multitude of accusations, which shall sweep away the vain hope that men have, that the infinite mercy of God will save them, howsoever they live? And what is the hiding-place, but the multitude of excuses which men are ready to make for themselves, and which the waters of Gods justice shall quite destroy and overthrow? Young men, of all men, are apt to make a Covenant with death, and to put far away from them the thought of judgement. But it boots them not so to do: for *Senibus mors in januis, adolescentibus in insidiis*, saith *Bernard*. Death doth not alwaies knock at door, but comes often like a lightning or thunderbolt; it blasteth the green corn, and consumeth the new and strong building. Now at death it will fare nothing better with the wilde and wicked youngster, than with that thief, that having stolen a Gelding, rideth away bravely mounted, till such time as being overtaken by *hues and cry*, he is (soon afterwards sentenced and put to death.

Verf. 10. Therefore remove sorrow from thine heart] One would have thought hee should have said rather (considering the premises) *Remove joy from thy heart*. Let thy laughter be turned into mourning, and thy joy into heaviness; turn all the streams into that chanel that may drive that Mill that may grind the heart. But by *sorrow* here or *indignation* (as *Tremellius* renders it) the Preacher means *sin*, the cause of sorrow: and so hee interprets himself in the next words, *Put away evil from thy flesh*, i. e. Mortifie thy lusts.

[*For childe-hood and youth are vanity*] The *Septuagint* and *Vulgar* render it, *Youth and pleasure are vain things*. They both will soon bee at an end.

CHAP. XII.

Verf. 1. Remember now thy Creatour.]

HEB. *Creators*, scil. Father, Son, and Holy Ghost, called by *Elihu*, *Eloa*, *Gnesai*, God my Makers, *Job 35. 10.* and by *David*, the *Makers of Israel*, *Psal. 149. 1.* so *Isa. 54. 5. Thy Makers is thine Husband.* Let us make man, *Gen. 1. 26.* and *verse 1. Dis creavit*. Those three in One, and One in Three made all things; but man hee made fearfully and wonderfully, *Psal. 139. 14.* The Father did it, *Ephes. 3. 9.* The Son, *Heb. 1. 8, 10. Col. 1. 16.* The Holy Ghost, *Psal. 33. 6.* and *104. 30. Job 36. 13.* and *33. 4.* To the making of Man, a Council was called, *Gen. 1. 29.* Sun, Moon, and Stars are but the work of his fingers, *Psal. 8. 3.* but Man is the work of his hands, *Psal. 139. 14.* Thine hands have made mee (or took special pains about mee) and fashioned mee, saith *Job, chap. 10. 8.* thou hast formed mee by the book, saith *David*, *Psal. 139. 16.* Hence the whole Church so celebrates this great work with Crowns cast down at the Creators feet, *Rev. 4. 10, 11.* And hence young men also, who are mostly most mindless of any thing serious (for *childe-hood and youth are vanity*) are here charged to remember their Creatour, that is (as dying *David* taught his young Son *Solomon*) to know, love, and serve him, with a perfect heart, and a willing mind, *1 Chron. 28. 9.* (for words of knowledge in Scripture imply affection and practice) *Tam Dei meminisse opus est quam*

quam respirare. To remember God is every whit as needful as to draw breath; such it is hee that gave us being at first, and that still gives us *being*, *action, life and breath*, *Act. 17. 25.* Let every thing therefore that hath breath, praise the Lord, even so long as it hath breath; yea let it spend and exhale it self in continual praises, as it were, and egressions of affection unto God, till it hath gotten, not onely an union, but an unity with him: Of all things, God cannot endure to bee forgotten.

[*In the daies of thy youth*] *Augustine* began his speech to his mutinous soul-dieters, with *Audite senes, juvenes, quem juvenem senes audierunt*. You that are young, hear mee that am old, whom old men were content to hear, when I was but young. And *Augustine* beginneth one of his Sermons thus, *Ad vos misistis, O juvenes, flos aetatis, periculum mentis*. To you is my speech; O young men, the flower of age, the danger of the mind. To keep them from danger, and direct them to their duty it is, that the Preacher here exhorts them to remember God betimes, to gather *Manna* in the morning of their daies, to possess the first-fruits to God, whose soul hath desired the first ripe fruits, *Adiah 7. 1.* and who will remember the kindness of their youth, the love of their espousals, *Jer. 2. 1.* God of old would bee honoured with the firstlings of men and of cattel, by the first-fruits of trees, and of the earth, in the sheaf, in the threshing-floor, in the dough, in the loaves. Hee called for ears of corn dried by the fire, and wheat beaten out of the green ears, *Levit. 2. 14.* to teach men to serve him with the *primrose* of their childe-hood. Three sorts there were of first-fruits. First, Of the ears of corn offered about the Passover. Secondly, Of the loaves offered about Pentecost. Lastly, About the end of the year in Autumn. Now of the two first God had a part, but not of the last. Hee made choice of the Almond-tree, *Jer. 1. 11.* because it blossometh first, so of *Jeremy* from his infancy, *Timothy* from his Mothers breasts, &c. Hee likes not of those *arbores autumnales*, *Jude 13.* which bud at latter end of harvest. Hee cares not for such loiterers, as come halting in at last cast to serve God, when they can serve their lusts no longer. The *Circassians* (a kinde of mongrel-Christians) are said to divide their life betwixt sin and devotion: dedicating their youth to rapine, and their old age to repentance. But cursed bee that cozenery, saith the Prophet, that hath a male in his flock, and yet offereth to the Lord a corrupt thing. Wilt thou give God the dreggs, the bottom, the smuffs, the very last sands, thy dorage, which thy self and friends are weary of? Shall thine oyl (which should have been fuel for thy thankfulness) increase the fire of thy lusts, and thy lusts consume all? How much better were it to sacrifice early with *Abraham*, the young *Isaac*'s of thine age? to bring as hee did young *Rams* unto the Lord, and even, whilst thou art yet a lad, a stripling, to take heed to thy waies according to Gods word? *Psal. 139. 9.* Yee shall not see my face, saith Christ, (as once *Joseph*) except you bring your younger brother with you.

[*While the evil daies come not*] viz. Of old age and misery: for these are seldom separated. *Senectus, ut Africa, semper aliquid novi adportat*. As *Africa* is never without some monster, so neither is old age ever without some ailment. *Multa senem circumveniunt incommoda*. Many are the inconveniences that do encompass an old man. *Senectus esse deformis, infirma, obliuosa, edentula, sucrofa, indocilis & molesta*. saith *Cato* in *Plutarch*, old age useth to be deformed, weak, forgetful, toothless, covetous, unteachable, unquiet, &c. Now shall any man bee so besotted and bewitched, as to make that the task of his old age, which should bee the trade of his whole life? and to settle his everlasting, onely, surest making or marring upon so sinking and sandy a foundation? A Ship, the longer it leaks, the harder it is to bee emptied; a Land, the longer it lies, the harder it is to bee plowed: a Nail, the further it is driven in, with the greater difficulty it is pulled out. And shall any man think, that the trembling joints, the dazled eyes, the fainting heart, the failing hands, the feeble leggs, of strengthless, drooping, untractable, wayward, toward old age, can break up the fallow ground, can ever empty and pluck out

Beccus Ensign.
135
Mat. 2. 14

Horat.
Pius in Asph.

out

out the leaks and nails of so many years flowing and fasting?

Verf. 2. *While the Sun, or the light, or the Moon, &c.* i. e. Whiles greater and lesser comforts fail not. Or before the sight of thine eyes grow dim, and as unfit to let in light, as the Sun wadeth, as the Moon in a foggy evening, and the stars are out of sight; they *seethorow a glass darkly*, as the Apostle speaks in another case, they can know no kin without spectacles; the defluxion of rheum, which trickleth down the nose and cheeks, being as it were the Rain, the gathering of new matter, which continually distilleth, being as it were the returning of the clouds after the rain in a moist season, and waters into an emptied fountain. Some (with relation to the former verse) interpret the words thus: Let thy Creator be remembered while the Sun is not darkened, that is, while youth continueth: Or if not so, while the light of the Sun is not gone, that is, while thy manhood lasteth: Or if not so, while the Moon is not darkened, that is, while thine elder years are not spent: Or if not so, while the stars are not shut up, while the worst of old age hath not seized upon thee: for then the clouds will return after the Rain; that is, one grief comes upon the neck of another, as deep calleth upon deep at the noise of the water-spouts. One affliction followeth and occasioneth another, without intermission of trouble, as one billow comes wallowing and tumbling upon another; or as in April weather, one shower is unburthened, another is brewed. Hence some of the ancient Patriarchs are said to have died *old men, and full of years*, they had enough of this world, and desired to depart, as *Abraham, Simeon*, others. Hence the Poets feign that *Tibullus*, when he might have had immortality here, hee would not. And *Cato* protested, that if of old hee might be made young again, hee would feriously refuse it.

Verf. 3. *In the day when the Keepers of the house, &c.* i. e. The hands and arms wherewith we defend the head and whole body (called an *house* also by *St. Paul*) from harm, and danger, and maintain our lives; which are therefore called the *lives of our hands*, because upheld with the labour of our hands. *Isa. 57. 10.* These are fully called *Keepers* or *Gardians*, for their usefulness, and for their faithfulness too: *Numa Pompilius* consecrated the hands to Faith; his successor *Tullus Hostilius* (being a prophane perfidious person, and a contemner of all Religion, as that which did but emaculate mens minds, and make them idle) brought in and worshipped two new Gods, *viz. Pavor* and *Pallor*, Fear and Paleness. Like another *Cain*, *Sighing and trembling* hee was upon the Earth: (So the Septuagint render that, *Gen. 4. 12.*) Not his hands onely trembled (which is thought to be *Cains* mark, *Gen. 4. 15.*) but his heart too, *Isa. 7. 2.* Not with old age neither, as here, but with the terrors of an evil conscience. But to return to the Text, Old men are full of the Palsie, for most part, and many other infirmities, which here are most elegantly described, by a continued allegory. Men draw forth as lively as they can the pictures of their young age, that in old age they may see their youth before their eyes. This is but a vanity, yet may good use be made thereof. So contrarily the Preacher here draws out to the life the picture of old age, that young men may see and consider it together with death that follows it, and after death judgement.

And the strong men shall bow themselves] *Nutabunt*, the leggs and thighs shall stagger and faulter, cripple and crinkle under them, as not able to bear the bodies burden. The thigh in Latine is called *femur* as *ferendo*, because it beareth and holdeth up the creature, and hath the longest and strongest bone in the whole body. The leg hath a thin bone, and a thank-bone, aptly fitted for the better moving. The foot is the base, the ground and pedestal which sustaineth the whole building. These are *Solomons strong men*: but as strong as they are, yet in old age they buckle under their burden; and are ready to overthrow themselves and the whole body. Hence old men are glad to betake them to their third leg, a staff or crutch: *Membra levanti baculus tardique senilibus annis*. Hence *Hesiod* calls them *τεινόμενοι*. Let them learn to lean upon the Lord, as the Spouse did upon her Beloved, *Cant. 8. 5.* and hee will stir up

up some good *Job* to bee eyes to them, when blinde, and feet to them; when lame, *chap. 29. 15.* Let them also pray with *David*, Cast mee not off in the time of old age, forsake mee not when my strength faileth; *Psal. 71. 9.*

And the grinders cease, because they are few] The teeth (through age) fall out, or rot out, or are drawn out, or hang loose in the gums, and so cannot grind and masticate the meat that is to be transmitted into the stomach, for the preservation of the whole. Now the teeth are the hardest of the bones, if that they be bones, whercof *Aristotle* makes question. They are as hard as stones, in the edges of them especially: and are here fitly compared to Mill-stones from their chewing office. The seat of the teeth are the jaws, where they have their several sockets, into which they are mortised. But in old men they stand wet-shod in slimy humor, or are hollow and stumpy, falling out one after another, as the cogs of a Mill, so that

Frangendus misero gingiva panis inermi.

Juvenal.

And those that look out at the windows] The eyes are dim, as they were in old *Isaac* and *Jacob*. An heavy affliction surely, but especially to those that have had eyes full of adultery, evil eyes, windows of wickedness, for the conscience of this puts a sting into the affliction, is a thorn to their blinde eyes, and becomes a greater torment than ever *Regulus* the Roman was put to, when his eye-lids were cut off, and hee set full opposite to the Sun shining in his strength: Or than that *Grecian* Prince, that had his eyes put out with hot burning bafons, held near unto them.

Verf. 4. And the doors shall bee shut in the streets] The ears shall grow deaf, the hearing weak; which hearing is caused by two bones within the inside of the ear; whercof one stands still, and the other moves, like the two stones of a Mill.

And hee shall rise up at the voice of the Bird] Being awakened by every small noise; and this proceeds not from the quickness of the hearing, but from the badness of sleeping. For as *Hierome* speaketh, *Frigeſcente jam sanguine, &c.* *Hieron.* in *hunc* The blood now growing cold, and the moisture being dried up; by which vert. matters sleep should be nourished, the old man awakeneth with a little sound, and at midnight when the Cock croweth, hee riseth speedily; being not able often to turn his members in his bed. Thus hee. Cocks crowing (saith another) unto old men, is the scholars bell, that calls them to think of the things that are in Gods Book every morning.

And all the daughters of musick shall bee brought low] Old men, as they cannot sing tunably, but creak or icream (whence *Homer* compares them to *Grashoppers*, *propter rancam vocem*, for their unpleasant voice) so they can take no delight in the melodious notes of others, as old *Barzillai* confessed, *2 Sam. 19. 35.* they discern not the harmony or distinction of sounds, neither are affected with musick. They must therefore labour to become Temples of the Holy Ghost, (in whose Temple there never wants musick) and sing *Psalms* with grace in their hearts: for, *Non vox, sed votum; non musica chordula, sed Cor; Non clamans, sed amans, psallit in auro Dei.*

Verf. 5. Also when they shall bee afraid of that which is high] Hillocks or little stones standing up, whercof they may stumble; as being unsteady and unweildy. High ascents also they shun, as being short-winded; neither can they look down without danger of falling: their heads being as weak as their hamms. Let them therefore pray for a guard of Angels, putting that promise into suit, *Psal. 91.* Let them also keep within Gods precincts, as ever they expect his protection; and then, though old *Eli* fell, and never rose again, yet when they fall, they shall arise, for the Lord puts under his hand, *Psal. 37. 24.* Contrition may be in their way, but attrition shall not. Let them fear God, and they need not fear any other person or thing whatsoever.

Rr

And

1 Cor. 13.

Psal. 42. 7.

Cic. de Senectute.

Plut.

Laſant.

Ecce enim vero mihi dabitur Rhetorem tam magnifice & exquisitè differenciam, & in non obſcure ſententia tot lumina, imò ſumma orationis exercitem?

Genus labant. Virg.

Laſant, de opif. Dei.

Juvenal.

2 Pet. 2.

Plus.

Oris ab occa-

tendo.

Turk. biſt.

ΑΛΕΚΤΩΡ

dicunt, quia nos

alio refuſcit.

Juvenal.

Plin. lib. 16.
cap. 25.

And the Almond-tree shall flourish] The hair shall grow hoary, those Church-yard-flowers shall put forth. The Almond-tree blossoms in January, while it is yet winter; and the fruit is ripe in March. Old age shall know white hairs upon their heads. Let them see that they be found in the way of Righteousness.

Ag. 11.

And the Grasshopper shall be a burden] Every light matter shall oppress them, who are already a burden to themselves, being full of Gout, and other swellings of the legs, which the Septuagint and Vulgar point at here, when they render it *impinguabitur locusta*, The Locusts shall be made fat. Let them wait upon the Lord (as that old Disciple Ananias did) and then they shall renew their strength, mount up as Eagles, run, and not be weary, walk, and not faint, even then, when the youth shall faint and be weary, and the young men utterly fail, Isa. 40. 30, 31.

1 John 2. 15

πρὸς τοὺς αἰ
πύς & σέβω.

κόπτομεν.

And desire shall fail] The lust of the flesh, the lust of the eye, and the pride of life. And this Tully reckons among the commodities and benefits of old age, *quod hominem a libidine est, velin a tyranno quodam liberet*, that it frees a man from the fire of lust. It should be so, doubtless; an old Letcher being little less than a Monster: What so monstrous as to behold green Apples on a tree in winter? and what so indecent, as to see the fins of youth prevailing in times of age among old decrepit Goats? that they should be capering after capparis, the fruit of Capers, as the Septuagint and Vulgar render it here.

Because man goeth to his long home] Heb. to his old home, scil. to the dust from whence hee was taken. Or to the house of his eternity, that is, the grave (that house of all living) where hee shall lye long, till the Resurrection. Tremellius renders it, *in domum seculi sui*, to the house of his generation, where hee and all his contemporaries meet. Cajetan, *in domum mundi sui*, into the house of his world, that which the world provides for him: as nature at first provided for him the house of the womb. Toward this home of his, the old man is now on gate, having one foot in the grave already: Hee sins and sings with Job, *My spirit is spent, my daies are extinct, the graves are ready for mee*, Job 17. 1.

And the mourners go about the streets] The proverb is, *Senex bos non lugetur*. An old man dies unlamented. But not so the good old man. Great moan was made for old Jacob, Moses, Aaron, Samuel. The Romans took the death of old Augustus so heavily, that they wished hee had either never been born, or never died. Those indeed that live wickedly, dye wisely. But godly men are worthily lamented, and ought to be so, Isa. 57. 1. This is one of the dues of the dead, so it be done aright. But they were hard bestead that were faine to hire mourners; that as Midwives brought their friends into the world, so those widows should carry them out of it. See Job 3. 8. Jer. 9. 17.

Verf. 6. Or over the silver cord bee loosed] Or *languis cord*, i. e. before the marrow of the back (which is of a silver colour) bee consumed, From this Cord many sinews are derived: which when they are loosened, the back bendeth, motion is slow, and feeling faileth.

Or the golden bowl be broken] i. e. The heart say some, or the Pericardium: the Brain-pan, say others, or the *Piamater* compassing the brain like a waathing-cloath, or inner rind of a tree.

Or the pitcher bee broken at the fountain] That is, the veins at the Liver (which is the shop of sanguification, or blood-making, as one calls it) but especially *Vena porta* and *Vena cava*. Read the Anatomists.

Or the wheel bee broken at the cistern] i. e. The head, which draws the power of life from the heart, to the which the blood runs back in any great fright, as to the fountain of life.

Verf. 7. Then shall the dust return to the earth, &c.] What is man, saith Nazianzan, but *Nos ἡ χῆς*, Soul and Soil, Breath and Body, a puff of wind the one, a pile of dust the other, no solidity in either. Zoroaster, and some other ancient Heathens imagined, that the soul had wings; that having broken these wings, shee fell headlong into the body; and that recovering her wings again, shee flies up to Heaven, her original habitation. That of Epicurus is

is better to be liked, and comes nearer to the truth here delivered by the Preacher, *Concretum fuit, & discretum est, reditque unde venerat; terra deorsum, spiritus sursum*, It was together, but is now by death set asunder, and returned to the place whence it came; the Earth downward, the Spirit upward. See Gen. 2. 7. God made man of the dust of the earth, to note our frailty, vility, and impurity. *Lumen enim conspurcat omnia, sic & caro*, saith one, Dirt defiles all things, so doth the flesh: It should seem (truly) by mans foul, which coming pure out of Gods hands, soon becomes

Mens oblita Dei, vitiorumque oblita ceno.

Bernard complains not without just cause, that our souls by commerce with the flesh are become fleshly: Sure it is, that by their mutual defilement, corruption is so far rooted in us now, that it is not cleansed out of us by meet death (as is to be seen in Lazarus, and others that died) but by cinerification, or turning of the body to dust and ashes.

The spirit returns to God that gave it] For it is divine particula anime, an immaterial, immortal substance, that after death returns to God the Fountain of life. The soul moves and guides the body (saith a worthy Divine) as the Pilot doth the ship. Now the Pilot may be safe, though the ship be split on the rock. And as in a chicken, it grows still, and so the shell breaks and falls off: So it is with the soul; the body hangs on it but as a shell, and when the soul is grown to perfection, it falls away, and the soul returns to the Father of spirits. Augustine (after Origen) held a long while, that the soul was begotten by the Parents, as was the body. At length hee began to doubt of this point, and afterward altered his opinion; confessing *inter cetera testimonia hoc esse precipuum*, that among other testimonies this to be the chief, to prove the contrary to that which hee had formerly held.

Verf. 8. Vanity of vanities, saith the Preacher] Who chose for his Text this Argument, of the vanity of humane things, which having fully proved, and improved, hee here resumes and concludes. *Vide supra.*

Verf. 9. And moreover because the Preacher was wise] Hee well knew how hard it was to work men to a belief of what hee had affirmed concerning earthly vanities; and therefore heaps up here many forcible and cogent Arguments, as First, that himself was no baby, but wite above all men in the world, by Gods own testimony; therefore his words should be well regarded. *οἱ σοφοὶ ἡμῶν διερεῶσι*, Our wise men expound to day (saith the Jews one to another) Come let us go up to the house of the Lord, &c. Cicero had that high opinion of Plato for his wisdom, that hee professed that hee would rather go wrong with him, than go right with others. Averroes over-admired Aristotle, as if hee had been infallible. But this is a praise proper to the holy Pen-men guided by the Spirit of Truth, and filled with wisdom from on high for the purpose. To them therefore, and to the word of prophecy by them, must men give heed as unto a light that shineth in a dark place, &c. 2 Per. 1. 19.

Hee (still taught the people knowledge] Hee hid not his talent in a Napkin, but used it to the instruction of his people. Have not I written for thee excellent things (or three several sorts of Books, viz. Proverbial, Penitential, Nuptial) in counsels and knowledge, Prov. 22. 20. Symeius speaks of some, that having great worth in them, will as soon part with their hearts, as with their conceptions. And Gregory observeth, that there are not a few, who being enriched with spiritual gifts and abilities to do good, dum solis contemplationis studiis inardescunt, parere utilitati proximorum predicatione refugium, while they burn in the studies of contemplation onely, do shun to seek by preaching to profit their neighbours. Solomon was none of these.

Tea hee gave good heed] Or, hee made them to take good heed; hee called upon them ever and anon, as our Saviour did upon his hearers, Let him that hath an ear to hear, hear. Or as the Deacons in Chrysostoms and Basils time used to call upon the people, in these words, *Oremus, attendamus*, Let us pray, let us give heed.

R. 2

And

And sought out] By diligent scrutiny and hard study: beating his brains, as the fowl beats the shell, to get out the fish, with great vehemency. The slaves were always in the Ark, to shew, saith *Gregory*, that Preachers should alwaies meditate in their hearts upon the sacred Scriptures; that if need require they may without delay take up the Ark, teach the people.

Dan. 68.

And set in order many Proverbs] Marshallled them in a fit method, and set others a work for to do the like. For, *Regu ad exemplum, &c.* Our *Henry* the first (surnamed *Beauclerk*) had in his youth some taste of learning; And this put many of his subjects into the fashion of the Book, so that divers learned men flourished in his time: as *Ethan*, *Heman*, *Chalcol*, *Agur*, and other *Parabiographers* did in *Solomons*.

Luther.

Verl. 10. The Preacher sought, &c.] Hee sought and sought, by pains and prayer. Hee knew the rule, *Bene orasse, est bene studuisse*. To have prayed well, is to have studied well. By prayer and tears *St. John* gat the Book opened, *Rev. 5. 4.* *Luther* got much of his insight into Gods matters, by the same means.

Intonabat, fulgurabat. Cicero, Plutarch.

To finde out acceptable words] *Verba desiderata* (so *Cajetan* renders it) *Verba delectabilia* (so *Tremellius*) *Verba expetibilia* (so *Vatablus*) Delectable and desireable words, dainty expressions, that might both please and profit, tickle the ear, and withall take the heart. Such a Master of speech was *Paul*, *Act. 14. 12.* who thundered and lightened in his discourses, like another *Pericles*. Such a one was *Apollos* that eloquent Preacher, mighty in the Scriptures (*ἑρμηνεύς δεινός*), like another *Phocion*, a weighty Speaker) such were many of the Greek and Latine Fathers; *Ambrose* for one, whom when *Augustine* heard preach, *Veniebant*, saith hee, *in animum meum simul cum verbis qua deligebam, etiam res quas negligebam*, there came into my mind, together with the words which I chiefly looked after, the matter which till then I made no reckoning of. *Et res & verba*. *Philippus Melancthon* could dress his doctrine in dainty terms, and so slide insensibly into the hearts of his hearers. *Egis vir eloquens ut intelligenter ut obedienter audiretur*, (as *Augustine* hath it.) This eloquent man took pains that hee might bee heard with understanding, with obedience. The like might bee said of *Calvin* (famous for the purity of his style, and the holiness of his matter.) *Vires, in whose Sermons singularis eloquentiam & in commovendis affectibus efficacitatem admirabar*, saith *Zanchy*. I greatly admired at his singular eloquence and skill to work upon the affections by his elaborate discourses.

De doct. christ. l. 4. c. 14.

Zanch. Miscell. ep. de doct.

And that which was written was upright] *Ac corde ad cor*, void of all insincerity and falshood, *Prov. 8. 8.* *Seducers* come for the most part with *pitheology*; by good words and fair speeches they deceive the hearts of the simple. *Rom. 16. 18.* But our Preachers words are of another alloy; not more delicious and toothsome; than sound and wholesome, *2 Tim. 3. 16.* proceeding from a right heart, and tending to make men upright, transforming them into the same image, and transfusing them into the Divine nature.

Verl. 11. The words of the wife are like goads] To rouse up mens droufie and drossie spirits; to drive them (as the Eagle doth her young ones with her talons) out of the nest of carnal security: to awaken them out of the snare of the Devil, who hath cast many into such a dead lethargy, such a dedolent disposition, that like *Dionysius the Heracleot*, they can hardly feel sharpest goads, or needles thrust into their fat hearts; fat as grease, *Plal. 119. 17.* *St. Peter* so preached, that his hearers were pricked at heart, *Act. 2. 37.* *St. Stephen* so galled his adversaries, that they were cut to the heart, *Act. 7. 54.* And before them both, how sorely and boldly dealt *John Baptist*, and our Saviour Christ with those enemies of all Righteousness the *Pharisees*, *qui toties puniti ac repulsi, nunquam tamen ad resipiscendum compuncti*, as one saith of them: (who like those Bears in *Pliny*, or Asles of *Tuscany*, that have ted on hemlock) were so stupified, that no sharp words would work upon them, or take impression in their hearts; so brawny were their breasts; so bony their heart-strings?

And

And as nails] Such as Shepherds fastened their tents to the ground with; *Jack* drove one of these tent-nails thorow *Sisera's* Temples; and laid his body as it were a listening what was become of the fowl. Now as nails driven into pales do fasten them to their rails, so the godly and grave sentences of Teachers (those *Masters of Assemblies*) do peice into mens hearts, to unite them unto God by Faith, and one to another in love. Our exhortations truly should bee strong and well pointed; not onely to wound, as arrows, but to stick by the people as forked arrows, that they may prove as those of *Jash*, the arrows of the Lords deliverance. And surely it were to be wished (in these unlettered and giddy times especially) that people would suffer such words of exhortation, as like goads, might prick them on to pious practice, and like nails, might fix their wilde conceits; that they might bee stedfast and unmovable, established in the truth, and not whistled about with every wind of Doctrine. But wee can look for no better, so long as they have to mean an esteem of the Ministers, those *Masters of the Assemblies*, (whose Office it is to congregate the people, and to preside in the Congregations,) which are given from one Shepherd, the Arch-Shepherd of his Sheep, *Jesus Christ*; who in the daies of his solemn inauguration into his Kingdom, gave these gifts unto men, viz. some to bee Apostles, some Evangelists, some Pastors, some Teachers, &c. *Ephel. 4. 11.* What a mouth of blasphemy then opens that Schismatical Pamphleter, that makes this precious gift of Christ to his Spouse, this sacred and tremendous function of the Ministry, to bee as meer an Imposture, as very a mystery of iniquity, as arrant a juggle as the Papacy it self?

1 Pet. 2. 25.

The Compt. Samarit.

Verl. 12. And further, by these my sons, bee admonished] By these divine directions and documents, contained in this short Book, wherein thou shalt finde fulness of matter in fewness of words. Or by these, that is by the holy Scriptures, which (according to some interpreters) are called in the former verse, *Lords of Collections*, because they are as Lords paramount above all other words and writings of men, that ever were collected into volumes, *Qui ego meos libros*, saith *Luther*, I do even hate the Books set forth by my self, and could with them utterly abolished, because I fear that by reading them, some are hindered from spending their time in reading the sacred Scriptures. Of these it is that the Psalmist saith, *Moreover by them is thy servant warned* (or clearly admonished, as the word signifies) *and in doing thereof there is great reward*, *Plal. 119. 11.*

Luth. in Genf.

Of making many Books there is no end] Ambition and covetousness sets many Authors a work, in this scribbling age, *Scribimus indocti doctique, &c.* Presses are greatly oppressed; and every fool will bee meddling, that hee may bee a fool in print. *Multi mei similes hoc verbo laborant, ut cum scribere nesciant, tamen a scribendo temperare non possunt*. Many are sick of my very disease, saith *Erasmus*, that though they can do nothing worthy of the publick, yet they must bee publishing: hence the world is abounds with books, even to satiety and surfeit, many of them being no better than the scurf of scald and scabby heads.

And much study is a weariness to the flesh] *Hierome* renders it, *Labor carnis*, a work of the flesh. They will finde it to one day to their sorrow, that are better read in *Sir Philip*, than in *St. Peter*, in *Monsieur Balsacs* letters, than *St. Pauls* Epistles. The holy Bible is to bee chiefly studied, and herein wee are to labour even to lassitude; to read, till being overcome with sleep, wee bow down as it were, to salute the leaves with a kiss; as *Hierome* exhorted some good women of his time. All other Books, in comparison of this, wee are to account as waste Paper; and not to read them further than they some way conduce to the better understanding or practising of the things herein contained, and commended unto our care.

Hierom ad Eust.

Verl. 13. Let us hear the conclusion of the whole matter] *scil.* Touching the attainment of true happiness: Let us see (for a perclose of all) where and how it may bee had. Shall I tell you in two words, saith the Preacher? I will so, and

Pages printed out
of order
Bound as such
Filmed as is.

and see that yee mark it: In the Original the word rendred *conclusion* here, hath the first letter bigger than the rest, to stir up the greater attention to that which follows: sith in this short sentence is contained the sum of all Divinity.

[*Fear God and keep his commandments*] Bear an awful respect to the Divine Majesty, a reverential fear; and from this principle obey God in every part and point of duty: Do this, and live for ever. Do it in an Evangelical way, I mean: for wee can do it now no otherwise. With well to exact obedience, as David doth, *Psal. 119. 4, 5*. Oh that I could keep thy commandments accurately; and woe is mee that I cannot! And then bee doing as thou canst: for affection without indeavour, is like *Rachel*, beautiful, but barren. Bee doing, I say, at every thing, as well as at any thing: for thou must not bee *funambulus virtutum* (as *Tertullian* phraeth it) one that goeth in a narrow track of obedience. No: thine obedience must bee universal, extending to the compass of the whole Law, (which is but one copulative, as the Schools speak.) And then, *beati sunt qui praecepta faciunt, etiam si non perficiunt*; they are blessed that do what they can, though they cannot but under-do. And, *in libro tuo scribuntur omnes qui quod possunt faciunt, & si quod debent, non possunt*. They are surely written all in Gods Book, that do what they can, though they cannot do as they ought. I cannot let slip a Note given by one that was once a famous Preacher in this Kingdom, and still lives in his printed Sermons. The Book of *Ecclesiastes* (saith hee) begins with *All is vanity*, and ends with *fear God and keep his commandments*. Now if that sentence were knit to this, which *Solomon* keepeth to the end, as the haven of rest after the turmoils of vanity, it is like that which *Christ* said to *Martha*, *Thou art troubled about many things, but one thing is necessary*. That which troubleth us, *Solomon* calls *vanity*: that which is necessary, hee calls *the fear of God*. From that to this, should bee every mans pilgrimage in this world. Wee begin at vanity, and never know perfectly that wee are vain, till wee come to fear God, and keep his commandments.

[*For this is the whole duty of man*] Heb. *This is the whole man*, q. d. Hee is not a compleat man; hee loseth all his other praises, that fears not God. It is the very nature and essence of man to bee a reasonable creature: Now, what more reasonable than that God should bee feared and served? What more irrational than irreligion? (See 2 *Thes. 3. 2.*) and what is man without true grace, but *praestantissimum brutum* (as one saith) a very fair beast?

[*Verf. 14. For God shall bring every work into judgement*] Full loth is sinful flesh to come to judgement: but (will they, nill they) come they must, *God will bring them*: Angels will hale them out of their hiding holes. Rocks and mountains will then prove a sorry shelter: sith rocks shall rent, and mountains melt at the presence of the Judge. Let us therefore judge our selves, if hee shall not judge us, and take unto us words against our sins, if wee will not have him to take unto him words against our souls, *Hos. 14. 2*. And then, *Ita vivamus, ut rationem nobis reddendam arbitremur*, saith the Heathen Oratour, Let us so live, as those that must shortly bee called to an account. For who can tell but that hee may suddenly hear as that Pope did, and was soon after found dead, *Veni, miser, in iudicium*, Come, thou wretch, receive thy judgement. Let this bee firmly beleaved, and thorowly digested, and it will notably incite us to the fear and service of God. This some Heathens knew; *Zalenus Locrensis*, in the Proeme to his Laws hath these words, *Hoc inculcatum sit, esse Deos, & venturum esse summum & fatalem illum diem*: Remember to press often upon the people these two things: First, That there are Gods, Next, to these Gods an account of all must bee given. The *Arcopagites* at their Council were wont diligently to enquire what every of the *Arbians* did, and how hee lived: that men knowing and remembring that once they must give an account of their lives (though but to earthly Judges) might embrace honesty.

With

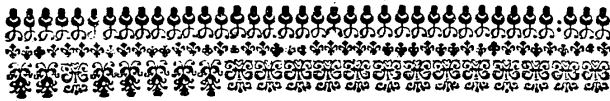
[*With every secret thing*] For at that day of *Revelation*, as it is called, wee must all appear (or bee made transparent, pellucid and clear like a diaphanous body, as the word there signifies) before the judgement-seat of *Christ*: all shall bee laid naked and open, the Books of Gods Omniscience, and mans Conscience also shall bee then opened, and secret sins shall bee as legible in thy fore-head, as if written with the brightest Stars, or the most glittering Sun-beams upon a wall of Cryttal. Mens actions are all in print in Heaven, and God will at that day read them aloud in the ears of all the world.

[*Whether it bee good or evil*] Then it shall appear what it is, which before was not so clear: like as in *April*, both wholesome roots and poisonable discover themselves, which in winter were not seen. Then men shall give an account, 1. *De bonis commissis*, of good things committed unto them. 2. *De bonis dimissis*, of good things neglected by them. 3. *De malis commissis*, of evils committed by them. 4. Lastly, *De malis permissis*, of evils done by others, suffered by them, when they might have hindered it.

LAUS DEO.



A



A
COMMENTARY
OR
EXPOSITION
UPON THE
CANTICLES:
OR,
Solomons Song of Songs.

CHAP. I.

Verf. 1. *The Song of Songs.*

*Theodoret. lib. 5.
de Provid.
Sic cernit a Dio-
nyfio sacramenta
carnalium, & ab alio Pa-
ulo celebratum dici-
tur.*

*Hieron. proem.
in Ezech.*

T. W. on Cantic.



Or a light Love-song (as some prophane persons have fancied; and have therefore held it no part of the sacred Canon :) But a most excellent *Epithalamium*, a very divine Ditty, an heavenly Allegory, a Mystical-marriage-song, called here, *The Song of Songs*, as God is called the *God of Gods*, Deut. 10. 7. as Christ is called the *King of Kings*, Rev. 19. 16. as the Most Holy is called the *Holy of Holies*, to the which the Jew-doctors liken this *Cantic*; (as they do *Ecclesiastes* to the *Holy place*, and *Proverbs* to the *Court* :) to signifie, that it is the treasury of the most sacred and highest mysteries of holy Scripture. It streams out all along, under the parable of a Marriage, that full torrent of spiritual love that is betwixt Christ and the Church. *This is a great mystery*, saith that great Apostle, *Ephes. 5. 32.* It passeth the capacity of man to understand it in the perfection of it. Hence the Jews permitted none to read this sacred Song, before thirty years of age. Let him that reads, think hee sees written over this *Solomons* porch, *Holiness to the Lord, Procul hinc, procul este profani, nihil hic nisi castum.* If any think this kind of dealing to bee over-light for so grave and weighty a matter, let them take

Chap. 1.

OF SOLOMONS SONG OF SONGS.

take heed (saith one) that in the height of their own hearts they do not proudly capture God and his order, who in many places useth the same similitude of marriage, to expresse his love to his Church by, and interchangeably her duty toward him, as *Hos. 2. 19. 2 Cor. 11. 2. Ephes. 5. 25.* with *vers. 22, 23, 24.* where the Apostle plainly alludeth and referreth to this Song of Songs in sundry passages, borrowing both matter, and frame of speech from hence.

Which is *Solomons*? Hee wasthe Pen-man, God the Author. Of many other Songs hee was both Author and instrument, *1 King. 4. 32.* Nor so of this; which therefore the *Chaldee Paraphrast* here entitleth, *Songs and Hymns* (in the plural, for the surpassing excellency of it) which *Solomon the Prophet, the King of Israel, uttered by the spirit of Prophecy, before the Lord, the Lord of all the Earth.* A Prophet hee was, and is therefore now in the *Kingdome of Heaven*, notwithstanding his foul fall, whereof hee repented. For as it is not the falling into the water that drowes, but lying in it: So neither is it the falling into sin that damns, but dying in it. *Solomon* was also King of *Israel*, and surpassed all the Kings of the Earth in wealth and wisdom, *2 Chron. 9. 22.* yea hee was wiser than all men, *1 King. 4. 31.* And as himself was a King, so hee made this singular Song (as *David* did the *45 Psalm*) concerning the King (Christ and his spiritual marriage to the Church) who is also called *Solomon*, *Cantic. 3. 11.* and greater than *Solomon*, *Matth. 12. 42.* If therefore either the worth of the writer, or the weightiness of the matter may make to the commendation of any book, this wants for neither. That is a silly exception of some against this Song, as if not Canonical, because God is not once named in it; for as oft as the Bridegroom is brought in speaking here, so oft Christ himself speaketh, who is *God blessed for ever.* Besides, whereas *Solomon* made a thousand Songs and five, *1 King. 4. 32.* this onely, as being the chief of all, and part of the holy Canon, hath been hitherto kept safe (when the rest are lost) in the Cabinet of Gods special providence, and in the chest of the Jews (Gods faithful Library-keepers, *Rom. 3. 2. Job. 5. 39.*) It being not the will of our heavenly Father, that any one hair of that sacred head should fall to the ground.

Verf. 2. *Let him kiss mee with the kisses of his mouth*] It must bee premised and remembred, that this Book is *penitus allegoricum & parabolicum*, as one saith, allegorical throughout, and aboundeth all along with types and figures, with parables and similitudes. *Quot verba, tot sacramenta.* So many words, so many mysteries, saith *Hierome* of the *Revelation*, which made *Cajetan* not dare to comment upon it. The like may bee truly affirmed of the *Canticles*: *Apoclypsin facit me nescire exponere, &c.* may we may say of it in a special manner, as *Possevinus* doth of the whole *Hebrew Bible, tot esse sacramenta, quot litera, tot mysteria, quot puncta, tot arcanus, quot apices.* Hence *Psalms* in *Theodoret* asketh pardon for presuming to expound it. But *difficilius facili est venia; & in magnis voluisse sat est.* In hard things the pardon is easie; and in high things, let a man shew his good will, and it sufficeth. The matter of this Book hath been pointed at already: as for the form of it, it is Dramaticall and Dialogicall. The chief speakers are not *Solomon* and the *Shulamite* (as *Castalio* makes it) but Christ and his Church. Christ also hath his Associates (those friends of the Bridegroom) viz. the Prophets, Apostles, Pastors, and Teachers, who put in a word sometimes. As likewise do the fellow-friends of the Bride, viz. whole Churches, or particular Christians. The Bride begins here abruptly (after the manner of a Tragedy) through impatience of love, and an holy impotency of desire after, not an union onely, but an unity also with him whom her soul loveth. *Let him kiss mee, &c.* Kissing is a token of love, *1 Pet. 5. 14. Luk. 7. 45.* and of reconciliation, *2 Sam. 14. 33.* And albeit *καταφιλέειν* or *ἐσι φιλέειν* (as *Philo* observeth) Love is not alwaies in kisses; *Joab* and *Judas* could kiss and kill, (*Caveatur osculum Iscarioticum*) confign their treachery with so sweet a symbol of amity, yet those that love out of a pure heart fervently, do therefore kiss, as desiring to transfuse, if it might bee, the souls of either into other, and to be-

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come

Heb. 1. 1

come one with the party so beloved, and in the best sense suaviated. That therefore which the Church here desireth, is not so much Christs coming in the flesh (that God, who at sundry times, and in divers manners had spoken in times past unto her by the Prophets, would now speak unto her by his Son, as some have sensed it) as that shee may have utmost conjunction to him, and nearest communion with him; here as much as may bee, and hereafter in all fulness of fruition. *Let him kiss mee*, and so seal up his hearty love unto mee; even the *sure mercies of David*; with the *kisses of his mouth*; Not with one kiss onely; with one pledge of his love; but with many (there is no satiety, no measure, no bounds or bottom of this holy love; as there is in carnal desires; *ubi etiam vora, post usum fastidio sunt*). Neither covers shee to kiss his hand (as they deal by Kings) or his feet (as they do the Popes) but his mouth; shee would have true kisses, the *basses*, the *buffes* of those lips, where into grace is poured, *Psal. 45. 3.* and whence those words of grace are uttered, *Mat. 5. 2, 3.* *Hee openeth his mouth with wisdom; and in his lips is the Law of kindness.* Hence her affectionate desires, her earnest pantings, inquisitions, and unsatisfiable longings. Shee must have Christs, or else shee dies; shee must have the *kisses of Christs mouth*, even those sweet pledges of love in his word, or shee cannot bee contented; but will complain, in the confidence of all other comforts; as *Abraham* did, *Gen. 25. 3.* *Lord God, what wilt thou give mee, seeing I go childlesse?* Or as *Artabazus* in *Xenophon* did, (when *Cyrus* had given him a cup of gold, and *Chrysanus* a kiss in token of his special favour) saying, that the cup that hee gave him was nothing to good gold, as the kiss that hee gave *Chrysanus*. The Poets fable, that the *Moone* was wont to come down from her orb to kiss *Endymion*. It is a certain truth, that Christ came down from Heaven to reconcile us to his Father, to unite us to himself, and still to communicate unto our souls the sense of his love; the feeling of his favour, the sweet breath of his holy Spirit.

For thy Love is better than Wine Heb. *Love*. The *Septuagint* and *Vulgate* render it *libera*; Thy breasts; but that is not so proper, sith it is the Church that here speaks to Christ, and by the sudden change of person, shews the strength and liveliness of her affection: As by the Plural *Loves*, shee means all fruits of his love, righteousness, peace, joy in the Holy Ghost, assurance of Heaven, which Mr. *Latimer* calls the sweet-meats of the feast of a good conscience. There are other dainty dishes at that feast, but this is the banquet, this is *better than Wine*, which yet is a very comfortable creature, *Psal. 104. 15.* and highly set by, *Psal. 4. 7.* *Plato* calls wine a musick, *miseriarum humanarum malacitiam*, the chief allayments of mens miseries.

Verf. 3. *Because of the favour of thy good ointments* Or, *To smell to, thy ointments are best.* *Odaratissimus es.* As the *Panther* casts abroad a fragrant favour, as *Alexander the Great* is said to have had a natural sweetness with him, by reason of the good temperament of his body: So, and much more than so the Lord Christ, that *sweetest of sweets*. Hee kisseth his poor persecuted people, as *Constantine* once kissed *Paphnutius* his lost eye: and departing (for herte hee comes but as a suter onely, till the marriage bee made up in Heaven) hee leaves such a sweet scent behinde him, such a balmy verdure, as attracts all good hearts unto him; so that where this all-quickning carkass is, there would the *Eagles* bee also. The *Israelites* removed their tents from *Mithrah*, which signifies *sweetness*, to *Calmonah*, which signifies *swiftness*, *Numb. 33. 29.* To teach us (saith one) that the Saints have no sooner tasted Christs sweetness, but they are carried after him presently with incredible swiftness. Hence they are said to have a nose like the *Tower of Lebanon*, (for their singular sagacity in smelling after Christ) and to flee to the holy Assemblies (where Christs odors are beaten out to the smell) as the clouds, or as the *Doves* to their windows. For why? they have their senses habitually exercised to discern good and evil, *Heb. 5. 14.* and their love abounds yet more and more in knowledge and in all judgement, *Phil. 1. 9.*

Thy name is as ointment poured forth There is an elegant allusion in the Original

ginal betwixt *Shem* and *Shemem*; that is, *Name*; and *Ointment*. And Christ hath his name both in *Hebrew* and *Greek* from *ointment*; for these three words in signification are all one, *Messias*, Christ, Anointed. See the reason, *Isa. 61.* 1. The Spirit of the Lord (that oil of gladness, *Heb. 1. 9.*) is upon mee, because hee hath anointed (and appointed) mee to preach good tidings to the meek, &c. Now when this is done to the life, when Christ crucified is preached, &c. when the Holy Ghost in the mouth and ministry of his faithful servants shall take of Christs excellencies, (as it is his office to do, *Job. 16. 14.*) and hold them out to the world: when hee shall hold up the tapestry, as it were, and shew men the Lord Christ, with an *Ecce virum*, Behold the man, that one Mediator betwixt God and Man, the Man Christ Jesus; See him in his Natures, in his Offices, in his Works, in the blessed Effects of all: This cannot but stir up wonderful loves in all good souls; with hearty wishes, that *If any one love not the Lord Jesus Christ*, hee may bee *Anathema*, *Maranatha*, accursed upon accurs, and put over to God to punish.

Therefore the Virgins love thee i. e. All that are adjoynd to mee in comely sort, as chaste Damosels to their Mother and Mistress. The clef and faithful are called *Virgins* for their spiritual chastity. They are Gods bidden ones (as the word here used significeth, as they are called, *Psal. 83. 3.*) they are not defiled with the corruptions that are in the world through lust, for they are Virgins, *Rev. 14. 4.* Else, the Bride would not suffer them about her, *Psal. 45. 14.* (Of Queen *Elizabeth* it is said, that shee never suffered any Lady to approach her presence, of whose stain shee had but the least suspicion) *These follow the Lamb where ever hee goeth*, i. e. as the other creatures follow the *Panther* for his sweet odors; as birds of prey are carried after carkasses. Whom they love not seen, yet see love, and can do no less, *1 Pet. 1. 8.* because hee first loved you, and hath shed abroad his love in your hearts by his holy Spirit, *1 John 4. 19.* *Rom. 5. 5.* *Amaze amorem illius*, O love his love, saith *Bernard*, and cry out with *Ignatius*, *O ego o epus isagogatus*, My Love was crucified. If the Centurion in the Gospel were held worthy of respect because hee loved our Nation (laid those Jews) and built us a Synagogue: what shall wee say of Christ, who loved us, and washed us with his own blood, &c. Herein was love, &c. And should not love bee the whetstone of love? should wee not reciprocate? shall wee bee worse than Publicans? shall not the love of Christ constrain us, &c. 2 Cor. 5. 14.

Verf. 4. *Draw mee* Those very Virgins, though they love Christ, and are affected with his incomparable sweetness; to the slighting of earthly vanities, and all tasteless fooleries of this present life, yet are they sensible of sundry obstacles and backbyasses, which cause them to call for help from Heaven, *Draw mee, &c. scil.* by the effectual working of thy mighty Spirit, and by the cords of kindness. *Hos. 11. 4.* that irresistible grace of thine, whereby thou dost forsiter, but yet suaviter, powerfully, but yet sweetly work upon the wills of them that belong to thee; and by a merciful violence pull them out of Satans paws, yea bring them from the jaws of Hell, to the joyes of Heaven, *Jer. 31. 3.*

Wee will run after thee Wee will not onely follow thee, as the straw follows the jet, or as Iron the load-stone; as the Sea-mans needle doth the North-pole, or as the Hop in its growing follows the course of the Sun from East to West, winding about the pole, and will rather break than do otherwise; *John* fulfilled But wee will *follow* after thee, as *Caleb* did; wee will run after thee, as *David* did, yea wee will to run, that wee may obtain, finish our course, and receive our Crown, whereof wee shall not fail, if wee run regularly, run forthright, *Prov. 4. 25.* run after Christ, as the Church here promiseth to do, and not step before him, as *Peter* presumed to do, and therefore heard, *Get thee be- hinde mee Satan*. Christ is our fore-runner, gone before us into Heaven, *Heb. 6. 20.* Wee must come after him, *Luk. 9. 23.* press his footsteps, *1 Pet. 2. 21.* follow him close, *Mat. 16. 24.* *Ephes. 5. 1.* and, having him ever in our eye, run with patience the race that is set before us, *Heb. 12. 1, 2.* Rubs and Re-

Nch 8. 10

Vet. *ψ. I am black, but comely*] Heb. *Black as the morning, or day-dawning,* which hath light and darkness (dimness at least) mixt together. It is not *ἡσπέρουσθαυκάτης*, wherein there is more light than darkness, but *ὑποκόσμιος*, wherein there is more darkness than light, as the Grammarians distinguish. This morning light is lovely, though not pure, so is the Church comely, though not clear. The Coy Daughters of *Jerusalem* might make a wonderment, that so black a doudy, as the Church appeared to them that saw not her inward beauty, should ever hope to have love from the fairest among men. (Wee read how *Aaron* and *Miriam* murmured against *Moses*, (who was fair to God) because of the Tauny-Moor-woman whom hee had married, *Numb. 12. 1.*) For an(wc

ἄσπετος τῷ
 Θεῷ.
 Act. 7.

Ovid. Epist.

Sape sub attrita latitat sapientia veste.

Verſ. 6. *Look not upon mee, becauſe I am black*] *Look not upon mee, viz.* with a lofty look, with a coy countenance, fix not your eyes upon mine infirmities and miſeries, ſo as to diſdain mee, or to diſcern mee for them. *Blackiſh* I am, I confeſs, tanned and diſcoloured. The old Latine tranſlation renders it *brown*, (lovely brown wee call it, *belle bruneſte*, the French.) Others, *ſome-what black*, *q. d.* My blackneſs is not ſo much as you may think for: Judge not therefore according to the appearance. Stumble not at my ſeeming deformities. A faithful man may fall far, but the ſeed abideth in him, the new nature cannot bee loſt: the oyl of Gods Spirit, wherewith hee is anointed, ſetteth the colours, which are of his own tempering, ſo ſure on, and maketh them cleave ſo faſt together, that it is impoſſible hee ſhould ever return to his own hew, to bee coal-black, as before. Howbeit hee is ſubject to much affliction, anguiſh and diſtreſs, as it were to the ſcorching of the Sun: and that, with many that have not ſenſes exerciſed to diſcern good and evil, renders

Cant. Elif.

renders him despicable; but that should not bee. Of Queen *Elizabeth*, it is said, that shee hated no less than did *Mitridates*, such as maliciously persecuted vertue forsaken of fortune: as when a Deer is shot, the rest of the Herd push him out of their company.

Because the Sun hath looked upon mee] By *Sun* here some have understood the Sun of Righteousness, whom when the Church looks intently upon, shee is bedazzled, and sees her own nothingness, in comparison of his incomparable brightness. Others by *Sun* here will have original sin to bee meant; which indeed hath brought the blackness of darkness upon the spirit of our minds, and bored out the eye of our understandings. The same Original pravity they understand by the following words, *Sons of the same Mother*, and by being *kindled with wrath*, they understand sin encreasing and raging as it were; And by appointing the Church to *keep other Vineyards*, they understand the committing of the works of the flesh, and the deeds of darkness, with which shee was as it were holden, so that shee could do nothing else, till the Lord had loosed her out of these chains. But they do best that by *Sun* in this place understand the heat of perfection, and the parching of oppression, according to *Mat. 13. 6. 21. Lam. 1. 6. 13. 14. &c.* What Bonchies were here made in Queen *Maries* daies, burning the dear Saints of God to a black coal, lighting them up for tapers in a dark night, as they did in *Neroes* daies? After *John Huss* was burnt, his adversaries got his heart, which was left untouched by the fire, and beat it with their staves. The story of the *Macabees* persecutions prophesied of *Dan. 11. 36.* and recorded, *Heb. 11. 35.* to the end, is exceeding lamentable. Opposition is (as *Calvin* wrote to the French King) *Evangelii Genius*, and *Ecclesiæ est hæres crucis*, saith *Luther*, The Church hath its cros for its inheritance. *All that will live godly in Christ Jesus* (if they bee set upon it so to do) *shall suffer persecution*, there is no avoiding of it, *2 Tim. 3. 12.* When *Ignatius* came to the wilde Beasts, *Now*, saith hee, *I begin to bee a Christian*, and not till now. That Christian, saith *Mr. Bradford*, hath not yet learnt his *ABC* in Christianity, that hath not learned the lesson of the Crosse, &c. *Omnis Christianus Crucianus*. This the worldling cannot away with: and although he make a fair show in the flesh, or *set a good face* on it (as the word signifies) as if hee had set his face toward *Sion*, yet when it comes to a matter of suffering, hee stumbles at the Crosse, and falls backwards: hee will not suffer persecution for the Crosse of Christ, *Gal. 6. 12.* Hee looks at the Church with a *Vultures eye*, as though hee would behold nothing in her but corruption and carrion. Hee makes an ill construction of her infirmities, and will not stick to say, if hee have a mind to shake her off, that shee is black and despicable, that shee provides but poorly for her followers, that the great ones favour her as little, as the Lords of the *Philistines* did *David*, &c. *Cicero veram religionem splendore imperii, gravitate nominis Romani, majorem instituit, et fortune successibus metitur.* *Cicero's* marks of the True Religion were the largeness of the *Roman Empire*, their spreading fame, their Ancestours Ordinances, and their singular success. The *Papists* have the like Arguments for proof of their Church. But what saith *Luther*? *Ego non habeo aliud contra Papa regnum robustius argumentum, quam quod sine cruce regnat.* I have no stronger argument against the Popes Kingdome than this: that hee reigns without the Crosse.

My Mothers children were angry with mee] i. e. Worldly men that are of the same humane race that I am: these fretted at mee, as *Moab* did at *Israel* (because they were of a different Religion) *Numb. 22. 3. 4.* or as *Tobiah* and his complices did at *Nehemiah* and his *Jews*: it was quarrel enough to *Jerusalem*, that it would not bee miserable. Hypocrites and Hereticks especially, ate here understood (as some conceive) such as pretend to bee children of the Church, and her greatest friends, as the *Donatists* would bee the onely Christians, and after them the *Rogation* Hereticks, called themselves the onely Catholics. So did the *Arians*, and so do the *Papists*, whose anger against the true children of the Church is far hotter than *Nebuchadnezzars* Oven after it had

Luth. in Gen. 29.

A. B. and Mar.

Luth.

Ευνοος οὐκ ἔστι.

Cic. pro L. Flacco.

Luth. T. 2.

Neh. 6. 1.

had been seven times heated for those three constant Worthies. *Hypocritæ nihil est crudelius, impatientius & vindictæ cupidius* (saith *Luther*, who had the experience of it) *plane sunt serpentes, &c.* there is not a more cruel creature, more impatient and vindictive, than an hypocrite. Hee is as angry as an Asp, as revengeful as a Serpent, &c. Hee is of the Serpentine feed, and carries the old enmity, *Gen. 3. 15.* *Cains* club, *Gen. 4. 8.* with *1 John 3. 12.* *Tour Brethren that hated you, that cast you out for my names sake, said, Let the Lord bee glorified, 11a. 66. 5.* Here was a fair glove drawn upon a foul hand, *In nomine Domini incipit omne malum*, was grown to a Proverb here in times of *Persecution*.

They made mee the Keeper of the Vineyards] No marvel therefore that I am *Sun-burnt*, sith I have born the burden and heat of the day, as *Matth. 20. 12.* it hath been my task to keep out Boars, Foxes, and other noisome creatures; yea it hath been my lot to bee put upon some servile offices (as those poor *Vinedressers* were, *2 King. 25. 12.*) not so suitable to my place and station assigned mee by God: Yea, although I am *dead with Christ* from the rudiments of the world, yet as though living in the world, I have by these Impostours and Impostours been made to dogmatize after the commandments and doctrines of men, *Col. 2. 20. 22.*

But mine own Vineyard have I not kept] q. d. Being burdened with humane rites and traditions, and having been the servant of men, *1 Cor. 7. 23.* I have departed from the duty that God prescribed unto mee. *Sane bene, Full well truly have I rejected or slighted the commandment of God, that I might keep mens tradition*, *Mark 7. 9.* Thus shee shames and shent her self: shee blusheth and bleedeth before the Lord for her carelessness in duty. Yea shee tells the world the true reason of her present blackness: somewhat shee had to say against others, but most against her self. After I was made known to my self, *Postquam oblaid Ephraim, scil.* by looking in the glaſs of Gods Law, I repented, *Jer. 31. sum sicut mibi.* *19. Get thee this Law*, as a glaſs to look in, laid *Mr. Bradford*, so shalt thou see thy face foul arrayed, and so shamefully fawcy, mangy, pocky and scabbed, that thou canst not but bee sorry at the sight thereof. Thus hee. Physicians in some kinde of unseemly Convulsions, with their Patients to look themselves in a Glaſs, which will help them to strive the more, when they shall see their own deformities. It is fit wee should oft reflect, and see every man the plague of his heart, the error of his life, keeping our hearts soft, supple and flexible: for softness of heart discovers sin, as blots do run abroad, and seem biggest in wet paper. When the Cockatrice egg is crushed, it breaks out into a viper, *Isa. 59. 5.*

Verſ. 7. Tell mee, O thou whom my soul loveth] The sins of Gods Elect turn to their good (*Venenum aliquando pro remedio fuit*, saith *Seneca*, Poison is by De Benef. l. 2. Atturnd into a Medicine) make them cry more upon Christ, love him more with all their soul, desire more earnestly to bee joynd unto him, use all holy means of attaining thereunto; and that with such affection; that when others are at their rest, or repast, the Christian can neither eat nor rest, unless hee bee with Christ.

Where thou feedest] This Book of *Canticles* is a kind of *Pastoral*, a song of a Beloved concerning a Beloved. The Church therefore gives, and Christ takes oft herein upon himself the rearm and carriage of a loving and skilful Shepherd, that feeds his flock daily and daintily, feedeth them among the Lillies, and beds of spices, makes them to lye down in green pastures, and leads them beside the still waters, *Psal. 23. 2.* (his Word and Sacraments) makes them also to lye down at noon, i. e. (as the chief Pastor of his sheep) hee wholly ordereth them in all their spiritual labours, toils, and afflictions; giving them safe repose in the hottest seasons, *Isa. 49. 10.*

For why should I bee as one that turneth aside] q. d. This would bee no less to thy dishonour, than my disadvantage. If I miscarry, thou wilt bee no small loser by it. To urge God with the respect of his own glory lying now at stake, is a most effectual way of speeding in prayer. *If thou destroy this people;*

A. B. & Mar.

dogmatiz.

Postquam oblaid Ephraim, scil.

sum sicut mibi.

Irem.

sem. of Repeni.

p. 26

1 King. 8.

Psal. 19.

De Benef. l. 2.

6. 18.

1 John 10. 1, 2

1 Pet. 5. 2

1 Cor. 3. 10, 13

Rev. 13. 1

Exod. 32

people;

people, what will the Egyptians say? how will the very banks of blasphemy be broken down, and they speak evil of thee with open mouth? If the *Canaanites* bear us, what shall become of thy great name? Interpone, *quæso, tuas preces; apud Deum pro me, & ora Christum cuius est causa hæc, ut mihi adsit: quamvis obtinuerit, mihi oblata erit: sin vero causa exciderit, nec ego eam obtinere poterò: atque ita ipse solus ignominiam reportabit. Prethee pray for mee* (saith *Luther* to a friend of his that feared how it would fare with him when hee was to appear at *Ansborough* before the Cardinal) *pray for mee to Jesus Christ, whose because is, that hee would stand by mee; for if hee carry the day, I shall do well enough. As, if I miscarry, hee alone will undergo the blame and shame of it.*

By the flock of thy companions] Why should I have fellowship with thy pretended fellows, and so incur the suspicion of dishonesty. Christians must abstain from all appearance of evil, shun and bee shy of the very shews and shadows of sin, *Quicquid fuerit male coloratum*, as *Bernard* hath it, whatsoever looks but ill-favourably; providing for things honest, not only in the sight of the Lord, but in the sight of men: and avoiding this, that no man should blame us, avoiding it, as ship-men shun a rock or shelf, with utmost care and circumspection. *Joseph* would not breathe in the same air with his Mistress, nor *John* the Evangelist with the Heretick *Cerintus*; but sprang out of the bath, as soon as hee came into it. St. *Paul* would not give place by subjection to those false brethren, no not for an hour, lest the truth thereby should suffer detriment, *Gal. 2. 5.* *Constantine* would not read the *Arians* Papers, but tear them before their eyes. And *Placilla* the Empress besought her Husband *Theodosius senior*, not once to confer with *Ennomius*; lest being perverted by his speeches, hee might fall into heresie. Memorable is the story of the children of *Samosata*, that would not touch their ball, but burnt it, because it had touched the toe of an heretical Bishop, as they were tossing it, and playing with it.

Verf. 8. *If thou know not, O thou fairest among women*] So Christ is pleased to style her, who erst held and called her self black and Sun-burnt, verf. 5. Nothing more commends us to Christ, than humility and lowly-mindedness, 1 *Pet. 3. 5.* The daughter of *Zion*, for this is likened to a comely and delicate woman, her enemies to Shepherds with their flocks, *Jer. 6. 2, 3.* False Prophets also have their flocks, seducers drag Disciples after them, *Act. 20. 30.* *Faciant favos & vespe, faciunt Ecclesiam & Marcionita*, saith *Tertullian*, Waspes also have their hony-combs, Apes imitate mens actions. These Conventicles the Church must studiously decline, and not *viam per avia querere*, seek truth by wandering thorow the Thicket of Etrours, as *Junius*, saith one, in his time did; who confessed hee had spent two and twenty years in trying Religions, pretending that Scripture, *Prove all things*. The Spouse is here directed by the Arch-shepherd to repair to the foddering-places, to frequent the publick Assemblies; to tread in that Sheep-track, the foot-steps of the flock, the Shepherds tents. There Christ hath promised to feed his Lambs (that have golden fleeces, precious souls) to call them by name, as hee did *Moses*, *Cornelius*, &c. to teach them great and hidden things, such as they knew not, *Jer. 33. 3.* to give them spiritual senses, ability to examine what is doctrinally propounded to them, to try before they trust (for all Christs Sheep are rational; they know his voice from the voice of a stranger) to bee fully perswaded of the truth that they take up and profess, *Col. 2. 2.* *Luk. 1. 1.* to feel the sweetness and goodness, the life and power of it within themselves, *Col. 1. 9.* *Job 32. 8.* to hate false doctrines, and those that would perswade them thereunto, *Psalm. 119. 104.* buzzing doubts into their heads, *Rom. 16. 17.* *John 10. 5.* So that though man or Angel should object against the truth they have received, they would not yeeld to him, *Gal. 1. 8, 9.* They know that Satan can, and doth transform himself into an Angel of light, and can act his part by a good man also, as hee did by *Peter* once and again, *Matth. 16. 23.* *Gal. 2. 13.* and as hee did in our remembrance by Mr. *Archer*, a holy man, who yet held and broached hellish opinions, *Swenchfeldio non desuit cor bonum, sed caput regulatum*

saith *Bachelcerus: Swenchfeldius* had a good heart, but a wilde head, and so became a means of much mischief to many silly shallow-headed people, whom hee shamefully seduced. This to prevent, Christ hath given gifts to men, Pastours and Teachers after his own heart, Guides, to speak unto them the word of God, *Heb. 12. 7.* to set in order for them acceptable words, words of truth, that may bee as goads and as nails fastened by those Masters of the Assemblies, which are given from one Shepherd, *Eccles. 12. 10, 11.* in fine, to take heed to themselves, and to all the flock over the which the Holy Ghost hath made them Over-seers, to feed the Church of God which hee hath purchased with his own blood, *Act. 20. 28.* that they might go in and out, and finde pastures, such as will breed life, and life in more abundance, *John 10. 9, 10.*

Go thy way forth by the foot-steps of the flock] Add indeavour to thy desire, up and bee doing: for affection without action is like *Rachel* (that ancient Shepherdesse) beautiful, but barren. Get thee forth therefore by the foot-steps of the flock, tread in the same track that good old *Abraham, Isaac, Jacob, David, Paul, &c.* did; who followed the Lamb, whichsoever hee went. Keep to that good old way (the way that is called Holy) and yee shall finde rest to your souls. Walk in the foot-steps of faithful *Abraham*, and yee shall one day rest in the bosome of *Abraham*. Walk in the same spirit, in the same foot-steps with *Paul* and *Titus*, 2 *Cor. 12. 18.* so shall you shortly and surely receive the end of your faith, the salvation of your souls.

And feed thy Kids] The Church also is a Shepherdesse (as were *Laban's* and *Jeibro's* daughters) and hath a little little flock of young Goats, that is, of green Christians, who are to be fed with the sincere milk of the word, that they may grow thereby, 1 *Pet. 2. 2.*

Beside the Shepherds tents] Turn to the Under-shepherds (the godly Ministers) and so return to the great Shepherd and Bishop of your souls, 1 *Pet. 2. 25.* Hold you close to these, and hold fast the form of wholesome words, 2 *Tim. 1. 13.* and linger not after unfound and unfavoury doctrines, so rife abroad; those murdering mortels that fast men indeed, but it is to the day of slaughter. Silly sheep do eat no grasse more greedily than that which rots them. But thou, O man of God, flye these things, and from such stand off, 1 *Tim. 6. 5, 11.*

Verf. 9. I have compared thee, O my love, &c.] My Pastoral-love, or Shepherdesse-companion, my Fellow-friend, or familiar Associate in the function of spiritual feeding: My Neighbour, or Next, as the Greek renders it. For the Saints are not onely like unto Christ, 1 *John 3. 2.* but also next unto him; *Luk. 22. 30.* yea one with him, *John 17. 21.* and so, above the most glorious Angels, *Heb. 1. 14.* as being the Spouse, the Bride; whereas Angels are onely servants of the Bridegroom: and as being the Members of Christ, and so in a nearer union than any creature. This the Devil and his Angels stomacked, and so fell from their first principality.

To a company of horses] Or, to my troop of horses in the Chariots of Pharaoh; The PalFREys, Hæ, the Chariots Pharaohs, saith an Interpreter. "What is this? but that the Spirit of strength and speed, it is Christs: and the untoward flesh (which is to be drawn by the same Divine Spirit) it is of the world, and the very Chariot of Satan. Soul and Body (as wheels and axle-tree) do run which way the Devil drives; till the stronger Man Jesus have freed our Chariet-nature from that power of hell, and joynd himself by his own Spirit unto our nature, that so (with *Ezekiels* Chariet) it may go forth, and return as his Divine Spirit directeth. Thus hee,

Verf. 10. Thy cheeks are comely] &c. Thy whole face (by a Synecdoche) though the cheeks are instanced, as being the seat of shamefacedness, modesty, and beauty; such as was found in *Esther* (whose son *Artaxerxes Longimanus* nam pulcherrimus was held the fairest man alive) *Aspasia Miletia* the wife of *Cyrus*, who was mus. Anil. stiled καλὴ ἡ σοφία, Fair and wise; and the Lady *Jane Gray*, whose excellent beauty was adorned with all variety of virtues, as a clear sky with stars (saith 12. cap. 1.

the Historian) as a Princely Diadem with Jewels. Hence shee became most dear to King Edward the sixth, who appointed her his successeur. But nothing so dear to him, nor so happy in her succession, as the Church is to Christ, who lively describes her inward beauty, which hee looks upon as a rich pearl in a rude shell, or as those tents of Kedar aforementioned, vers. 4. which though coarse and homely for the outward hew, yet, for the precious gems, jewels, and sweet odours that were couched in them, were very desirable.

With rows of Jewels] A metaphor from fair women richly adorned. Holy women may bee costly attired, *Gratior est Pulchra, &c.* though Seneca thinks that hee was in an error that said so, sith virtue needs no garnish, but is *magnum sui decus, & corpus consecrat*, its own greatest glory, and consecrates the body wherein it dwelleth. St. Peter also prescribes Ladies an excellent dresse, 1 Pet. 3. 3, 4. *Terentian* comes after with his *Vestite vos sericeo pietatis, &c.* Cloathe your selves with the silk of Piety, with the satin of Sanctity, with the purple of Purity. *Taliter pigmentata Christum habebitis amorem*, Being thus arrayed and adorned, you shall have Christ to bee your Suter.

Thy neck with chains] *scil.* Of pearl or precious stones, that is, of heavenly graces drawn all upon that one thread of humility, which is the *ribbon* or *string* that ties together all those precious pearls. Humility is τὸ ἀρετῶν συνομοποιεῖν, saith Basil, the *treasure* of the rest of the virtues. It is οὐδεότης τῶν ἀρετῶν, saith Chrysostome, the *bond* of all good things, the *bond* of perfection, as St. Paul saith of Charity. Hence St. Peters word *ἐνυποβάσθητε*, (1 Pet. 5. 5. *See yee clothed with humility*) comes of ὑπόβη, for a *knit*: and it signifies not onely *alligare*, to knit the graces together, and to preserve them from being made a prey to pride, but also *inmodare* (say some) to *re-tye* as delicate and citious women use to do of ribbands to adorn their necks, or other parts: as if humility was the *knit* of every virtue, and the ornament of every grace. On the contrary, Pride is said to *compasse evil men about as a chain*, Phal. 73. 6. which oh how ugly and unseemly is it on the neck of beauty, back of honour, head of learning.

Verf. 11: *Wee will make thee borders of gold with studs of silver*] Wee, the whole Trinity will joyn together (as wee do in all our works *ad extra*) in framing for thee thee glorious ornaments, in putting upon thee our own comeliness, Ezek. 16. 11, 12, 13, &c. in increasing, and embellishing thy graces, thy pure gold of holiness, with silver specks, *studs* or *imbroiderie*. Thus the Spouse promisseth to make his Bride (though hee finde her fair and fine) much fairer and finer by an addition of more and more graces and gifts, both ordinary and extraordinary; till shee bee transformed into the same image from glory to glory. Hee will spare for neither gold nor silver to beautifie her, such is his abundant love unto her. Hee cloathes her with the party-coloured Garment of *multivariation* graces, and this hee borders with gold and bespangles with silver. Her cloathing is of wrought gold, far more stately and costly than that of *Esther* in all her beauty and bravery; than that of *Dionysius*, whose mantle was sold to the *Carthaginians* for an hundred and twenty talents; than that royal Robe of *Demetrius* King of *Macedony*, that was so massive and magnificent, that none of his successeurs would ever wear it, *propter invidiosam impendii magnificentiam*, for the unparalleld sumptuousness thereof.

Verf. 12: *While the King sitteth at his table, &c.*] Heb. at his round table, or Ring-sitting. In *accubitu* *circulari*: *in orbem enim antiquitus ad mensam sedebant*, 1 Sam. 16. 11. Send and fetch him, for wee will not sit round till hee come hither. The manner of the *Turks* at this day is, to sit round at meat on the bare ground, with their leggs gathered under them. By the King is here meant *Messias* the Prince, Dan. 9. 25. Christ the Lord, *Al.* 2. 36. *Et omnes sancti in circuitu ejus*, all his Saints sit round about him, Psal. 76. 11. (as the twelve Tribes were round about the Tabernacle *Numb.* 2. 2. as the four and twenty Elders are round about the Throne, *Rev.* 4. 4.) they are a people

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ple near unto him, Psal. 148. 14. they are those *Blessed that eat and drink with him in his Kingdom*, first of grace, and then of glory. And whiles they thus sit with their King (a sign of sweetest friendship and fellowship: it was held a great honour and happinels to stand before Solomon) in his circled session. Luk. 14. 15 1 King. 10. 8

My spikenard sendeth forth the smell thereof] Saith the Church, that is, my faith is actuated, and all mine other graces exercised and encreased at the Lords Table, that heavenly Love-feast: *ubi cruci harenus, sanguinem sugimus, & inter ipsa Redemptoris nostri vulnera figimus linguam*, wherewith wee climb the cros, as it were, suck Christs blood, suck honey out of the Rock, (Deut. 32. 13.) feed heartily and hungrily upon his flesh, as Eagles do upon the flain, Math. 24. 38. This Luther calls *crapulam sanctam*, a gracious gourmandise; whiles wee lean upon his bosome, and feed without fear; sending forth our sweet odours, our pillars of incense, by lifting up many an humble, joyful and thankful heart to him, living by his Laws, and being a favour of life to others. But what shall wee think of those that stink above ground, poison the very air they breathe upon, defile the visible Heavens, which must therefore bee purged by the fire of the last day: and by their rotten communication, and unclean conversation, spread their infections, and send the Plague to their neighbours, as those *Asphaltites, Gittites* and *Ebronites* did, 1 Sam. 5.

Verf. 13: *A bundle of myrrhe is my Well-beloved, &c.*] The Bride proceeds to return all the glory to her Bridegroom (of all that good that hee had praised her for before) by a second similitude here, and by a third in the next verse: for in this argument shee thinks shee can never say sufficient. It is the manner of Maids to wear Nosegayes of sweet flowers in their bosomes, and to make no small account of them. Myrrhe is marvellous sweet and favoury, Psal. 45. 8. Prov. 7. 17. See *Plin. lib. 12. cap. 15, 16*, but nothing so sweet as the Lord Christ is to those that have spiritual senses; Whom therefore the Spouse here placeth between her breasts, that there-hence the sweet favour may ascend into her Nostrils. Again, Myrrhe hath a bitter root, Mark 15. 23. Christ seems bitter at first, because of afflictions; but if wee suffer with him, we shall also reign together with him. Thirdly, Myrrhe was very precious: Hence the Wise-men offered it to Christ at his birth. Christ is of that esteem with his people, *elect* and *precious*, 1 Pet. 2. 6. That as wife Merchants they make a *thorow-sale* of all to purchase him, Math. 13. Lastly, Myrrhe is of a preserving nature, and was therefore made use of at funerals, see John 19. 39. In like sort Christ, as hee doth by his Spirits heat exsiccate or dry up the superfluity of our degenerate nature, whereby body and soul is preserved to eternal life; so, after our bodies are turned to dust, hee still preserves a substance, which hee will raise again at the last day. Hence the Saints are said to *sleep in Jesus*, to bee *dead in Christ*, who shall *raise our vile bodies, and make them like unto his own glorious body*, in beauty, brightness, grace, favour, agility, ability, and other Angelical excellencies. Phil. 3. 21

Hee shall lie all night betwixt my breasts] This is Christs proper place: *My son, give mee thine heart*, Christ should dwell in the heart by Faith, Ephes. 3. 17. But too too often hee is shut out, and adultery found between the breasts, as Hol. 2. 2. there they carried the signs of their Idolatry (as Papists now do their crucifixes) to testifie, that the Idol had their hearts. But what saith Mr. Bradford Martyr in a certain letter? As the wife will keep her bed onely for her husband, although in other things shee is content to have fellowship with others, as to speak, sit, eat, drink, go, &c. So our Consciences (which are Christs wives) must needs keep the bed, that is, Gods sweet promises, alone for our selves and our husband to meet together, to embrace and laugh together, and to bee joyful together: If sin, the Law, the Devil, or any thing *Alio* would creep into the bed, and lye there, then complain to thy husband Christ, and forthwith thou shalt see him play *Phineas* part, &c. And again, in another Letter, Think on the sweet mercies and goodness of God in Christ. Here,

ib. 1. 9

here is the resting-place, here is the Spouses bed: creep into it, and in your arms of Faith embrace him. Bewail your weakness, your unworthiness, your diffidence, and you shall see hee will turn to you. What said I, you shall see? Nay, I should have said, you shall feel hee will turn to you, &c.

ιδιωνοισειται

Verf. 14. *My beloved is unto mee as a cluster of Camphire*]. *My Beloved*, and unto *Mee*. This particular application is the very quintessence and pith of Faith. *ἡ πιστις ιδιωνοισειται τον χριστον*. It is the property of true Faith to individuate Christ, to appropriate him to her self, as if hee were wholly and solely hers: Shee adjudgeth him in special to her self, with *My Beloved*, my *Strength*, and my *Redeemer*, my *Lord*, and my *God*. This when *Thomas* did, *Now thou beleevest*, said our Saviour, *John 20. 29*. Were it not for this word of Possession (*Mine*) the Devil might say the Creed to as good purpose as any of us. Hee beleeves there is a God, and a Christ: but that which torments him is, hee can say (*My*) to never an article of Faith. Wicked men likewise may *Crede*re *Deum*, & *Deo*, sed non in *Deum*, they may hear with joy, and have a taste, yea and apply the promises, but they do it presumptuously and sacrilegiously; because they accept not of Christ upon Christs terms, take not whole Christ in all his Offices and Efficacies, would have him as a Saviour, but not as a Sovereign, they make not a total resignation of themselves to Christ as *Paul* did, *Gal. 2. 19. 20*.

Plin. lib. 12. cap. 14.

As a cluster of Camphire]. Or, As the *Cypress-tree*, within his white flower sweet, pleasant, and very fragrant. They that talk here of the *Island Cyprus*, are as far from the sense, as that *Island* is from *Engedi*, which was a place in the Land of *Canaan*, in the tribe of *Judah* near unto the Dead Sea. Hither fled *David* one time, when *Saul* pursued him. And here *Jehoshaphat* had that notable victory over his enemies by the power of prayer, *2 Chron. 20*. This was a fruitful soil for Gardens and Vineyards, *Ezek. 47. 10*. Now the *Cypress-tree*, as also other Aromaticall-trees, grow best in Vineyards. And the Church forgetting her self, as it were, and transported with love to Christ, heaps up thus one similitude upon another. *Amor Christi est estivationis, neque inris se finit esse sui*. R. *Solomon Jarchi* doth out of their *Agadim* note, that this *Cypress* in the text, is a tree that bringeth fruit four or five times yearly. Christ is that tree of life, that yeelds fruit every month, being more fruitful than the *Leemon-tree*, or the *Egyptian Fig-tree*, that bears seven times a year, as *Solinus* reporteth. Our *English Bibles* call it *Camphire*, which being smelled unto, doth naturally keep under or weaken carnal lust, faith one. Now if that should be intended, how fitly is it here placed among the Vines of *Engedi*, that is a medicine for bridling lusty over-fooln stirred up by Wine, which one well calls *lac Veneris*, the milk of *Venus*.

REV. 22. 2

Sol. cap. 45.

Et Venus in vinis, ignis ut igne, surit.

Verf. 15. *Behold, thou art fair my love*]. Or, *My fellow-friend*, as *vers. 9*. And as she is his *Love*, so he is her *Beloved*, *vers. 16*. and as hee commends her, so shee him no less. This should be all the strife betwixt married couples, who should out-strip the other in mutual melting-heartedness, and all loving respects either to other, in all passages, carriage, and behaviours whatsoever betwixt them: accustoming themselves, as here, to speak kindly and cheerfully one to the other. This is that that will infinitely sweeten and beautifie the married Estate: it will make marriage a merry-age, which else will prove a marriage. And here, let husbands learn to love their wives, as Christ loved the Church, *Ephes. 5. 25*. celebrating her beauty in a song, repeating her just praises, to shew his heartiness therein, and inviting others with an *Ecce*, to the due contemplation thereof. *Behold thou art all fair, my Love*, behold thou art fair: *Non est siliam frigida hac laudatio*, this is no feigned or frigid commendation, but such as proceeds from entire affection, and breathes abundance of good will. Full well might the Prophet tell the Church: *Surely as the Bride-*

Bride-

Bridegroom rejoiceth over the *Bride*, so shall thy God rejoice over thee, *Ila. 62. 5*. And again, *The Lord thy God will rejoice over thee with joy, hee will rest in his love, and seek no further, hee will joy over thee with singing*, *Zeph. 3. 17*. The Church had acknowledged, *vers. 5*. that she was black, or at least blackish, and yet, by way of Apology too, shee had pleaded that shee was comely, and so, not to be slighted. But Christ affirms her fair, yea twice fair, yea the fairest among women (*se sum cuique pulchrum*, to doth hee even erre in her love, as the *Wile-man* phraseth it, *Prov. 5. 19*.) as himself is said to bee the fairest amongst men, *Psal. 45. 2*. where the Hebrew word likewise is of double-form (*Thou art fair, thou art fair above the Sons of Adam*) to note out double, that is excellent beauty, such as draweth love and liking: Now it is a Maxim in the Civil Law, *Uxor fulget radiis mariti*, The wife shineth with her husbands beams, to doth the Church with Christs graces, wherewith shee is decked, as *Rebecca* did with *Isaac's* Jewels. Read *Ezek. 16. 2. 3. 4. 5*, &c. and you will see that all the Churches beauty is borrowed. The Maids that were brought to *Abasheerah*, besides their own native beauty, they were first purified and performed before hee chose one. *Eph. 1*. But here it is otherwise altogether. For when the Church was in her blood, in her blood (three several times it is so said, that we might the better observe it, and be affected with it) Christ sanctified and cleansed her with the washing of water by the word, that hee might present her to himself a glorious Church, holy and without blemish, *Ephes. 5. 26. 27*. But a bloody Spouse shee was to him, who loved her, and washed her with his blood.

REV. 1. 5.

Thou hast Doves eyes] Sweet, amiable, single, and chaste. In the eyes beauty fits, and shines more than in any part of the body besides. *γλαυκῶπις, βόωνις, &c. apud Homerum*. The *Turks* tell their desperate *Devotoes* of beautiful women, with full eyes, in their fools paradise; and thereby hearten them on to bold attempts. The Hebrews say, that in oculis, loculis, poculis, the heart of a man shews it self. The Church is here said not to have Eagles, Vultures, Foxes, Apes eyes, but Doves eyes. Now,

Sicut voyage.

Felle columba caret, rostra non cedit, & ungues Possidet innocens, puraque grana legit.

The Dove hath her name in the Hebrew, from a root that signifieth to oppress and make a prey of any, as poor people, strangers, fatherless, &c. *Jer. 50. 16*. because (belike) this creature is subject to the prey and spoil of Hawks, when pursued, they save themselves by flight, not fight. (The Prophet *Jonah* was so called, as some think, quod columba in furore aufugeret, because hee fled as a Dove, when God sent him to *Nineveh*, but not with the wings of a Dove) Sometimes sitting in their Dove-cotes, they see their nests destroyed, their young ones taken away, and killed before their eyes, never offering to rescue or revenge, which all other fowls do seem in some sort to do. This is very applicable to the persecuted Church; as may be seen in the Lamentations, and Martyrologies. In Greek, the Dove hath her name from her exceeding love to her Mate and young ones. *κιστις ὁ ἀλλήλων*, saith Aristotle, they kiss one another: the Church likewise kisseth Christ, and is interchangeably killed of Christ, *Psal. 2. 12. Cant. 1. 1*. being drawn together by a mutual dear affection (as the Apostles word imports, *Heb. 11. 13*.) As if at any time the Dove and her Mate fall out and fight; shortly after,

παρακαλεῖται τὸ πνεῦμα τὸ ἅγιον.

ἀντιπροσώπου.

ἢ σὺν αὐτῷ, τῷ ἁγίῳ.

Que modo pugnarunt, jungunt sua rostra columbe, Quarum blanditiis, verbaque mirum habet.

Differences may arise between Christ and his Spouse (shee may thank her self, for hee grieves her not willingly, *Lam. 3. 35*. *He dolet quoties cogitur esse ferax*) and some household-words shee may have from him: but soon after, hee takes her into the wilderness, and speaks to her heart, *Hos. 2. 14*. yea hee takes

takes her into his Wine-cellar, *Cant.* 2. 4. then when one would think hee should carry her into a dungeon rather. Hee kisses her (as Doves do one another) with the *kisses of his mouth*, then when one would think hee should, upon such high provocations, kick her, nay kill her, then hee shews her matchless mercy, such as no man would shew his wife, *Jer.* 3. 1. 22. For hee is God, and not man, yea such a *sin-pardoning* God as never was heard of, *Micah* 7. 18. If there bee but a Doves eye in the heads of any of his, a columbine simplicity, if simple to do evil, bunglers at it, and have nothing to say in defence of it, when it is done, *Rom.* 16. 19. the amends is made: and love, with her long mantle, covers a multitude of sins, *Prov.* 10. 12.

Verf. 16. *Behold thou art fair my Beloved, yeapleasant* Behold thou art fair my Love, &c. said hee to her. It were fitter a fair deal for mee to say so to thee, faith shee here to him: sith all my beauty is but borrowed of thee, it is but a spark of thy flame, a drop of thine Ocean: if I shine at all, it is with thy beams only: it I bee any whit comely, it is with the comeliness that thou hast put upon mee. Christ as a man (how much more as God blessed for ever?) was fairer by far than all the children of men, *Psal.* 45. 2. because free from sin, and full of grace and truth, as in *Ezek.* 28. 7. there is mention of *beauty of wisdom*. And the * Heathen Philosopher could say, that if such a comely countenance, as did express a Divinity in him. It St. Stephens face, when hee stood before the Council, shone like an Angels face, *Act.* 6. 15. and if his eye could pierce the Heavens, *Act.* 7. 55. how much more (may wee think) Christ did? True it is, that by reason of his sufferings in the flesh, his visage was marred more than any mans, and his form more than the sons of men, *1sa.* 52. 14. And hee had no form nor comeliness, viz. in the eyes of his perverse Country-men, who when they saw him, they could discern no such beauty wherefore they should so desire him: Hee was despised and rejected of men: for why? Hee was a man of sorrows, and acquainted with grief, which had so drunk up his spirits, and furrowed his fair face, that at little past thirty years of age, hee was reckoned to bee towards fifty, hee seemed to the Jews to bee much elder than hee was indeed, as some are of opinion.

Yeapleasant Sweet as a flower, sweet as an hony-comb, *Mell in ore, mellos in aure, jubilum in corde*, sweet to the soul, and health to the bones, *Prov.* 16. 24. Hee that hath once but lightly tasted how sweet the Lord Christ is, doth soon dis-relish, yea loathe, in comparison, all this worlds homely fare, tasteless fooleries.

Ovid. Met. lib. 15

*Clitorio quicunque sitim de fonte levavit,
Vna fugit, gaudetque meris abstemius undis.*

Yeapleasant Our Bridal-bed: which was wont to bee decked with Garlands and green bows. Or, our Bedstead (so it may bee rendred) is green, made of green and growing timber, as Christs house is built of living and thriving stones, *1 Pet.* 2. 5. There is a perpetual greenness (the fruit of the vegetative Spirit of God within them) upon all Christs Olive-trees, *Psal.* 52. 8. And these green things must not bee hurt, *Rev.* 9. 4. Or if they bee by a wound at the root, so as that they suffer a fit of barrenness, or seem to be sapless, yet they shall *revirecere*, recover their former greenness, as the *Philippians* did, and had a new spring after a sharp winter: they had desflourished for a time, but now *reflourished*, *Phil.* 4. 16.

22. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verf. 17. *The beams of our house are Cedar* Not My, but Our house, as before Our bed, and after Our galleries. All is common betwixt the Bridegroom and the Bride, bed, board, house, all. It should bee so betwixt married

ried couples, who should not have several parties, interests, &c. but both bring in what they have or get, to the common hive. The Church is Christs house, and every faithful soul is Gods building: hee plants *in the heavens*, and lays the foundation of the Earth, that hee may say to Zion, *Thou art my people*. The great Architect of the world doth as wonderful a work in converting a soul to himself, as hee did in setting up this goodly Edifice of the Universe. This stately structure of the new creature hee makes of the best materials, Cedar, Cypress, *Boraine*, &c. A mud wall may bee made up of dirt, straw, stones of the street, &c. Not so a stately Palace, a Marble Monument. *Solomons* Temple was built of Cedar-wood: So was the Temple of *Biana* of the *Ephesians*, as *Vitruvius* testifieth: the Devil will needs bee Gods Ape. Hee knew that Cedar is a tree strong and durable; and for the driness of it, the timber chawneeth not, rotteth not: yea it hath a property to preserve other things from putrefaction. A late writer observeth of it, that *virescentes res putrefacit & perdit, putrida autem reficit & conservat*. The Church is also stable, and cannot bee ruined; it is founded upon a Rock; the Elect cannot bee finally deceived: the faithful Ministers, by preaching Law and Gospel, kill the quick Pharisee, and quicken the dead Publican, *Rom.* 7. 9. *2 Cor.* 2. 16. they declare unto man his righteousness, *Job* 33. 23. and shew him how hee may be found in Christ, (viz. when sought for by the justice of God) not having his own righteousness, those filthy garments, *Zech.* 3. 4. but the Brides *sine rubis* *Phil.* 3. 9 linnen and shining: and after a few turns taken here with Christ in the terrace or galleries of the Church Militant made of Fire, hee shall have places given him in Heaven, to walk among those that stand by, *Zach.* 3. 7. that is, among the Seraphim, as the Chaldee Paraphrast expounds it.

CHAP. II.

Verf. 1. *I am the Rose of Sharon*

The Greek renders it, *the flower of the field*, that grows without mans labour, having Heaven for its Father, Earth for its Mother. So had Christ, made of a woman, manifested in the flesh, without Father as man, without Mother as God, *Heb.* 7. 3. And *Heb.* 9. 11. The Tabernacle of Christs humane Nature (so called, because therein the fulness of the Godhead dwelt bodily, *Col.* 2. 9.) was not made with hands, that is, not by mans help; it was not of this building by the power of Nature. But as matter in the beginning of time was taken from man to make a woman, so matter in the fulness of time was taken from Woman to make the Man Christ Jesus: And as Eve was a true Woman without woman, so Christ was a true Man without man. Hee is called, *filius hominis*, but it is onely of the feminine gender. Hee is the flower of the field, as here, the Stone cut out without hands, *Dan.* 2. 45. the Phoenix that hath no Parents, the Pearl that is not made through any earthly copulation, but is begotten of the dew of Heaven. For as Pearls are bred in shell-fishes of a celestiall humour, so was Christ, by heavenly influence, in the Virgin womb. But let us weigh the words as they are commonly rendred: *Sharon* was a most fruitful place situate under the hill *Libanon*, *Chron.* 27. 29. coupled with *Carmel* for excellency, *1sa.* 35. 2. not more a field than a fold for flocks, *1sa.* 65. 10. To a Rose (that Queen of flowers) here growing doth the Lord Christ fitly compare himself. This flower delights in shadowy places (and thence borroweth its name in the Original) it is orient of hiew, cold of complexion, but passing redolent, and of comfortable condition. Such a Flower is Jesus (saith an Expositour here) most delighted in temperate places, for hiew white and ruddy; the chiefest of ten thousand, a cooler to the conscience, but passing savoury; and comfortable to the distressed Patient.

And the Lilly of the Vallies] Or, low places, which are most fat and fertile. Christ

Christ is both *Rose* and *Lilly*, which two put together make a gallant shew, and beautifie the bosoms of those that bear them; but nothing like as Christ doth those that have him dwelling in their hearts by Faith. These flowers do soon fade, and lose both beauty and sweetness: but so doth not Christ or his comforts. *Tam recens mihi nunc Christus est, ac si hac hora sudisset sanguinem*, saith *Luther*, Christ is as fresh to mee now, as if hee had shed his blood this very hour. Hee purposely compareth himself to a Vine, to a door, to bread, and many other excellent and necessary creatures, every where obvious, that therein (as in to many optick glasses) wee may see him, and bee transformed into him. For this it is also, that hee here commends himself, not out of arrogancy or vain affectation of popular applause, but for our sakes doubtless, that wee may take notice of his excellencies, and love him in sincerity. The Spouse also praiseth her self sometimes, not out of pride of her parts, but to shew her thankfulness to Christ, from whom shee had them.

Verf. 2. *As the Lilly among the Thorns* The Lilly is white, pure and pleasant, having six leaves (and thence its name in Hebrew) and seven golden-coloured grains within it. The forty fifth Psalm (of like argument with this Song) is dedicated to him that excelleth upon *Sh-shannim*, or upon this five-leaved flower the Lilly. Moreover the chief City of Persia was called *Shushan*, from the multitude of Lillies growing there. Here *Alexander* found fifty thousand Talents of gold; the very stones of it are said to have been joyned together with Gold. The Church is far richer, and fuller of beauty and bravery; but beset with thorns, such as *Abimelech* was, a right bramble indeed, that grew in the base hedge-row of a Concubine, and scratcht and drew blood to purpose: wicked men are called Briers, *Micah* 7. 4. thorns twisted and folded, *Nahum* 1. 10. that hurt the earth, and those that handle them. Indeed they cannot bee taken with hands, but the man that shall touch them must bee fenced with Iron, and the staff of a spear. But God shall thrust them all away, scil. into hell, and they shall bee utterly burnt with fire in the same place, 2 Sam. 23. 6, 7. In the mean space, who will set the briers and thorns against mee in battell, saith the Lord Christ (being jealous for his Spouse with a great jealousy, *Zach.* 1. 14.) who dare do it? I would march against them, I would burn them together, *Isa.* 27. 4. *Sin* or *Sinai*, a thorny place in the desert, where it rained down Quails and Manna from Heaven, was a type of the Church, flourishing in the midst of her enemies, like a Lilly among thorns.

So is my Love amongst the Daughters] i. e. false Sisters, quæ dicuntur spinæ propter malignitatem morum; dicuntur filie, propter communionem sacramentorum, saith *Augustine*: these are called thorns for the malignity of their manners, and Daughters for their profession and outward priviledges. These prick, sting, and nettle the Church; they cannot but do their nature, till God take an order with them, till hee binde them in bundles, and cast them into the furnace. But as the Lilly is fresh and beautiful, and looks pleasantly (even that wilde Lilly that wee call *Wood-binde*) though among thorns: so should wee amidst trouble. God hedgeth us about with these briers, that hee may keep us within corbals: hee pricks us with these thorns, that hee may let out our ill humours, *O felices tribulos tribulationum!* O happy thorns of tribulation, that open a vein for sin to gush out at! Bee not weary, my son, of Gods correction, saith *Solomon*, *Prov.* 3. 11. *Ne ejus castigationes ut spinas quasdam existimes tibi molestas*, so *Kabvenaki* renders and expounds that text. Feel not Gods corrections troublesome to thee, as thorns in thine eyes, or prickles in thy sides. Especially since, as *Gideon*, by threshing those churls of *Succoth*, with thorns and briars of the wilderness, taught them better behaviour, so deals God by his people: his House of correction is his School of instruction, *Psal.* 94. 12. (See my *Love-tokens*, pag. 144. 145. &c.) God sets these thorns, as hee did those four horns, *Zach.* 1. to afflict his people which way soever they fled. Howbeit when they had pushed them to the Lord, there were four Carpenters set a work to cut them short enough, for ever doing a my further hurt.

Verf. 3.

Verf. 3. *As the Apple-tree among the trees, &c.* Among wilde trees, mols-begrown trees, trees that bring not forth meat for men, but mast for Hogs. Such is every natural man, *Rom.* 11. 24. *Ephraim* is an empty Vine; hee beareth fruit to himself, *Hof.* 10. 2. paltry-hedge-fruit. Oaks bring forth Apples, such as they are, and Acorns. But what saith our Saviour, *John* 15. 2. Every branch in mee that beareth not fruit, hee taketh away, and without mee yee can do nothing, verf. 5. That is a true saying (though *Spiers* the Postiller censure it for a cruel sentence) *Omnia vita infidelium peccatum est, & nihil bonum sine summo bono*, The whole life of an unbeliever is sin: neither is there any thing good without Christ the chiefest good. Here hee is fitly compared by the Church to an Apple-tree, which yeelds both shade and food to the weary and hungry traveller; furnisheth him with whatsoever heart can wish, or need require. Christ is *cornucopia*, an Universal Good, All-sufficient and satisfactory, proportionable, and every way fitting to our necessities: It is not with Christ, as with *Isaac*, that had but one blessing: for in him are hid all the treasures of wildome, and whatsoever worth, *Col.* 2. 3. So that as a friend of *Cyrus* in *Xenophon* being asked where his treasure was, answered, *ὅτις Κύρος φίλος*, where *Cyrus* is my friend: so may a Christian better answer to the like question, *ὅτις Κύρος φίλος*, where the Lord Christ is my friend: For as *sine Deo omnis copia est egestas*, without Christ all plenty is scarcity; so with him there can bee no want of any thing that is good. In the fulness of his sufficiency hee is in want, saith *Job* of a wicked man. Contrariwise the godly, in the fulness of his want, is in an All-sufficiency; because hee is in Christ, who hath filled *πλητὰ ἐν πνεύματι*, the neuter gender, not only all the hearts of his people, but *All things*; hee hath filled up that emptiness that was before in the creature, and made it satisfactory.

I ate down under his shadow with great delight] Heb. I delighted and sat down. The Church being scorcht with troubles without, and tedious within, ran to Christ for shelter, and found singular comfort, *Psal.* 91. 1. *Isa.* 25. 4. *Tua presentia, Domine, Laurentio ipsam craticulam dulcem fecit*, saith an Antient; *Philip Langrave* of Hesse, being a long time prisoner under *Charles* the fifth, was demanded what upheld him all that time? Respondit, *divinas Martyrum consolationes se sensisse*, hee answered, that Christ came in to him with such cordials, as kept up his spirits above beleef. There bee divine comforts that are felt by the suffering Saints, that others taste not of, nor themselves neither at other times. When the childe is sick, out come the conferves and sweet-meats: Never fits hee so much on his Mothers lap, and in her bosome, as then.

And his fruit was sweet to my taste] i. e. His word and promises, which I rolled as Sugar under my tongue, and sucked therehence more sweetness than *Sampson* did from his hony-comb, *Psal.* 19. 10. & 119. 103. *Jer.* 15. 16. *Luther* said, hee would not live in paradise, if hee might without the Word, at cum verbo etiam in inferno facile est vivere, saith hee, but with the Word hee could live even in Hell it self. True it is, that those that have not the Spouses palate, finde no such sweetness in Christ or his promises. Most men are to full gorged with the Devils dainties, to surfeited with sins sweet-meats, that they finde no more relish in the good Word of God, than in the white of an Egge, or in a dry chip. These feed upon that now, that they must (without repentance) digest in Hell, there will bee bitterness in the end. Whereas they that, by sucking those full-strutting breasts of consolation, the promises, have tasted and seen how good the Lord Christ is, as their souls are fastised with fat things, full of marrow, with the very best of the best, *Isa.* 25. 6. so hee shall make them to drink abundantly of the river of his pleasures, *Psal.* 36. 9. hee shall take them into his Wine-celler, and fill them with gladness.

Verf. 4. Hee brought mee to the banquetting-house] Heb. to the house of Wine, where hee giveth mee that which is better than Apple-drink, as verf. 3. As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,

Aug. De. vers. innotum. cap. 56

Bern.

Col. 3.

Tom. 4. Opus. Lu.

Multi in terris manducant quod apud inferos digestum. Aug.

Christ, 2 Cor. 1. 5. The lower that ebb, the higher this tide: as is to be seen in the Martyrs, who went as merrily to die, as ever they did to dine; sang in the flames, and felt no more pain, than it they had lain upon beds of Roses. This their persecutors counted stupidity and vain-glory: but they knew not the power of the Spirit, and the force of Faith: as Mr. Philpot told scoffing Morgan, who coming to confer with him, asked him, "How know you that you have the Spirit of God?" Mr. Philpot answered, By the Faith of Christ which is in mee. Ah by Faith (quoth Morgan) do yee so? I ween it bee the spirit of the buttury which your fellows have had that have been burned before you, who were drunk the night before they went to their death, and I ween went drunk unto it. Whereunto Philpot replied, It appears by your communication, that you are better acquainted with the spirit of the buttury, than of God. Mee think you are liker a scoffer in a Play, than a reasonable Doctor to instruct one. Thou hast the spirit of illusion and sophistry, which is not able to countervail the Spirit of truth. Thou art but an Ass in the things of God, &c. God shall surely rain fire and brimstone upon such scornors of his Word, and blasphemers of his people as thou art. The like sentence was passed upon Nicholas Burion, Martyr in Spain, who because hee went cheerfully to the stake, and embraced death with all gladness and patience, his tormentours and enemies said, that the Devil had his soul, before hee came to the fire, and therefore his sense of feeling was past. These carnal creatures meddle not with the true Christians joy, neither know they the privy armour of proof (the joy of Faith) that hee hath as an *astrix* about his heart, making him insuperable, and more than a Conquerour. True grace hath a fortifying comforting virtue, which the world knows not of: like as true gold comforts and strengthens the heart, that Alchymy gold doth not. And as a man that by good fare, and plenty of the best Wines hath his bones filled with marrow, and his veins with good blood, and a fresh spring of spirits, can endure to go with less clothes than another; because hee is well lined within: So it is with a heart, that by oft feeding with Christ in his Ordinances, and by much reading and ruminating upon the Scriptures (called here the *Banqueting-house*, or *wine-celler*, as most are of opinion) hath got a great deal of joy and peace: such an one will go thorow troubles, and make nothing of them, yea though outward comforts utterly fail, Hab. 3. 17.

Rom. 8. 35. And his banner over mee was love. As a Standard erected, as a banner displayed, to was the love of Christ shed abroad in her heart by the Holy Ghost: who had also (as a fruit of his love) set up a Standard in her against strong temptations and corruptions, Isa. 59. 19. and thereby assured her of his special presence: like as where the colours are, there is the Captain, where the Standard, there the King. The wicked also have their banners of lust, covetousness, ambition, malice, under which they fight (as the Dragon and his vicious brood, Rev. 12. 7.) against Christ and his people: but they may read their destiny, Isa. 8. 9, 10. Associate yourselves, O yee people! stand to your arms, repair to your colours, &c. yet yee shall bee broken in peeces, gird your selves, and yee shall bee broken in peeces, &c. Take counsel together, and it shall come to nought, &c. for God is with us, Immanuel is our General: And how many do you reckon him for? (as Antigonus once said to his souldiers, that feared their enemies numbers.) Surely if Christ bee for us (and hee is never from us, Matth. 28. 20. but as Xerxes was wont to do, hee pitcheth his tent, and sets up his Standard in the midst of his people, as once in the wilderness) who can bee against us? Rom. 8. 31. And though many bee, yet No weapon that is formed against the Church shall prosper, (how should it, fith shee hath such a Champion as Christ, who is in love with her, and will take her part, fight her quarrel?) and every tongue that shall rise against thee in judgement, thou shalt condemn, Ma. 54. 17. As the eclipsed Moon, by keeping her motion, wades out of the shadow, and recovers her splendour: So it shall bee with the Spouse. Yea shee shall bee able to answer those that reproach

At. and Chron.
Jul. 1653.

Ibid. 1865.

Rom. 8. 35.

Rom. 8. 15.

reproach and cast dirt upon her, for her keeping close to Christs colours, and suffering hardship for him: as the Emperour Adrian did the Poet Florm, who sat on an Ale-bench and sang,

Nolo ego Caesar esse
Ambulare per Britannos
Rigidus pati pruinam, &c.

The witty Emperour replied upon him, as soon as hee heard of it,

Nolo ego Flormus esse
Ambulare per tabernas;
Latitare per popinas,
Pulices pati rotundos.

Melanchthon. in
Chron. Carion.

Verf. 5. Stay mee with flaggons.] Not with cups or bowls onely, but with flaggons, larger measures of that Wine that was set before her in Christs Wine-houle. Comfort mee with Apples, such as fall from Christs Apple-tree, spoken of in the former verse, the precious mellifluous promises, which are sweet like the Apples of the Garden of Eden, as the Chaldee here hath it. Bouster mee up with these: for I am even sinking and swooning with an excess of love, with an exuberancy of spiritual joy in God my Saviour, such as I can hardly stand under. Stay mee therefore (saith shee to the Ministers, those pillars to support the weak, Gal. 2. 9. and to comfort the feeble minded, 1 Thel. 5. 14.) Stay mee, or sustain mee with flaggons, comfort mee with Apples. (Solinus tells of some near the River Ganges, that live odore pomorum sylvestrium, by the smell of Forrest Apples, which is somewhat strange.)

For I am sick of love.] Surprized with a love-quailm, as an honest Virgin may bee, meeting her Love unawares, enjoying him in the fulness of joy, and fearing the loss of his company for a long season. This is timor amicalis, which Lombard thus describeth, ne offendamus quem diligimus, & ne ab eo separemur. The fear of love is, lest wee should offend him whom our soul loveth, and so cause him to withdraw. Hic timor transit in charitatem, saith Gregory. This fear passeth into love, and overwhelms the spirit sometimes. This was it that made Jacob, when hee saw nothing but visions of love and mercy, cry out, How dreadful is this place! This made that mixture of passions in those good women, that coming to look Christ, departed from the grave with fear and great joy. From this cause it was that Bernard, for a certain time after his conversion, remained as it were deprived of his senses by the excessive consolations hee had from God. Cyprian writes to his friend Donatus, that before his conversion, hee thought it impossible to finde such raptures and ravillments, as now hee did in a Christian course. Hee begins his Epistle thus, Accipe quod sensitur antequam discitur, &c. Augustine saith the like of himself: What unconceivable and unutterable extasies of joy then may wee well think there is in Heaven, where the Lord Christ perpetually, and without intermission, manifesteth the most glorious and visible signs of his presence, and seals of his love? Hee pours forth all plenteous demonstrations of his goodness, to his Saints, and gives them eyes to see it, minds to conceive it: and then fills them with exceeding fulness of love to him again, so that they swim in pleasure, and are even overwhelmed with joy: a joy too big to enter into them, they must enter into it, Mat. 25. 21. Oh pray! pray with that great Apostle that had been in Heaven, and seen that which eye never saw, that the eyes of your understanding being enlightened, you may know the love of Christ which passeth knowledge, and what is the riches of the glory of his inheritance in the Saints, Ephes. 1. 18. & 3. 19. A glory fitter to bee believed, than possible to bee discounted. An exceeding excessive eternal weight of glory, 2 Cor. 4. 17. Such a weight, as if the body were not upheld by the power of God, it were impossible but it should faint under it. How ready are

Poly. hist. cap.
56.
Smells are ap-
plied to the
nostrils of
them that
faint.

Lomb. Sent. lib.
1. diffine. 34.
Vide August.
Epist. 121. ad
Honorat.

Goss. in Vit.
Bern.

Epist. 1. 1.
Consej. 1. 6. c. 22.

Verbis exprimi
non potest, expe-
rimus opus
Chrys.

our spirits to expire here, when any extraordinary unexpected comfort befalls us? The Church is *sick of love*. Jacobs heart fainted when hee heard of Josephs life and honour in Egypt. The Queen of Sheba was astonished at Solomons wisdom and magnificence, so that shee had no spirit more in her. *Viscount Lisle* in Henry the Eighths time died for joy of an unexpected pardon. What then may we think of those in Heaven? and should not wee hasten in our affections to that happy place? Oh do but think (saith one) though it far pass the reach of any mortal thought) what an infinite inexplicable happiness it will bee, to look for ever upon the glorious body of Christ, shining with incomprehensible beauty, far above the brightest Cherub; and to consider, that every vein of that blessed body bled to bring thee to Heaven! Think of it, I say, and then exhale thy self in continual sallies, as it were, of most earnest desires to bee dissolved, and to bee with Christ, which is far the better, *Phil. 1. 23*. As in the mean while, let thy soul sweetly converse with him in all his holy Ordinances, but especially at his Holy Table, where hee saith unto thee, as once to *Thomas*, *Reach hither thy hand, and thrust it into my side, and bee not faithles, but believing*. Let thy soul also there reciprocate and say, *My Lord and my God!* Whom have I in Heaven but thee? and in Earth, none in comparison of thee! *Rabboni, Come quickly*.

Pla. 73. 25

Vers. 6. His left hand is under my head, and his right hand doth embrace mee As if shee should have said, I called unto you my friends to relieve and raise mee falling into a spiritual swoon, but behold the consolation that is in Christ, the comfort of love, the fellowship of the Spirit, the bowels and mercies of my dear Husband: hee hath fulfilled my joy, hee hath prevented your help, or at least hee hath wrought together with the means, and made it successful.

Phil. 1. 1, 2

Psal. 23. 2

You have stayed mee with flaggons, but hee hath restored my soul: You have bolstered mee up with Apples, but when that would not do, hee hath put his left hand under my head, as a pillow to rest upon, and with his right hand hee hath embraced mee; as a loving Husband cherisheth his sick wife; and doth her all the help hee can, *Ephes. 5. 19*. The whole virtue and power of the Ministry cometh from Christ. They do their worthy endeavour to stay and under-prop our Faith: but that notwithstanding wee shall soon fall to the ground, if Christ put not to both his hands to keep us up. Wee stand in need of whole Christ: and having him to support us, wee cannot fall finally, because fall wee never so low, *wee shall arise, for the Lord puts under his hand*, *Psal. 37. 24*. his goodness is lower than wee can fall: hee circlet his Saints with amiable embracements, and none can pull them out of his hands. *Jacob* under-bare *Rachel* till shee died upon him, *died on his hand*, *Gen. 48. 7*. The good *Shunammite* held her Son till hee died on her lap. But the love-sick Church, whether shee lives or dies, shee is the Lords: and who so liveth and beleeveth on him, cannot die eternally. But as when Christ himself died, though soul and body were sundred for a season, yet neither of them were sundred from the Godhead whereunto they were personally united. So is it here: death may separate soul and body, but cannot separate either of them from Christ. And as Christ being raised from the dead, dies no more: so neither doth any one that is risen with him. Christ may as easily die at the right hand of his heavenly Father, as in the heart of a true Believer.

Rom. 14. 8

Rom. 6. 9.
Col. 3. 1

Vers. 7. I charge you, O yee daughters of Jerusalem A vehement obtestation, (or rather an adjuration, *I charge you, and that by an Oath*) taken from the manner of Country-speech. For in this whole Chapter the Allegory is to set, as if the feast or meeting were made and represented in a Country-house or Village. These Daughters of *Jerusalem* therefore, the particular Congregations, and all faithful men and women, (as *Luk. 23. 28*) are straightly charged, and as it were in conscience bound by the Church, the Mother of us all, *Gal. 4. 26*. not to displease or offend (much or little) her Well-beloved Spoule, that *resteth in her love*, *Zeph. 3. 17*. and taketh pleasure in the prosperity of his Servants, *Psal. 35. 27. until hee please*, that is, not at all: for hee

hee is not a God that taketh pleasure in wickedness, *Psal. 5. 4*. his holy Spirit is grieved by it, *Ephes. 4. 30*. Or, *until hee please*, that is, till hee waken of his own accord: hee not over-hasty with him for help, but hold our faith and patience, let him take his owntime, *For hee is a God of Judgement*, and *waiteth to bee gracious*. If through impatience and unbeleef you set him a day, or send for him by a Post, hee will first chide you before hee chide the waves that afflict you, as hee dealt by his Disciples that wakened him ere hee was willing, *Mark 4. 37. 40*. Those that are suddenly routed out of a deep and sweet sleep, are apt to bee angry with those that have done it. Great heed must bee taken by our selves, and Gods charge laid upon others, that nothing be spoken or done amiss against the God of Heaven, *Dan. 3. 39*. Their sorrows shall bee multiplied that halten after another God, *Psal. 16. 4*. The Lord shall trouble thee, thou troubler of *Israel*, *Joh. 7. 25*. Do yee provoke the Lord to wrath? are yee stronger than hee? will yee needs try a fall with him? *Psal. 18. 26*. Hath ever any yet waxed fierce against God and prospered? *Job 9. 4*. Surely as *Blisses* his companions told him when hee would needs provoke *Polydamus*, so may wee say much more to those that incense the Lord to displeasure.

Isa. 30. 18

1 Cor. 10. 22

Σχέτις τίς τῶν θεῶν ἐρεθίζεν ἄγριον ἄνθρωπον;

It is a fearful thing to fall into the hands of the living God, Had men the fear of Roes and Hindes of the field, they could not out-run his wrath, witnes *Job*. Or if they could, yet the Roes and Hindes, those loving creatures, (*Prov. 5. 19.*) would bee swift witnesses against them for their baseness and disloyalty, sith they do such things as those poor creatures would not; see *Deut. 30. 19*. *Isa. 1. 2*. Bee thou instructed therefore, Oh *Jerusalem*, lest Christs soul bee disjoynted from thee, lest (as well as hee loves thee now) hee make thee desolate, a land not inhabited, *Jer. 6. 8*. Let him bee that Love of thine (as hee here emphatically calls him) that taketh up thy whole heart, soul and strength, with a love, not onely of Desire, but of Complacency, with a God-like love. True it is, that wee cannot, neither are wee bound to love God, in quantum est diligibilis, so much as hee is loveable (for to God onely can love himself.) but wee must love *nihil supra, æque, or contra*, nothing more, or so well, or against God. Other persons wee may love with his allowance, but it must bee in him, and for him, as our friends in the Lord, our foes for the Lord: Other things wee may also love, but no other wise than as they convey love to us from Christ, and may bee means of drawing up our affections unto Christ. This true love will keep us from doing any thing wilfully that may displease or displease him: it will also constrain the Daughters of *Jerusalem* to abide with the Roes, and with the Hindes of the field, (so some read this Text) as *Rachel* did by her Fathers Herds, to glorifie Christ in some honest and lawful vocation, and not to vex him by idleness, and unprofitableness: sith as punishment hath an impulsive, so love hath a compulsive faculty, *2 Cor. 5. 14*.

Vers. 8. The voice of my Beloved! Behold!] An abrupt passage, proceeding from a pang of love, whereof shee was even sick: and now lay languishing as it were, at *Hopes Hospital*, lingering and listening, hankering and kearkening after her beloved. Of the ear wee use to say, that it is first awake in a morning: Call one that is asleep by his name, and hee will soon hear and start up. Christ calls all his sheep by his name, *Joh. 10. 3*. and they know his voice, *vers. 4*. (so well are they versed in his Word, and so habitually are their senses exercised, *Heb. 5. 14*.) yea they know his face, for *Behold hee cometh* viz. to make his abode with mee, according to his promise, *Joh. 14. 23*. to fulfil with his hand what hee had spoken with his mouth, as *Solomon* phraseth it in his prayer, *1 King. 8. 15*. Christ sends his voice as another *John Baptist*, a forerunner, and this no sooner sounds in the ear, and sinks into the heart, than himself is at hand to speak comfort to the conscience, *Psal. 51. 8*. He thinks long of the time till it were done, as the Mothers breast akes, when it is time the childe had suck:

Hee

Hee comes leaping upon the Mountains, skipping upon the Hills] Look how the jealous Eagle, when shee flieth highest of all from her nest, and seems to fear her self among the clouds, yet still she casts an eye to her nest where are her young ones; and if shee see any come near to offend, presently shee speeds to their help and relceue: So doth the Lord Christ deal by his beloved Spouse. Neither mountains, nor hills shall hinder his coming: neither the sins of his people, nor the worlds opposition. As for the former, Christ blots out the thick cloud, as well as the cloud, *Isa. 44. 22.* that is, enormities as well as infirmities. Hee casts all the sins of his Saints into the bottom of the Sea, which can as easily cover mountains, as mole-hills. And for the second, Thou art more glorious and excellent than the mountains of prey (meaning, than all the Churches enemies, called for their ravenousness, mountains of Lions and Leopards, *Cant. 4. 8.*) The stout-hearted are spoiled, &c. *Psal. 76. 4, 5.* And who art thou, O great mountain? before Zerubbabel thou shalt become a plain, *Zech. 4. 7.* And whereas mans soul hath naturally many mountains of pride and prophaneities in it (*there is that Leviathan, and creeping things innumerable*, as the Psalmist saith of the Sea:) And for his body there is not a vein in it that would not swell to the bigness of the highest hill to make resistance to the work of grace; every such mountain and hill is made low before the Lord Christ, *Isa. 40. 4.* and every high thing cast down, that exalts it self against the knowledge of God, *2 Cor. 10.* Hee comes with authority, and reigns over all impediments.

Psal. 102. 26

Verf. 9. My Beloved is like a Roe, or a young Hart] *Viz.* For sweetness and swiftness, as in the former verse. His help seems long, because wee are short. In the opportunity of time hee will not bee wanting to those that wait for him. The Lion seems to leave her young ones till they have almost killed themselves with roaring and howling; but at last shee relieves them: and hereby they become the more courageous. God seems to forget his people sometimes, but it is that they may the better remember themselves, and reminde him. Hee seems, as here to have taken a long journey, and to bee at a great distance from them, wher as indeed hee is as near us, as once hee was to *Mary Magdalen* after his Resurrection, but shee was so bleared shee could not see him. If hee at any time absent himself for trial of our Faith and love to him, and to let us know how ill wee can bee without him, yet hee is no further off, than behinde some wall or screen. Or if hee get out of doors from us, yet hee looks in at the window to see how wee take it, and soon after shews himself thorow the Lattices, that wee may not altogether despond or despair of his return. Yea hee flourisheth or blossometh thorow the Lattices, like some flower or fruit-tree that growing under or near unto a window, sends in a sweet sent into the room, or perhaps some pleasant branches: to teach, that Christ cometh not to his without profit, and comfort to their souls.

אפרח יחיה פרח עזתי

Isa. 33. 10.

Verf. 10. My Beloved spake and said] *Heb. Answered and said.* Shee had sighed out, belike, some such request unto her Beloved, as *David* did, *Psal. 30. 19.* Return O Lord, how long! Lovers hours are full of eternity. Hee replieth, Even now my Love, behold here I am for thy help. Now will I rise, now will I bee exalted, now will I lift up my self. Rise thou therefore out of the ashes wherewith thou hast been covered, *Lam. 3. 16.* and come away to a better condition. Or, Rise out of sin, wherein by nature thou sittest, *Luk. 7. 79.* Stand up from the dead, come away to Christ, and hee shall give thee light, *Ephes. 5. 14.* Come, for the Master calleth, as they said to blinde Bartimeus, *Mark 10. 49.* Come, for it is high time to come: sith now is our salvation nearer, than when we beleaved. The night is far spent, the day is at hand, &c. *Rom. 13. 11, 12.* The winter is past, the flowers appear, &c. Up therefore, and come with mee to my Country-house, as it were, to take the pleasure of the Spring-tide. In Heaven there is a perpetual Spring: and here the Saints have hanfel of heaven, those first-fruits of the spirit, even as many as are holy Brethren, partakers of this heavenly calling, *Heb. 3. 1.*

Verf.

Verf. 11. For see the winter is past, the Rain is over and gone] In winter, the clouds commonly return after the Rain, *Eccles. 12. 2.* A showre or two doth not clear the air; but though it rain much, yet the sky is still over-cast with clouds; and as one showre is unburthened, another is brewed. Loc such is the doleful and dismal condition of such as are not effectually called by Christ. *Omnis illa dies hybernus est*, it is ever winter with them; no spring of grace, no Sun-shine of sound comfort. It is with such, as it was with *Paul* and his fellow-sailers, *Act. 27. 20.* when as neither Sun, nor Stars in many daies appeared, and no small tempest lay on them: all hope that they shall bee saved was then taken away. All the hope is, that God who by all his all-quickening voice, raiseth the dead, and calleth things that are not, as if they were, *Rom. 4. 17.* that calleth those his people, that were not his people, and her Beloved, which was not Beloved, *Rom. 9. 25.* Together with his voice, there goeth forth a power, as *Luk. 5. 17.* as when hee bade *Lazarus* come forth, hee made him arise and come away, to here. O carnal, Christ makes us a people created again, *Psal. 102. 18.* *Ephes. 2. 10.* of a wilde Assie Colt hee makes a man, *Job 11. 12.* and of an hollow person (as empty and void of heart, as the hollow of a tree is of substance) hee makes a solid Christian, fit to bee set in the heavenly building. This is as great a work, as the making of a world with a word: God plants the Heavens, and laies the foundation of the Earth, that hee may say to Zion, Thou art my people, *Isa. 51. 16.* Hence Christ is called the beginning of the Creation of God, *Rev. 3. 14.* And the Apostle, *Rom. 5. 10.* argues from Vocation to Glorification, as the lesser.

Verf. 12. The flowers appear on the Earth] Here wee have a most dainty description of the Spring or prime time (as the French call it) far surpassing that of *Horace*, and the rest of the Poets, who yet have shewed themselves very witty that way. For the sense, by flowers (made rather to smell to, than to feed upon) are understood (saith an Interpreter) the first-fruits of the Spirit, whereby the Elect give a pleasant smell: and therein lyeth sweetness of speech, and words going before works, even as flowers before fruits. For the which cause, as the Apostle exhorteth that our speech bee gracious alwaies, ministering Edification to the hearer, *Col. 4. 6.* so the Prophet calls it a pure language, which the Lord will give to as many as love him, as are called according to his purpose, *Zeph. 3. 9.*

The time of the singing of birds is come] *Hic autem garrulus avium plurimum facit ad veris commendationem*, this chirping of birds makes much to the Springs commendation, saith *Chenobard*. How melodiously sing the Ministers of the Gospel, whilst they are unto Gods people, as a very lovely song of one that hath a pleasant voice, *Ezek. 33. 32.* It is mel in ore, melos in aure, to the Elect, as it was to *Ananias*, who coming to hear *Ambrose*, had his ears tickled, his heart touched; so had that unlearned *Corinthian*, *1 Cor. 14. 25.* and the whole City of *Samaria*, wherein there was great joy at the receiving of the Gospel, *Act. 8. 8.* Behold wee bring you good tidings of great joy to all people, said those Angels to the Shepherds that sang Christ into the world: and from whom the preaching of the Gospel was afterwards taken and given to the Ministers, whose proper office it is to publish peace, to bring good tidings of good, *Thy Watchmen shall lift up the voice, with the voice together shall they sing, &c. Isa. 52. 7, 8.* If they do otherwise to any, if they sing doleful accents to guilty persons, if the voice of those Gospel birds, bee to such, like that of *Abijah* to *Jeroboams* wife, I am sent to thee with heavy tidings, they may thank themselves. To fall out with the Minister is as great folly, as if some fond people should accuse the Herald or the Trumpet as the cause of their war; Or as if some ignorant peasant when hee sees his fowls bathing in his pond, should cry out of them as the causes of foul weather. What do faithful Ministers do more? (what can they do less, if they will be true to their souls?) than tax mens sins, fore-tell their judgements? This when they do, it is diversly taken: Ravenous and unclean birds, like the Ravens of *Arabia*, screech horribly, scratch terribly: Turtles and Doves (whose voice is here said to be heard

See Ezek. 7. 16

Zach. 12. 10
Gal. 3. 1

Bass.

Aug. in Ps 10

Poli. flores fru-
ctus, &c.
Lib. 17. cap. 13H. grossus.
Hinc ficut, &
fig. Hinc puto
Berphage di-
ctam quasi lo-
cum grossorum.
Merces.
Hinc puto
deceptis alie-
rum protuberat.Hinc anno spicis
fructus sufficit.Hinc minutula.
R. David.

heard in the Land when other birds are sweetly singing) come in with a mournful tone mixt with a groaning sadness (whence also the Turtle hath its name, *scil. a sono quem edit per onomatopziam*) and may well serve to set forth the unutterable groans of gracious spirits, grieving for their sins, mourning bitterly over Christ crucified before their eyes, and evidently set forth by their faithful Ministers (so that they need no other crucifix to draw tears from them) *tabring upon their breasts with the voice of Doves*, Nah. 2. 7. Yea smiting upon their breasts with the penitent Publican, and saying, or rather sighing out each for himself, *Lord be merciful to mee a sinner*. And here assert *solum lugentibus suspiriorum facietas*. It is an heavenly hearing when a Church-full of good people, wrought upon by their godly Preachers, send up a volley of sighs to God: and as *Hindes by calving*, so they by weeping cast out their sorrows, Job 39. 3. such as shew their hearts to bee as so many *Hind-drummons*. *Austin* peritwades a Preacher so long to insist upon some needful point, until by the groans and looks of his hearers, hee perceive that they understand it, and are affected with it. Such hearers *Paul* had at *Athens*, that wept as hee did, *Act. 20. 37*. but this is but few mens happiness. Turtles are rare birds in our Land.

Vers. 13. *The Fig-tree putteth forth her green figs, and the vines with the tender grapes, &c.*] These two trees put forth their fruits first, when other trees for most part, put forth first flowers, and then fruits in their season. *Pliny* numbers the Fig-tree among the trees of quick Nature. And our Saviour, *Luk. 21. 29, 30*, makes the shooting forth of the Fig-tree to bee a sign of Summers approaching. When himself came hungry to that Fig-tree, *Mark. 11. 19*, hee thought to have found something on it more than leaves only; for though the time of Figs was not yet, (that is, of ripe Figs) *Mark. 11. 13*, yet *grossus*, green Figs at least hee looked for, those untimely Figs that shee calleth when shee is shaken of a mighty wind, *Rev. 6. 13*, his hunger would have made somewhat of them. It was at *Berphage* (that house of green Figs, as the word signifieth) or near unto it, that hee cursed this barren Fig-tree, *Mark. 11. 1, 13*, and therefore curst it, because it answered not his expectation. It behoves us therefore not onely to make a flourish of goodly words (with *Naphthals*) but to bee fruitful boughs (with *Joseph*) being filled with the fruits of Righteousness, which are by Jesus Christ unto the glory and praise of God, *Phil. 1. 11*. *Joseph* is a fruitful bough, *Gen. 49. 22*, that is, of the Vine, saith the Chaldee Paraphrast there. But it may bee *Jacob* meant it of the *Egyptian* Fig-tree, whereof *Solinus* reporteth, that it beareth fruit seven times a year: pull off one Fig, and another presently putteth forth. Now if the Fig-tree slack not her duty, but laboureth quickly to bring forth her first-fruit, that to again and again shee may bee more fruitful: how much more should wee hasten the fruits of holiness, break off our sins, and bee abrupt in our repentance, *Dan. 4. 27*. cut the cart-ropes of vanity, and cast away the deeds of darkness, *Rom. 13. 12*. bring forth fruits meet for repentance, parallel to it, and *tantumtunc*: such as were to bee seen in the penitent thief, that suffered with our Saviour? *Aarons* Rod was not sooner changed from a withered stick into a flourishing tree, than hee was from a barren malefactor into a fruitful professor; for see what a deal of fruit hee bears in an instant: hee confesseth his own sin, rebuketh his companion, giveth a good testimony unto Christ, and prates that Christ would remember him when he came into his Kingdome. This encouragement among many other wee have, that Christ will bless our very buds, *Isa. 44. 3*. (see the *Geneva* Translation) hee will taste of our green Figs, of our tender Grapes, which, if not yet of a good taste, yet because they give a good smell, as this Text hath it, they are well-rented; Christ when hee comes into his garden, takes all hee findes well a-worth: *Hee gathereth his myrrhe with his spice, hee eats not onely of his honey, but of his hony-comb, and drinks not onely of his Wine, but of his Milk*, Cant. 5. 1.

Vers. 14. *Ob my Dove! that art in the clefts of the Rock*] The Dove is meek, mournful, simple, sociable, fearful, beautiful, faithful to her mate, fruit-

fruitful, neat, so is the Church. And because the Dove is sought after by birds of prey, therefore shee builds in strong and steep places, in clefts of Rocks, in the sides of the holes mouth, as *Jeremy* hath it, *chap. 48. 28*. The Church also is forced many times to flie into the wilderness, *Rev. 12*; into the further parts of the world, and hide it self in corners, to avoid persecution. So many, so mighty, and so malicious are the Churches enemies, that shee dare scarce peep out, or appear abroad, with the Dove, but shee is in danger to become Hawks-meat. Hence *Hilary* saith of the Primitive Christians, that they were not to bee sought in *teſtis & exteriori pompa*, in Palaces and outward pomp, but rather in deserts, and in mountains, and in dens and caves of the earth, as the Apostle also hath it, *Heb. 11. 38*. Concerning the Christian Congregation in Queen *Maries* time, saith *Mr. Fox*, there were sometimes forty, sometimes an hundred, sometimes two hundred came together, as they could, in some private place in *London*, for mutual edification. They are utterly out therefore, that hold that the true Church must bee evermore glorious and conspicuous for her outward splendour. Shee is est-foons like the Moon in her eclipse, which appeareth dark toward the earth, but is bright and radiant in that part which looks toward Heaven. The Papists would have this Moon alwaies in the full. And if shee shew but little light to us, or bee eclipsed, they will not yeeld, shee is the Moon. And yet (except it bee in the eclipse) Astronomers demonstrate that the Moon hath at all times as much light, as in the full: But oftentimes a great part of the bright side is turned to Heaven, and a lesser part to the earth. And so the Church is ever conspicuous to Gods eye, though it appear not alwaies to ours.

In the secret places of the stairs] Whither thou art retired, as for security, so for secrecy, that thou mayest the more freely, and without suspicion of hypocrisy, pour out thy heart before mee, and seek my protection. Or, where thou lyest close out of modesty, or conscience of infirmity, not daring to shew thy face.

Shew mee thy face] Or, *Let mee see thy countenances*, leave none of thy particular Congregations or Members behinde thee, but present your selves before the Lord, come boldly to the Throne of Grace, *Heb. 4. 16*. in full assurance of Faith, *Heb. 10. 22*. *Quid enim per faciem nisi fidem qua & Deo cognoscimus*, saith *Gregory* upon this Text. What can wee understand by the face but Faith, such by it wee are known of God, and without it, it is impossible to please God: *For hee that cometh to God, (that shews his face before the King Eternal, Immortal, Invisible, &c. 1 Tim. 1. 17. must come in his best) must believe that hee is (scil. Optimus Maximus) and more particularly, that hee is a rewarder of all that diligently seek him, that seek him out*, as the Greek hath it, viz. that fetch him out of his retiring-room, as the *Syropbenisse* by the force of her Faith did, *Mark. 7. 24*. and as the Spouse here would never give him over, till shee had recovered him out of the Country, and drawn from him this sweetest invitation to go along with him, and incitation to make bold with him.

Let mee hear thy voice] In holy exercises, preaching, prayer, conference, &c. See here how the Lord Christ woos attendance, solicits suiters. *The Father seeketh such to worship him*, *John. 4. 24*. *Hitherto ye have asked mee nothing*, saith the Son, nothing to what you might have done, and should do well to do hereafter, *Ask, that your joy may bee full*. Pray that yee may *John. 16. 24* joy: draw waters with joy out of this well-spring of Salvation. Ply the Throne of Grace, follow your work close. It was more troublesome to *Severus* the Emperour (to Christ you may bee sure it is) to bee asked nothing of his Courtiers, than to grant them much. *Ask, and you shall have*, saith Christ. And is not hee worthily miserable, that will not make himself happy by asking?

Sweet is thy voice] Because uttered by the Spirit of grace and supplication, whole very breath prayer is, and without whom prayer is no better than a sounding brass, or tinkling cymbal. X x And

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glorious Ordinances, wherein Christ feeds his people, and casts them *daily and daintily*, pleasantly and plentifully with the best of the best, fat things full of marrow, Wine on the Lees well refined, *Iſa. 25. 6.* to the gladdening of their hearts, and greatning of their Faith, so that they grow up as the Lillies, *Hos. 14. 5.* as the Calves of the stall, as the willows by the water-courses, *Iſa. 44. 4.* And as Lillies are not more beautiful than fertile, *Ann. radice quinquagenos sepe emittente bulbos*, yea the dropping of the Lilly will cause and beget more Lillies: so the Lilly-white Saints will bee working upon others, and bringing them to Christ, as *Andrew* did *Peter*, and *Philip* *Nathaniel*, *John 1. 41, 45.* True goodness is generative, *Charity is no churl, &c.*

Verſ. 17. Until the day break, and the shadows flee away] Until that day dawn, that last and glorious day, when Christ the Sun of Righteousness shall appear, and chase away the shadows of sin and misery, wherewith I am here benighted.

Turn about my Beloved] And though thou leave mee for a time (as thou art a God that hidest thy self, *Iſa. 45. 15.*) yet never forsake mee, but let thine heart bee ever upon mee, and thine hand ready to help at a dead lift.

Yea bee thou like a Roe, or a young Hart] Come sweetly and seasonably to my relief and succour. To set thee a time, were to set the Sun by my Dial. But when thine own time is come, then come Lord Jesus, come quickly, bee as nimble as a Roe or young Hart, upon the Mountains of Seir, called elsewhere *Bithron* beyond *Jordan*: which mountains were much haunted by Hunters. Mountains of division, some render it, and one defants thus: The Spouse of Christ in that heavenly Marriage-Song calleth him a young Hart on the Mountains of Division. Tell mee then whither will you go for truth, if you will allow no truth, but where there is no division?

CHAP. III.

Verſ. 1. By night on my Bed, I sought him whom my soul loveth.]

Shee had not a name good enough for him: shee therefore makes use of this powerful *Periphrasis*. Before hee had been her Beloved, but now the love of her soul, because now hee had withdrawn himself. It was night with her now; shee walked in darkness, and had no light, as *Iſa. 50. 10.* and, as before day break, the darkness is greatest: so was it now with the woful Spouse. Shee was indeed upon her bed of ease, but to her in this case it was a little ease, a bed of unrest, her soul was tossed and troubled with solitary seeking, longing and looking after him whom her soul loved. By night therefore, or night after night, sundry nights together (as some read it) Shee sought and sought, being constant, instant and indefatigable in the search, shee sought him early and earnestly, with utmost attention and affection, with her whole heart and soul. *Jer. 29. 13.* according to the measure of her love to him, which was *modus suo modo*, as *Bernard* hath it. Now whatsoever a man loves, that hee desires, and what hee desires, that hee seeks after, especially if hee apprehend some singular worth in it. In Christ are hid all the treasures of wisdom and knowledge, *Col. 2. 3.* Hee is better than Rubies, saith *Solomon*, and all the things that may bee desired are not to bee compared unto him, *Prov. 8. 11.* Hence the good soul seeks him, as eagerly as the Mammonist seeks silver, the Ambitionist honour, the affamished man bread, the condemned prisoner a pardon, or as one that seeks for a lost Jewel, hee over-looks all till hee hath found it; Christ I must have, saith shee, whatever it cost mee: this gold cannot bee bought too dear. Shee longeth for, as *David* did, saying, Oh that one would give mee of the water of the Well of *Bethlehem*! *1 Chron. 11. 17.* Oh for a blessed arm-full of the Babe of *Bethlehem*! such as *Simeon* once had; Give mee Christ, or else I die. None but Christ, none but Christ. All is but dung

dung and dross to Christ. God offered Moses an Angel to go along with them *Phil. 3.* in the wilderness: Hee would have no Angel, nor stir a step unless God himself would conduct them. *Barak* would not march without *Deborah*, &c.

I found him not] i. e. I had not to full a presence, nor so fast hold of him as I desired, hee had got behind the wall or the window, as in the former chapter, and (Joseph-like) concealed his love out of increasement of love; as also that hee may stir up strong affections after him in the hearts of his people: for hee well enough knows how to commend his mercies to us, as *Laban* did for hee well enough knows how to commend his mercies to us, as *Laban* did his daughter *Rachel* to *Jacob*, by holding us off, by suspending us for a season. Even barren *Leah*, when shee misseth her Beloved, becomes restless till and the drowsie Spouse, when shee misseth her Beloved, becomes restless till shee have recovered him. In their affliction they will seek mee early, *Hos. 5. 15.* Affliction excites devotion; and makes the Saints seek again with a redoubled diligence, as here. See *Psal. 78. 34, 35.* It fares with the best some-times, as it did with *Saint Paul* and his company in the shipwrack, *Act. 27. 20.* when they saw neither Sun nor Stars for divers daies and nights together. In this dismal and disconsolate condition, if they can but cast anchor and pray still for day, Christ will appear (as here, *verse 3.*) and all shall clear up, the day will dawn, and the day-star appear in their hearts. Mourning lasteth but till morning, *Psal. 30.* and the vision is yet for an appointed time, but at the end it shall speak and not lye, it will surely come, it will not tarry, *Hab. 2. 3.* But what shall wee do in the mean while, may some say? how shall wee sustain our spirits? such hope deferred makes the heart sick? Though it tarry, wait for it, saith the Prophet, Have patience, and learn to live by Faith, The just shall live by his Faith, *vers. 4.* Wee are usually too hasty, and do anticipate the promises: neither will any reason satisfie us, unless wee may have all Christs sweetness at once, and at present. Excellent is that discourse that Mr. *Bradford* the Martyr makes in a consolatory letter to a good woman, that was troubled in conscience. You are not content, saith hee, to kiss Christs feet, with *Magdalen*, but you would bee killed even with the kisses of his mouth. You would see his face with *Moses*, forgetting how hee biddeth to seek his face, *Psal. 27.* yea, and that for ever, *Psal. 135.* which signifieth no such sight as you desire to see in this present life, which would see God now face to face: whereas hee cannot bee seen but covered under something, yea something in that which is clean contrary unto God, as to see his mercy in his anger, &c. How did *Job* see God, but as yee would say under Satans cloak? &c. You know that *Moses* when hee went to the Mount to talk with God, hee entered into a dark cloud. And *Elias* had his face covered when God passed by. Both these dear friends of God heard God, but saw him not. But you would bee preferred before them. See now, my dear heart, how covetous you are. Ah bee thankful, bee thankful! But God bee thanked your covetousness, is *Moses* covetousness. Well, with him you shall bee satisfied. But when? forthwith when hee shall appear, &c. God would have his people discontentedly contented with what measures of grace and feelings they have attained unto, and to know that *Tota vita boni Christiani sanctum desiderium est*, the whole life of a good Christian is an holy desire after more: and that those very pantings, inquisitions and unsatisfiableness cannot but spring from truth of grace, and some taste of Christ.

Verſ. 2. I will rise now and go about the City, &c.] The holy City *Jerusalem*, whither the Tribes went up, the Tribes of the Lord unto the Testimony of *Israel*, *Psal. 122. 4.* There was the likeliest place to finde Christ: there his Parents found him once after three daies search (*Luk. 2. 46.*) sitting in the Temple: there hee dwelt amongst men, there hee gave gifts unto men, and there hence hee went forth abroad the whole world conquering, and to conquer, *Rev. 6. 2.* Here therefore the Spouse seeks him amongst the people of God, and in his Word and Ordinances. Shee knew well that hee fed his flock among those Lillies, used to go down into that his garden of spices, *Cant. 6. 1, 2.* to take a turn amidst those golden Candlesticks, *Rev. 1. 13.* to take a view

*Umbra terra
noctem facit.
Iſidor. Etym. lib.
9. cap. 13.*

2 Sam. 2. 29.

*D. Hall Epist.
5. dec. 3.*

*AB. and Mont.
1490.*

Bern.

view of his Wedding guests, *Mat. 22. 11.* yea to eat and drink in their presence, and to teach in their streets, *Luk. 13. 26.* Abroad shee gets therefore, and that presently.

I will rise now] Saith shee, lest I lose mine opportunity : for if so, I may seek it with tears, and go without it with sorrow. Men may purpose, promise, and expect a time of healing, and curing, when they shall be deceived, and finde a time of trouble, *Jer. 14. 17.* Many, I say unto you, shall seek to enter, and shall not be able, *Luk. 13. 24.* yea they shall go with their flocks, and with their herds, to seek the Lord; but they shall not finde him, hee hath withdrawn himself from them, *Hos. 5. 6.* They came too late belike; they sought not the Lord while hee was to be found (*vel sero, vel certe non serio querebant*) they called not upon him while hee was near, they stayed till hee was out of call, *Prov. 1. 28.* till hee was resolved to return either no answer at all, or such a sad answer as the Jews had from him, because they stood out their day of grace, *Tee shall seek mee, and shall not finde mee: and where I am, thither yee cannot come,* *John 7. 34.* And again, *I go my way, and yee shall seek mee, and shall dye in your sins,* *John 8. 21.* Oh dreadful sentence! The Church her self here, though never so dear to Christ, seems to some to be guilty of sloth and slackness in seeking after Christ, and doing it in her bed (as loth at first to discale her self) or in holding him while shee had him, it whilst shee was sleeping, hee slept away from her side. The wife Virgins also were napping and nodding, *Mat. 25.* and holy *Austin* confesseth, that hee could not answer that clear text, whereby hee was called out of his sinful course, *Awake thou that sleepest, and stand up from the dead, &c.* but onely by that with of the sluggard, *Modo & ecce modo, Sinite paululum, &c.* A little more sleeps, a little more slumbers, &c. little and yet sleeps in the plural. Thus *Modo & Modum non habent modum, & Sinite paululum ibi in longum*, as that Father hath it. Somewhat it was surely that makes the Church resolve, as here, *I will rise now*, or *Let mee rise now*, I will stir up the gift of God that is in mee, I will stir up my self to take better hold of Christ. Here is a tacit taxing her self for some former slackness, after her former enjoyments, and familiar intercourse with Christ: Wee are too ready, after wee have run well, to lye down and take cold, which may cause a consumption: to please our selves in unlawful liberties, when wee have pleased the Lord in lawful duties. *Hezekiah*, after his notable service both of prayer and thanksgiving, fondly overshoots himself to the *Babylonish* Embassadors. *Jonah* after his Embassage faithfully discharged to the *Ninivites*, breaks forth into anger against the Lord, *Peter* being commended by Christ for the profession of his Faith, fell presently so far wide, that hee heard, *Get thee behinde mee Satan.*

I sought him, but I found him not] For trial and exercise of her faith and constancy. Then shall yee know, if yee follow on to know the Lord, *Hos. 6. 3.* So then shall wee finde, if wee follow on to seek Christ, fetching him out of his hiding-place, as the woman of *Canaan* did. For hee would have hid himself, saith the Text, but hee could not, For a certain woman, &c. *Mark. 7. 24. 25.* And as shee fet him out, so shee followed him close; refusing to bee either laid naye, or sit down with silence or sad answers. The like did *Jacob*, *Gen. 32.* hee wrestled with might and might, hee would have a blessing whether God would or no, as wee may say with reverence. *Let mee go*, saith God, No, thou shalt not, saith *Jacob*. *Let mee alone that I may destroy this people*, No, by no means, saith *Moses*. In seeking of Christ, faith is not onely importunate, but even impudent, *Luk. 15. 8.* and threatens Heaven, as *Nazianzen* said of his sister *Gorgonia*. If hee have lost his mercy, shee will finde it for him, *Isa. 63. 15.* If hee look strange and stern, shee will both know him, and claim him amidst all his austerities. *Vers. 16.* *Art not thou our Father?* If hee bee gone never so far, shee will follow hard after him, so *David's* phrase is, even as hard as her old leggs will carry (as Father *Latimer* said) with *Return for thy servants sake, Wee are thine, &c.* *vers. 17. 19.* O Lord (saith the

Confess. lib. 8.
cap. 5.

Mat. 16.

Ne dicat deus
propter improbi-
tatem.

Psal. 63. 8.

the Church in *Habakkuk*) *Art not thou from everlasting, my God, and mine Holy One?* It was a bold question; but God assents to it in a gracious answer, ere hee went further. Wee shall not dye, say they abruptly, *Hab. 1. 12.* Nay after two daies (for so long, it may bee, hee will hold us off, to try how wee will hold out seeking) hee will revive us, in the third day hee will raise us up, and wee shall live in his sight, *Hos. 6. 2.* Or if wee should dye in this waiting condition, and in a spiritual desertion, yet wee could not misse of Heaven, because hee hath said, *Blessed are all they that wait for him,* *Isa. 30. 18.*

Vers. 3. *The watchmen that go about the City found mee*] i. e. The Angels, (who are Gods watchmen over the world, and are so called somewhere in Scripture) as also, *Ministring Spirits*, guardians of the Saints, &c. But here I conceive are meant either those Princes of the world, strangers to the myste-
ry of Christ, *1 Cor. 2. 8.* and therefore can tell no tale nor tidings of him. For why, they are of *Gallie's* Religion, which is no better than a meer irreligion, *A. 18. 15.* being *de regione magis felicitis quam de religione*, as one faith: Or else, the Officers and Ministers of the Church, set as Watch-men upon *Jerusalem's* walls, with charge never to hold their peace, day nor night, *Isa. 62. 6.* But they alas prove too too oft blind watch-men, dumb doggs, sleeping, lying down, loving to slumber, *Isa. 56. 16.* And such it seems were these here, by the small directions they gave the Church, or intelligence of her belt beloved. Howbeit, because the Priests lips should preserve knowledge, and they are given for Guides to God, however they prove, shee repairs to them, or rather, lighting upon them, enquires for Christ.

Saw yee him whom my soul loveth?] They that love Christ in sincerity, are apt to imagine that others also do love him no less than they. So much worth they finde in him, that they wonder how any can do otherwise than affect and admire him. This made *Mary Magdalen*, who loved much, to ask the Gardener (for so shee took him to bee) what hee had done with the Lords body, *John 20. 15.* Whereabout shee thought hee had been as solicitous as her self: So the Church here, Have you seen him? When they perhaps were perfect strangers to him. But bee they as they will, they should have known and loved the Lord Jesus Christ, upon pain of utter cutting off, *1 Cor. 16. 22.* and whether they do or do not, they shall know that shee loves him; *Quis enim celaverit ignem?* for who can hide fire in his bosome, or must in his pocket? The love of Christ cannot possibly bee concealed. A man may as easily hide the wind with his fist, and the ointment of his right hand, which bewrayeth it self, as *Solomon* speaketh in another case, *Prov. 27. 16.* Hee that beleeves with his heart, will confess with his mouth, *Rom. 10. 10.* Christs true worshippers are marked in their fore-heads, *Rev. 7. 3.* Antichrists limbs receive his mark in their hands, *chap. 13. 16.* which they can cover or discover, as they see occasion. Wee have also many politick Professors amongst us, who for want of true love to Christ, either run away in the plain field, *Heb. 10. ult.* and so incur the danger of Marthas Law: or else (under a colour of discretion) fall back into the rearward; the battell is sharp, and it is not good to bee too forward. But is this thy love to thy friend, as hee said to *Hushai* the Archite? *David's* Parents and brethren came down to him to the cave of *Adullam*, though to their great danger, *1 Sam. 22. 1.* And *Basil* being blamed for his forwardness to appear for his friend in danger, answered, *Ego aliter amare non didici*, a friend is made for the day of adversity.

Vers. 4. *It was but a little that I passed from them*] It is probable, that lighting upon these watch-men, shee promised her self much counsel and comfort from them; but was disappointed. It pleaseth God many times to crosse our likeliest projects, that himself alone may bee leaned upon. The poor soul in distress is apt to knock at the creatures doore for comfort, to shak abroad, and to look this way and that way, as *David* did, for help. Yea many use the means as Mediatours, and so fall short of Christ. It is a good

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Note that one makes upon this Text, that shee was a little past the watchmen; which shews, faith hee, that the Lord delays comfort, to draw his Church thorow all his means, from the lowest to the highest, where shee findeth in short space comfort; but many times not till shee is past: that they might not attribute it to the excellency of the means, but unto God.

But I found him whom my soul loveth] Christ, as hee therefore threatneth that hee may not bee put to punish, so hee therefore hides himself (otherwhiles) that hee may come in again to his people with more comfort: And his usual time to come in to them, is, when they have well-nigh done looking after him (as hee dealt by those two that were travelling to Emmaus, Luk. 24. 13.) when they have hanged up their hopes, and their harps together, and are ready to cast away their confidence, and to leave looking any longer, Luk. 18. 8. *When the son of man comes* (viz. with an answer to his peoples prayers, which they have now even given up for lost labour) *shall hee finde Faith upon the earth*? i. e. will anybody ever think, that having stayed so long, hee would yet come at last? Christ loves to comfort those that are forsaken of their hopes, and to give a blessing to those times and means, whereof wee despair. The pains cannot bee cast away which wee resolve to lose for Christ.

I held him, and would not let him go] Shee held him with both hands earnestly: for Faith hath two bands; one receiving Christ from God, the other giving the believer to God. With both shee holds Christ (the King is held in her galleries by the bonds of love; by the cords of kindness, Cant. 7. 5. hee is even held prisoner in her company) but especially with the former. Shee holds him, as Jacob did, Gen. 32. 26. though with much conflict: the Devil strikes hard at her hand, and would make her loose her hold. Hence Faith is fain to tug and wrestle, even till it sweat again. And therefore Paul calls it, *τὸ ἐγγὼν*, the difficult work of Faith, 1 Thes. 1. 3. because the believer hath such ado to hold his own. If hee cannot hold with his hands, hee will make use of his teeth (as it is storied of *Cynegirus* that Noble *Athenian*, and of our Sir *Thomas Chelloner*, in the wars of *Charles* the fifth) any shift hee will make rather than part with Christ, whom his soul loveth: having fastened on the tree of life, rather than drown, hee is resolved to pull it up by the very roots. Let God fight against him with his own hand, and offer, as it were, to kill him, yet hee will hang on still: hee will trust in an angry God, in a killing God, as *Jab*: and as *Jacob*, hee will wrestle, and not let go, though alone, and in the night, and upon one leg. Loee this is the Generation of them that seek him, of them that seek thy face: this is *Jacob*, Plal. 24. 6. these bee Israelites indeed, *John* 1. 47.

Until I had brought him into my Mothers house] That is, into my conscience, say some, (where Faith dwelleth, and Christ by faith, Rom. 10. 10. Gal. 4. 19.) into the Synagogues of the Jews say others, or into the Congregations of the Gentiles. They do best that understand it of the Catholick Church, the supernal *Jerusalem*, that mother of us all, figured by *Sarah*, Gal. 4. 24, 26. where Christ hath most delightful dwelling, a comfortable commotation, and as it were, conjugal cohabitation with his Spouse, *chamber-fellowship*, Judg. 15. 1.

Verf. 5. I charge you, O ye daughters of Jerusalem] As a further fruit of her revived faith, shee renews her contestation, and charge of sanctification of life, such as becometh the Gospel; that Christ whom shee resolves now to retain with her, bee not provoked by sin to leave his people, Numb. 32. 15. And in this vehement adjuration, no doubt, faith an Interpreter, but the Church had a special regard to the custome used then, and yet even at this day used amongst us: namely, that songs are sung before the Bride-chamber, and certain noises of Instruments brought to wake the Bride and Bridegroom from sleep. See the Note on chap. 2. 7.

Verf. 6. Who is this that cometh out of the wilderness] *Who is this*, say the Angels, those friends of the Bridegroom (as some will have it) admiring the

the Churches high expressions, and continual attentions in her affection to Christ? But I rather think it is the voice of the Bridegroom himself, ravished with the beauty and sweetnes of his Spouse, and wondering at his own comeliness put upon her; as well hee may; for *quantum mutatur ab illa*? Such a change hee hath wrought in her, as never was known in any. See *Ezek.* 16. 6, 7, 8, &c. *Moses* married an *Ethiopian* woman, and could not change her hiew. *David* married a scornful dame, a mocking *Michol*, and could not mend her condition. *Jobs* wife continued to bee (as it is said of *Helena* after the *Trojan* troubles caused by her) *ἡ πάλαι γυνὴ*, the same woman still, no changeling shee: but the Church, and all her genuine children are strangely altered and metamorphosed (as the Apostles word is, Rom. 12. 2.) and this change is not moral, formal, merely mental; temporal, partial, but spiritual, real, universal, both in respect of subject and object: for it is an entire change of the whole man, from the whole service of Satan, to the living and true God in sincere obedience to the whole Law, the whole course of his life throughout. A change so conspicuous; and so stupendous; that not only strangers take notice of it, strange at it, 1 Pet. 4. 4. and marvel much at the matter, saying, *ἐνίστενται. ὁὗτο ἐστὶν*? Mat. 21. 10. What is come (of the man of late, that now it is, *Ego non sum*?) but Christ himself stands wondering at his own work, as hee did once in *Nathanael*, Behold an *Israelite* indeed (an *Israelite* by nature, but an *Israelite* by grace, as *Gether*, 1 Chron. 7. 17. 2 Sam. 17. 3.) *John* 1. 47. and as before that in *Drannah*, that famous *Jebyster*, 2 Sam. 24. 18. compared with *Zach.* 9. 7.

That cometh out of the wilderness] scil. Of this world, fitly called a wilderness, for the paucity of good people in it (the wilderness of *Judea*, where *John* preached was so called, because but thinly inhabited) and plenty of Bears, and Bores, Lions, and Leopards, and other wilde creatures, whereunto wicked men for their savageness are commonly compared in Scripture. This ascending of the Church out of the world, as *Israel* did out of *Egypt*, and their orderly marching thorow the wilderness into the promised inheritance, is worthily called a wonderful separation, Exod. 33. 16. And as that Angel that appeared to *Manoah*, by ascending up in the flame of the Altar, is said to do wondrously, Judg. 13. 19, 20. So do the Saints by their daily devotions, as so many pillars of smoke, *clausibus fumi*, aspiring to eternity, and coming up, (as *Cornelius* his prayers and alms did) for a memorial before God, *Alt.* 10. 4. And albeit their best performances are as smoke, black and sooty in regard of infirmities and imperfections, yet they have a principle in them to carry them upward: they have also the High-Priest of the New Testament, not to present them onely, but to perfume and becnese them, as it is here, with myrrae and frankincense, and sweetest powders of the spice-merchant, that is, with the merit and mediation of his own most precious passion, *Heb.* 9. 24. those sweet odours poured as out of Vials, into the prayers of Saints, *Rev.* 5. 8. & 8. 4. and so making both them and their services acceptable to his Father. And as hee promised, *John* 12. 32. that being lifted up himself by the cross to the Kingdome, hee would draw all his to him; so wee see it fulfilled in the Saints, those heavenly Eagles, soaring out of sight: lowly in their speeches, lofty in their actions, but especially in their affections carried above all earthly objects, *Col.* 3. 2. and not content till they are gotten home to Heaven; their commotation is here, their conversation above. These heavenly Stars, though seen sometimes in a puddle, though they reflect there, yet they have their situation in Heaven. These birds of Paradise, though they may touch happily upon earth, yet they are mostly upon the wing, and those outward comforts and creatures are to them but *scala & ala*, wings and wind in their wings, *Zepp.* 5. 9. to carry them upward. Let shallow men wonder at worldly things, as the Disciples did at the huge and fair stones of the Temple, *Mat.* 24. let them bee nailed fast to the earth, as *Sifera* was by *Jacl*, let them ever bow down-ward, as that woman in the Gospel that had a spirit of infirmity, let them grovel and go upon their bellies, and feed upon earth,

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as the Serpent, *Gen. 3.* The Saints are of another *alley*: their civil conversation is in Heaven, *Phil. 3. 20.* their politick bent, aim and fetch is for Heaven: They are *immortalitatis candidati*, as the Ancients called *Hecack* and *Eliad*, they do *paradisum mente deambulare*, as *Hierome* bids the young *Hermite*, take a turn ever and anon in paradise: and, after some serious thoughts of that blessed place, they break out, as *Monica*, *Austins* Mother did, into a *Quid hic facio?* What make I here? why hasten I not home to mine own Country? They send up many pious ejaculations, many holy fallies, and as it were egressions of soul, many an humble, joyful and thankful heart to God. *Mittunt preces & lacrymas cordis legatos*, as hee saith, pillars of prayers, volleys of hearty wishes they send up continually; laying up treasure in Heaven, and thinking long of the time or ere they get thither.

Gen. 3. 1. 2

Verf. 7. Behold his bed which is *Solomons*, &c.] Or behold, the bed of *Solomon*, (as the Greek, explaining the Hebrew, hath it) *Solomon* was a famous figure of Christ: of his bed wee read nothing, but may well conceive, it was (as every thing else about him) stately and costly: And thereby is meant here Heaven, say some, whither the Church is brought in ascending in the precedent verse: and by the valiant Warders they understand the *Angels*, those *Mighties*, *Psal. 103. 20.* But because they are said to be *valiant men of Israel*, I rather assent to those that think the godly Ministers are here meant by the *Mighties*, and the Church, by *Christs bed*, where hee reposeth and resteth in his love, *Zepp. 3. 17.* lodging betwixt her breasts, *Cant. 1. 13.* There is nothing more sure, than that the blessed *Angels* do watch over the Church. What a guard by them had *Jacob* at *Mehabaim*, where they made a lane for him (as the word imports) to provide for his safety? the like wee may say of *Elisha* at *Dorhan*, and divers others. I doubt not, (saith one) but as the *Angels* waited at *Christs sepulchre*, so for his sake they watch also over our graves, called our beds, *Isa. 57. 2.* Howbeit here, understand wee it of the Ministers of the word, that watch for mens souls, and are frequently called *watch-men*. Sixty of them they are said to be, because a great number, as the *Levites* were scattered up and down the Tribes of *Israel* (as salt is strowed thick upon flesh, to keep it from putrefying. Yee are the salt of the Earth, *Mat. 5. &c.*) And *valiant* they are said to be: for valour and courage invincible is necessary to a Minister, who shall be sure to be put hard to it; and therefore had need to be (as *Athanasius* was) an *Adamant* for his resolute stout carriage; and to partake with the Diamond in the High-Priests breast-plate for *hardness* and *hardiness* in standing to and for the truth. *Israelites* also they ought to be; Jews inwardly, not scoffing *Ismaelites*, prophane *Edomites*, false *Philistines*, but the valiant of *Israel*, such as *Dauids* band of Worthies was, *1 Chron. 11. &c. 12.* faithful and godly patterns of piety, such as will take heed to themselves, and to the flock, waiting upon the Lords work, and watching for mens souls, as they that must give account, &c. *Heb. 13. 17.* It is a great matter to be of *Christs life-guard*. Remember what *David* said of *Abner*, *1 Sam. 26. 15.*

Judg. 8. 10
μὴ δύνωμαι
πρὸς ἐνέει,
καὶ ἐπὶ τὸν δὲ
8. *Plutarch.*

Judg. 7.

Verf. 8. They all hold swords, being expert in war] They not onely bear arms, but can handle them. Young *Jeheber* wore a sword, but hee durst not draw it, or strike with it, when hee should have killed *Zeba*, and *Zalmunna*. *Themistocles* said of the *Eretrians*, a cowardly people, that they were like the *Sword-fish*, which hath a sword indeed, but wants an heart. Such white-livered fouldiers, such faint-hearted (word-men our *Solomon* hath no need of: Our *Gideon* will not employ them so far as to break a pitcher, or to bear a torch. The fearful and unbelieving shall never set foot in his Kingdome, much less be *Esquires* of his body: those in that Office must hold fast the faithful word (that sword of the Spirit, that two-edged word) far beyond that of *Goliath* (and yet *David* said, there was none to that) that they may be able and apt by sound doctrine, both to exhort the tractable, and to convince the gainsayer, *Tit. 1. 9.* Those that either cannot, or will not do thus, are no way fit to

to be of *Christs guard*, because they are more likely to betray him into the hands of his enemies, than to defend him from them; to act a *Judas* his part, than a *Peters*, who manfully cut off *Malchus* his ear; and chose rather to be held temerarious, than timorous. *Jeremy* complains of the Pastours of his time, *Jer. 9. 3.* that they were not valiant for the truth, they had no spiritual metal in them: but as Harts and Stags have great horns and strength, but want courage: so it was with these. St. *Austin* professeth this was it that heartened him, and made him to triumph in his former Manichism, that hee met with feeble Opponents, and such as his nimble wit was easily able to overturn. If gainers bee not powerfully convinced, how will they set up their crests, and cry, *victoria*? If they bee not stoned with Arguments, how will they start up, and outface the truth? There must bee therefore skill and will in all heresies. *Hilar.* Champions. They must also every man have his sword upon his thigh, and bee ready for an assault. *Seneca* reports of *Cesar*, that hee had quickly sheathed his sword, but never laid it off. And *Sextonius* tells us, that hee scilicet ut parat, would never fore-acquaint his souldiers of any set time of removal or onset, tum et intantum movetur, that hee might never finde them unready. Christ expects the like care and courage in his Ministers, lest the Proverb bee verified on them, *Ungiri, un-*

Hancini argu-
mentis lapidan-
da. Hilar.

tum et intan-
tum movetur

blest. And because of fears in the night] Left evil should befall *Solomon*, as it did *Ishobabab*, who was slain upon his bed by the Sons of *Rimmon*: lest deeds of darkness bee done in a Land of light, and whilst the watch-men slack their duty, the Rulers of the darkness of this world break in and play their pranks. Whilst men slept, tares were sown by the evil man, *Mat. 13.*

Verf. 9. King *Solomon* made himself a Chariot] *Hic locus lubricus est & difficilis.* This is an hard Text, saith one. It had been easier (perhaps) if Commentatours had not made it so hard. The word rendred *Chariot*, is by others rendred a *Bride-chamber*, a *Bed*, a *Throne*, a *Palace*. The Hebrew word *אֶתֶּרֶץ לְעֵדוּמָה* is found in this place onely: it hath the name of fairness and fruitfulness. *Rabbi Solomon* saith it is, *Thalamus honorificus*, a bed-chamber of honour, where-by wee are to understand again the Church, as wee did by *bed* in the former verse. Shee is oft compared to an house, here to a *Bride-chamber*; and *Solomons* *Bride-chamber*, which must needs be supposed very trimme, and set forth to the best. It is further set forth here by the causes; efficient, *Solomon* himself; *Material*, Cedar, Silver, Gold, &c. *Formal*, paved with love; *Final*, for himself first, and then, for the daughters of *Jerusalem*. First, *Solomon* himself made it, though a King. *Stupenda sane dignatio*, a wonderful condescension. The Church is *Christs own workmanship*, his artificiall salture, or creature (as the Greek word signifieth, *Ephes. 2. 10.*) that Master-piece of his architecture, wherein hee hath shewed singular skill, by erecting that glorious fabrick of the New Man, that New Heaven, and New Earth wherein dwelleth Righteousness, *2 Pet. 3. 13.* For hee planteth the Heavens, and layeth the foundations of the Earth, that hee may say to *Zion*, Thou art my people, that hee may rejoyce in the habitable part of Gods Earth, *Prov. 8. 31.* that hee may say, I will dwell in them, and walk in them, and I will bee their God, and they shall bee my people, *1 Cor. 6. 16.* Christ wrought the *Centurions* faith, as God, hee wondred at it, as man. God wrought, and man marvelled; hee did both, to teach us where to bestow our wonder. *Paul* praises for his *Ephesians*, that their eyes might bee enlightened to see the power that wrought in them, *Chap. 1. 18.*

Αἶψα λέγομεν.

πολίτευμα.

Of the Wood of Lebanon] See the Note on *chap. 1. 17.* The Saints are the Churches materials, *Rom. 1. 7. 1 Cor. 2. 2.* The precious sons of *Zion*, are comparable to fine gold, *Lam. 4. 2.* Her *Nazarites* are purer than Snow, whiter than Milk, more ruddy than Rubies, their polishing is of Saphire, *vers. 7.* And yet *Bellarmin* is not ashamed to say, *Non tamen credimus in Ecclesia inveniri omnes virtutes, &c.* Although wee doubt not but that all virtues are found in the Church: yet that a man may bee absolutely called a Member of that true Church spoken of in Scripture; we hold not that any inward virtue is required, but

Lib. 3. cap. 12.
de Ecclef. mili-

Y y 2

Cameron de Ec-
cles. pag. 167.

De unit Ecclef.
l. 4. c. 13

but only an external profession of the Faith, and participation of the Sacraments. *Belle hoc convenit Ecclesie Romane*, saith a learned man. This description futes very well with the Church of Rome. For certainly if there bee any virtuous persons in that Church, *id eis convenit per accidens*, it is by meet accident, and not as they are in that Church, but as they dissent from it: like as Cicero saith wittily of the Epicureans, that if any were good amongst them, it was merely from the goodness of their nature, for they taught and thought otherwise. And as Peter Monin said of many of the Priests of France, that they were for their loyalty not beholding to the Maxims of Italy, and yet *Bellarmino* hath the face to say, *Sunt quidem in Ecclesia Catholica plurimi mali, sed ex hereticis nullus est bonus*. Among Papists there are many bad men, but among Protestants, not one good man is to be found.

Verf. 10. *Hee made the pillars thereof* i. e. The faithful Ministers, called Pillars, Gal. 2. 9. and that (*Atlas*-like) bear up the pillars of it, Psalm 75. 3. Those that offer violence to such, *Samson*-like, they lay hands upon the pillars to pluck the house upon their own heads. Yea they attempt to pull Stars out of Christ's hand, *Revelations* 1. which they will finde a work not feasible.

Of silver For the purity of matter, and cleanness of sound: for their beauty, stability, and incorruption. Let Ministers hereby learn, how they ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of truth, 1 Tim. 3. 15.

The bottom thereof of gold. Understand it either of Gods Word, which is compared to the finest gold, or of that precious grace of Faith the root of all the rest: whence it is laid by St. Peter, as the bottom and basis, the foundation and fountain of all the following graces, 2 Epist. 1. 5. Add to your Faith, virtue, and to virtuous knowledge, &c. they are all in Faith radically: every grace is but Faith exercised: Hence wee read of the joy of Faith, the obedience of Faith, the righteousness of Faith, &c. Shee is the Mother-grace, the womb wherein all the graces are conceived: Hence the bottom of Christs fruitful bed, the pavement of his glorious Bride-chamber the Church, is here said to be of gold, that is, of Faith, which is called gold, Rev. 3. 17. compared with 1 Pet. 1. 7. that the trial of your Faith (or your well-tryed Faith, for it seems to be an Hebraism) being much more precious than that of gold, &c. And here, *Melius est pallens aurum quam fulgens aurichalcum*, gold though paler, is better than glittering copper. The Faith of Gods Elect is far more precious than the shining sins of the beautiful abominations of meer Moralists. Suppose a simple man should get a stone, and strike fire with it, and thence conclude it a precious stone. Why, every flint or ordinary stone will do that. So to think one hath this golden grace of Faith, because hee can be sober, just, chaste, liberal, &c. Why, ordinary Heathens can do this. True gold will comfort the fainting heart, which Alchymy gold will not. Think the same of Faith.

The covering of it of Purple. I am of their mind, that expound it of Christs blood, wherewith, as with a Canopy, or a kinde of Heaven over head, the Church is covered and cured, Rev. 5. 16. & 7. 14. Rom. 6. 3, 4. Purple was a rich and dear commodity amongst them; see Prov. 31. 22. & 7. 5. Mark 15. 17. Luk. 16. 19. The precious blood of Christ is worthily preferred before gold and silver, 1 Pet. 1. 18, 19.

The midst thereof being paved with love. For Christ loved us, and washed us with his blood, Rev. 1. 5. Hee also fills his faithful people with the sense of his love, who therefore cannot but finde a great deal of pleasure in the waies of God, because therein they let out their souls into God, and taste of his unspeakable sweetness, they cannot also but reciprocate and love his love. So the bottom, the top, and the middle of this reposing place are answerable to those three Cardinal graces, faith, hope and love, 1 Cor. 13.

For the daughters of Jerusalem. This Charret or Bridal-bed hee made for himself, hee made it also for the daughters of Jerusalem: for all his is theirs; Union

Union being the ground of Communion. As wee must do all for Christ (according to that, *Quicquid agas propter Deum agas*, and again, *Propter te Domine, propter te*; choice and excellent Spirits are more taken up with what they shall do for God, than what they shall receive from God) so Christ doth all for us, and seeks how to seal up his dearest love to us in all his actions and achievements. "Christs death and bloodshed (saith Mr. Bradford) is the great Seal of England, yea of all the world, for the confirmation of all Patents and Perpetuities of the everlasting life, whereunto hee hath called us." — This death of Christ therefore look on as the very pledge of Gods love toward thee, &c. See, Gods hands are nailed, they cannot strike thee; his feet also, hee cannot run from thee. His arms are wide open to embrace thee, his head hangs down to kiss thee; his very heart is open, so that there- in look, may even spy, and thou shalt see nothing therein but love, love, love to thee. Hide thee therefore, lay thine head there with the Beloved Disciple, "joyn thee to Christs Charret, as Philip did to the noble Eunuchs. This is the cleft of the Rock wherein Elias stood, This is for all aking heads a pillow of Down, &c."

Verf. 11. Go forth, O yee Daughters of Zion i. e. All yee faithful souls which follow the Lord Christ, the Lamb that stands upon Mount Zion, Rev. 14. 1, 4. Yee shall not need to go far (and yet far yee would go, I dare say, to see such a gallant sight as King Solomon in his Royalty: the Queen of Sheba did) behold hee is at hand, Tell yee the Daughters of Zion, behold thy King cometh, &c. Mat. 21. 5. Go forth therefore, forth of your selves, forth from your friends, means, all, as Abraham did, and the holy Apostles, Confessors, and Martyrs, and as the Church is bid to do, Psalm 45. 10. forget also thine own people, and thy Fathers house. Good Nazianzen was glad that hee had something of value (to wit, his Athenian learning) to part with for Christ. Horreo quicquid de meo est, ut venis sim, saith Bernard. Hee that will come to mee, must go utterly out of himself, saith our Saviour. All Saint Pauls care was, that hee might be found in Christ, but lost in himself. *Ambula in timore & contemptu tui, & ora Christum, ut ipse tua omnia faciat, & tu nihil facias*, *Vidym. sed sis sabbatum Christi*, saith Luther, walk in the fear and contempt of thy self, and rest thy spirit in Christ; this is to go forth to see King Solomon crowned, yea this is to set the Crown upon Christs head. When Queen Elizabeth undertook the protection of the Netherlands against the Spaniards, all Princes admired her fortitude: and the King of Sweden, said that shee had now taken the Diadem from her own Head, and set it upon the doubtful chance of war. Hee that forsakes all for Christ, and puts himself by Faith under his protection, submitting to the Scepter of his Kingdome, and sending a Lamb to this King in his beauty; and instead of a *Vivat Rex*, hee shall break forth into this glorious acclamation, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and hee will save us*, Isa. 33. 17. 22. It was St. Augustines wish, that hee might see Romans in flore, Paulum in ore, & Christum in corpore, Rome, as of old, flourishing, Paul, as hee did once, preaching, and Christ, as in the daies of his flesh, going up and down doing good. There are that hold, that by Solomon crowned here is meant Christ incarnated, taking flesh, as a Crown, of his Mother Mary: and that this was the day of his Espousals, when the Word was made flesh, and the day of the gladness of his heart, when hee rejoiced in the habitable part of Gods Earth, (that is, in the humane Nature, wherein the fulnesse of the Godhead dwelt bodily) and his delights were with the sonnes of men, Proverbs 8. 31. Some understand it of the Crown of Thorns set upon him by his Mother the Synagogue. Others the Resurrection, and that Name above all Names that hee gat by his Death. I am of Mercers mind, who expounds it of that glory that Christ hath when hee is preached up as the sole and absolute Saviour, and so beloved on in the world, that the obedience of Faith is yielded unto him, When Faith and Obedience make a perfect pair of Com-

Serm. of Re-
pent. 63

Epist. ad Gabr.
Vidym.

Camd. Elisab.
Anno 1585.

Tim. 3. 16.

Compasses, then Christs head is compassed with a Crown. Faith as the one foot is pitch upon the Crown of Christs head, whiles Obedience as the other walks about in a perfect circle of good duties, whereby hee is made glad, *Psal.* 45. 8.

CHAP. IV.

Verf. 1. *Behold thou art fair, my Love, behold thou art fair.*]

THOU art, thou art, and I am much taken with it, so that I cannot but set an *Ecce admirantis* upon it, I am so rapt and ravished: yea I would that others also should behold it, and bee enamoured with it. As the Church called upon her Daughters of *Zion*, in the last verse of the former chapter, to go forth and see her Bridegroom in all his bravery, and to help to crown him: so here interchangeably, Christ calls upon all sorts to contemplate his beautiful Bride in all the comeliness that hee hath put upon her, and that Crown of twelve Stars that hee hath set upon her head, *Rev.* 12. 1. so that in every thing shee is enriched by him, and cometh behind in no gift, *1 Cor.* 1. 5, 7.

Thou hast Doves eyes] Particularly Christ commendeth her eyes, hair, teeth, lips, temples, neck and breasts. Hee that would praise another, is careful to take in whatsoever of him may be thought praise-worthy. Christ onely is able to give his Church her due commendation; because hee onely *knows all men*; And needeth not that any should testifie of man, for hee knoweth what is in man, *John* 2. 24, 25. All others that shall undertake such a business, had need say as Mr. Bradford the Martyr saith of that Peerles King Edward the Sixth. So many things are to bee spoken in commendation of Gods graces in this childe (who yet was but one of those many that make up the Church, but yet such an one, that as hee was the chiefeft, so I think the holiest and godliest in the Realm of England, saith the same blessed Bradford,) that as *Salust* writeth of *Carthage*, I had rather speak nothings, than too little, in that too much is too little. An exact face (saith *Pliny*) is seldom drawn but with great disadvantage: how much more when a bungler hath it in hand? In which regard *Alexander* the Great forbade his portraiture to bee painted by any other than *Apelles*, or to bee carved by any other but *Lysippus*, men famous in those faculties. Behold here one that goes far beyond them both, (the greatest Artisan in the world) pensilling out to the life, and setting forth a complete Character of his dearest Spouse, whom hee had in his heart to dye, and to live with, as the High-Priest had the twelve Tribes, and St. *Paul* his *Corinthians*, though the more hee loved, the less hee was beloved. But to come to her particular praises, *Thou hast Doves eyes*, that is, fair, full, clear, chaste. See the Note on chap. 1. 5. Eyes the true Church hath, and those both opened and enlightened, *Alt.* 26. 18. Shee cries not up ignorance as the Mother of Devotion, neither doth shee fend forth blind guides, to require blind obedience, as the Popish *Padres* do with their novices; to put out the eyes of those poor mislead and muzzled *Ignoramus*, and to lead them blind-fold into the midst of their deadly enemies, as *Elisha* did the *Syrians* into *Samarita*. The Church here described, hath (as *Solomons* wife man) her eyes in her head: yea, shee hath two eyes, when the rest of the world hath but one, (as the *Chinois* vainly brag of themselves) a praise proper to the Church of Christ, Shee listeth not up her eyes unto Idols, *Ezek.* 18. 6. but to the Holy One of *Israel*, *Isa.* 17. 7. her eyes are *Doves eyes*. Every childe of Christs Church hath a spiritual eye-sight, an insight into the Mystery of Christ, communication of Christs secrets, the mind of Christ, *1 Cor.* 2. 15. Shee hath no blind children: for though born blind, yet Christ hath anointed them with his eye-salve, and given both light and sight. But by eyes here wee are chiefly to understand Pastours and Ministers, those Seers (as they were called of old,

1 Sam.

1 Sam. 9. 9.) those lights of the world, *Mat.* 5. 14, 15, 16. burning and shining lights, as the Baptist was called, whose Office is to bee to Gods people, instead of eyes, *Numb.* 10. 31. and to open the eyes of the blind, to turn them from darkness to light, and from the power of Satan to God, *2 Cor.* 1. 18. And these are to have *Doves eyes*, seeking to present unto Christ every man chaste and pure in the simplicity of the Gospel, *2 Cor.* 11. 2, 3.

Within thy locks] Seemly tied up and covered (as the word imports) without pride or affectation, not laid out, as the manner is, of vain and unshamefaced women, but thick, fair, and modestly made up: to shew the Churches modesty and humility, which is the knot of every virtue, and ornament of every grace, as St. *Peters* word holds it forth, *1 Pet.* 5. 5.

Their hair is as a flock of Goats, &c.] They are fat and well-likings; and so their hair lay smooth, slick, and shining: By the Churches hair here, may be meant the community of true Christians, that, being as the hair innumerable, do adhere to Christ, as to their head; and have a promise that not one hair of that sacred head shall fall to the ground: and that if any son of *Belial* shall offer to shear or shave them, hee shall answer it as dearly as the *Ammonites* did the like abuse done to *Dauids* Embassadors.

Verf. 2. *Thy teeth are like a flock of sheep, &c.*] Handsome teeth set forth a woman very well: and they are then held handsome, when they are 1. Even and well matched; 2. Fair and white; 3. Thick and full. All this wee have here daintily set forth in an allegory. And by teeth the *Chaldee Paraphrast* will have meant (and I dissent not) the Priests and Levites of the Law, the Pastours and Preachers, think I, of the Church: who as they must bee eyes to see, (so they must bee teeth in another regard, viz. 1. To chew, 2. To bite. First, they must champ and chew the childrens meat for them as good Nurses: such as *Paul* was. *1 Thes.* 2. 7. and before him, *Isaiah*, chap. 28. 9. Whom shall hee teach knowledge, and whom shall hee make to understand? Not the wife and prudent, not conceited persons, that make Divinity onely a matter of discourse, or come to hear, onely to exercise their Criticks, and to sit as Judges, on their Ministers gifts: But such as are weaned from the Milk, and drawn from the Breasts. And how will hee do to deal with such, and to divide the word aright to them? Hee will *permanum cibum in os indere*, mol- life their harder meat for them, that it hurt not the tender toothless gums of these weanlings, weaklings. Precept, saith hee, shall bee upon Precept, Precept upon Precept, line upon line, line upon line, here a little, and there a little. They shall have it as they can take it, neither will hee put that upon them, that is not fit for them. They shall have Milk, and not strong meat, or if they have, it shall bee ready chewed for them. Our Saviour spake, as the people could hear, and not as hee could have spoken. If wee have spoken to you (saith hee) of Mark 4. 33 earthly things, (that is, of spiritual matters under earthly similitudes borrowed from wind, water, &c.) and yet believe not, how shall ye believe, if I tell you of heavenly things? that is, of more sublime matters and mysteries of eternal life: Ministers must stoop to their hearers capacities, and not bee up in their Altitudes; or deliver their discourses in an high language, in a Roman English, &c. For what is that but to beat the air, to lose their labour, and to bee as Barbarians to their hearers, &c? *Non oratorum filii sumus, sed piscatorum: nec verborum peritiam, sed Spiritus emendationem*, said that great Divine to *Libanius* the Rhetorician. Wee are not Oratours, but Preachers: neither come wee with excellency of words, but with evidence of the Spirit, and of power, and by manifestation of the Truth, commending our selves to every mans conscience in the sight of God, *1 Cor.* 2. 4. *2 Cor.* 4. 2. This is preaching: the Art whereof *plus operis habet quam ostentationis* (as *Quintilian* saith of the Art of Grammar) is not a matter of shew, but of service: And to the ears of that which St. *Peter* calls the hidden man of the heart, the plain song alwaies makes the best musick.

But (secondly) As Ministers must masticate the childrens meat, and make it fit for their eating, so they are bound to bite, that is, to rebuke sharply those cuttingly, that

Ezek. 16. 14

Serm. of Re- pent. 37

Pistores pul- chram absolu- tamque faciem raro nisi in pe- jus effingunt.

Exod. 28. 29
2 Cor. 7. 3
2 Cor. 11.

Description of the world, chap. of China.

Rev. 3. 18.

*ἐννοεῖται
σαδὲ.*

ὁρ. Sotomachiv.
2 Tim. 2. 25

John 3. 12

ἀποτόμας.
that

that are unfound in their Faith, or enormous in their practice, *Tit. 1. 13.* to gore their very souls with smarting pain, and to sting their consciences to the quick, with the tormented arrows of biting reproofs; and unquestionable convictions. *Thine arrows are sharp in the hearts of the Kings enemies, whereby the people fall under thee, Psal. 45. 5.* Ministers must not only whet their teeth against the wicked (as Boars do their tusks when provoked) but let their teeth in the sides of those Boars that root up the Vineyard, and those Foxes that destroy the Grapes. Thus the ancient Prophets prickt and peirced the hearts of their hearers: foddie the holy Apofles, *St. Peter* for instance, *Act. 2.* hee too handled the matter, that they were puniſhment prickt at heart, *Alb. 2. 37.* they felt the nails wherewith they had crucified Chriſt, ſticking faſt in their own ſpirits, and driven home to the head by that Maſter of the Aſſembly, *Eccleſ. 12. 11.* Penitency and pain are words of one derivation, and are very near of kin. Hardly will men be made to repent, till toucht to the quick, till the Preacher do *mordaci maderare* vno, deal plainly and roundly with them, ſtab them to the heart with the menaces of the Law, and lay them for dead at Chriſts feet, that hee may revive them, as the Pellican doth her young ones with her blood. It is ſaid of *Chryſoſtome*, that hee took the ſame liberty to cry down ſin, that men did to commit it. Of *Mr. Bradford*, that as hee did earneſtly perſwade to a godly life, and ſweetly preach Chriſt crucified, ſo hee did ſharply reprove ſin, and zealouſly impugn errors. Of *Mr. Perkins*, that hee came to cloſe in his Applications, that hee was able almoſt to make his hearers hearts fall down, and their hairs to ſtand upright. This was preaching indeed, preaching in the life of it. I know well, that moſt men are ſick of a *Noli me tangere*, and are apt to hate him that reproveth in the gate. As loth they are to be ſearched, as *Rachel*, when ſhe ſate upon the Idols; to have their luſts mortified, as *David* was to have *Abſalom* executed: *Handle him gently, for my ſake, &c.* And no Preachers meddle onely with *rootleſſe truths*, ſay they, as *Balak* bade *Balaam* neither curſe, nor bleſs at all. But why hath Chriſt given his Miniſters teeth, but to bite and bee bitter againſt ſin and wickedneſſe? perſonal invectives indeed proceeding from private grudge hee allows not. *Spiritus Chriſti non mendax, nec mordax.* The Rule here is,

Parcere nominibus, dicere de vitiis.

Of *Erasmus* it is said, that hee was *Mente & dente potens*, sharp with discretion. Every Minister should bee so: and his Doctrine should distill as hony, as the property whereof is to purge wounds, but to bite Ulcers, it causeth pain to exulcerate parts, though of it self sweet and medicinable.

τοῖς ἔλκεσι
 διμν. *Alex.*
Aphrod. Probl.

[*Thant are even [four]*] The commendations of a fet of teeth, whereof before. 1. Even they mult be and well match: fo should Ministers be like-minded, having the fame love, being of one accord, and of one mind, *Phil.* 2.2. ferving the Lord with one fhoulder, *Zeph.* 3.9. not fhouldering one another, and ftriving for precedence, but content with a parity, and in giving honour going one before another. The fix branches in the golden Candle-ftick joyed all in one; and the Cherubims in the Temple looked one toward another: which fome thiak fignified the agreement and onenefs that fhould be between the Ministers of the Gofpel.

Which came out of the washing] 2. Fair and white: washed in the Kings Bath of Christs blood, famous and eximious for their extraordinary and exemplary holiness. It is their office to bee *filiones animarum*, to make and keep white the fleeces of their flocks, the peoples souls. And therefore themselves had need be as *Jerusalem Nazarites* were, *Lam. 4. 7. Purey than Snow, whiter than Milk, &c.*

Whereof every one bears Twins! Gemellipara. It must bee Ministers care to bring many to God, whom they may one day present with, *Here am I, and the children whom thou hast given mee.* *Aarons* sonnes by generation, are said to bee *Moses* his sonnes by institution and instruction, Numb. 3. 1.

See

See Gal. 4, 19. 1 Cor. 4, 15. Happy is the man that hath his quiver full of them.

Verf. 3. *Thy lips are like a thread of Scarlet*] Which hath two comely properties, *small and Ruddy*. A thin lip is a sign of eloquence, *Job 12. 20. Pithos* fits up to it: as on the other side, a thick lip is an uncircumcited lip. *Exo. 6. 12* a polluted lip, *1sa. 6. 5*. Scarlet or *Coralline* lips are counted a great grace, as white, black, ble with lips are held no small deformity. The Churches lips are her Christian confessions, whether to God or men. To God, when the acknowledgeth his favours, (and so covereth his Altar with the calves of her lips) or confesseth her sins with all the aggravations, bringing them forth as they did the vessels of the Sanctuary, *Ezra 8. 34*, by tale and by weight; bewailing and begging pardon of all their transgressions in all their sins, as the words are, *Levit. 16. 21*. To man shee confesseth, when shee makes a wife and bold profession of the truth; not afraid with any amazement, *1 Pet. 3. 6*: but ready to resist even unto blood, *Heb. 12. 4*. The Tabernacle was covered over with Red (and the Scarlet Whore would fain perfwade us, that shee takes up that colour for the same intent) to note that wee must stand to the profession of the truth, even to effusion of blood: This confession of the mouth, *Rom. 10. 10*, is set forth here by *lips red as Scarlet*, because it must be lively, not fady or frigid, but full of Faith, and died in Christs blood. It is also described by a thread of Scarlet, because (as a thread) it must bee drawn out to the full length, and not cut off, so long as life lasteth, for any fear, or other by-respect whatsoever. Surely as *Austin* said of the least of Penitents, *Gaudet prodici hac solennitas*, so may we say of Christian confession, It rejoyleth to bee held out to the last breath. And as the silk-worm stretcheth forth her self before shee spin, and ends her life in her long wrought clew: so is it with the faithful Confessor.

And by speech is comely) Because grave and gracious, framed in Scripture-phrase as much as may bee : and therefore comely and delectable. *Loganmur verba Scripturæ, namur sermone Spiritus Sancti, &c.* said that incomparable man *Peter Ramus*, Let us speak the very words of Scripture, let us make use of the language of the Holy Ghost, and for ever abominate those *Logodadali*, learned Asses, that prophane disdain at the stately plainnels of Gods blessed Book; and that think to correct the Divine Wildome and eloquence with their own infancy and sophistry. It is the Church only that speaks handsomely, because holily, and as the Oracles of God, *1 Pet. 4. 11.* She is (as one well saith of *Basil*) *suaviter gravis, & gravis suavis, nihil habens affectatæ loquacitatis*, (sweetly grave, and gravely sweet, neither troublesomely talkative, nor finfully silent: *verbosus parca, sententiarum dives* (as another saith of *Livy*) few words, but full of matter.

They Temples are like a peece of a Pomegranate } A Pomegranate hath many grains within his calfe, and a little round circle or Crown without, upon his head. Now these grains being sweet in taste, and red in colour, are orderly set one by another, and point up, as it were look up altogether unto the Crown. To intimate thus much (*Jay Beda* and *Haimo*) that the children of the Church must grow on still toward the mark, not only when they enjoy the sweet taste of pleasant prosperity, but also when they bear the red colour of bloody persecution. And consenting in a kinde of conformity and perfect peace, they must point up all together with the finger of Faith, to Christ, and look up continually with the eye of love to their head Christ, who being first crosted, is now come to be crowned with honour and glory. Some do explain this *peece of a Pomegranate* when it is cut, to signifie the reverend and modest countenance of the Church; as fearing and taking heed lest shee should speake or do amiss, or blushing, if shee hath failed. Others expound it of the good works of Gods people (*compared verſ. 9.* to an Orchard of *Pomegranates*) beautiful, and comely, but yet imperfect: like as there is no Pomegranate that hath not one rotten grain in it.

Verf. 4. Thy neck is like the Tower of David] i. e. Fair and forcible, *ereclum*

22

erectum & celsum, upright and lofty. It betokeneth the invincible courage, and comfortable carriage of the Church, not giving place to her enemies by subjection, *nonot for an hour*, Gal. 2. 5. *Many a time have they afflicted mee from my youth, may Israel now say, yet never have they prevailed against mee*, &c. Psal. 129. 1, 2, &c. Neither shall the gates of Hell ever do it: Shee shall set her feet in the necks of her enemies, but her neck (as the horses, Job 39. 19.) shall bee clothed with thunder, so long as with stretch-out neck, shee looks up unto the Hills from whence cometh her help, Psal. 121. 1. Even those everlasting Hills, Gen. 49. 26. where her David (the Lord Christ) dwells as in a Tower, and from thence succours her, as the people said once to David, 2 Sam. 18. 3. Besides the fresh supply of his free Spirit, Phil. 1. 19. fortifying their hearts against the tyranny of sin, and terrour of hell, hee hath furnished for her a most admirable Armory, viz. the Sacred Scriptures, with armour that is polished and prepared for most necessary uses. So that the Saints are those true *Argyraspides* (as *Alexanders* old fouldiers were called) for defence they have (besides that privy armour of peace with God, Phil. 4. 7. and joy in the Holy Ghost, Nehem. 8. 13.) the breast-plate of righteousness, the girdle of truth, the shield of faith, and shoes of patience. And for offence, they have the sword of the Spirit, and darts of Prayer, Ephes. 6. 14, 15, 16.

All weapons of mighty men] Meets for such, and not for mean men: and all to be fetched out of the Armoury of the Scriptures, by our Saviours own example, Mat. 4. 4. The Word of God hath a Power in it to quail and quell all our spiritual enemies, far better than that wooden dagger, that leaden sword of the Papists, their holy waters, croppings, Medals, Reliques, &c. This the Devil knows, and therefore sets his Antichristian instruments on work, to take away this Armoury from the common people (as the *Philistines* took away all weapons from the *Israelites*) and to give this wicked advice (as *Bri- flow* did) to get *Hereticks* out of their weak and false Tower of holy Scriptures, into the plain field of Councils and Fathers, &c. Which if they should do, as wee trust they never shall, yet wee dare bee bold to say with learned *Whitaker*, *Patres in maximis sunt nostri, in multis variis, in minimis vestri*: The Fathers in most material points are for us, and not them. As for the Papists, wee know how disdainfully they reject the Fathers, when they make against them. *Bellarmino* saith, to *Irenaeus*, *Tertullian*, *Ensebinus* and *Luther*, I answer, *Omnes manifesti heretici sunt*, They are all manifest Hereticks. When any thing in *Gregory* or other Antients please them not, the Gloss upon that saith, *Hoc non credo*, or lets *Palea* upon it, or *Hoc antiquum est*, and happened in illo tempore. And *Cornelius Mus*, on *Rom.* 3. speaks out the sense of the whole rabble of them, *Plus uni Pontifici crederem, quam mille Augustinis*, I would sooner believe one Pope, than a thousand *Augustines*. How much better that learned *Picus Mirandula* (a Papist too) *Simplici potius rustico & infanti & ancille magis quam Pontifici Maximo & mille Episcopis credendum est, si isti contra Evangelium, illi pro Evangelio faciant*, wee should sooner and rather believe a plain Countryman, an infant, or an old wife, than the Pope, and a thousand Bishops, if the former speak or do according to the Scripture, the latter against it. And what a strong neck had *Luther*, scorning to stoop to Antichrists yoke, when hee professeth, that if the Pope (as Pope) should command him to receive the communion in both kinds, hee would but receive in one kind (though hee were otherwise very earnest to have it administered in both, according to the Gospel) lest hee should seem to receive the mark of the beast?

Verf. 5. *Thy two Breasts are like two young Roes, &c.*] From the neck hee descendeth to the breasts: and by these descriptions of beauty in all parts (for the rest are to bee understood, though not here specified) is signified, that the Spirit of Regeneration worketh upon the whole man in all manner of virtue. Holiness in the heart, as the Candle in the Lanthorn, appears in the body, and every member thereof. *Spirit, soul and body are sanctified throughout*: like as the most holy place, the Sanctuary, and the outer Court of *Solomons* Temple were filled with the cloud. The Churches breasts here are said

to

to bee fair, full, and equally march. Hereby some understand the two Testaments, those breasts of consolation, Isa. 66. 11. fair and full strutting with sincere milk, that her children may all suck and bee satisfied, viz. barren, grow up and increase with the increase of God, to a full stature in Christ, 1 Pet. 2. 2. These breasts are also suitable and equal, as twins: the two Testaments are so in sundry respects. For as the Old Testament hath four sorts of Books, viz. Legal, Historical, Sapiential, Prophetical, so hath the New in a due proportion. Answerable to the Legal are the Evangelical, to the Historical are the Acts of the Apostles, to the Sapiential or Dogmatical are the Epistles (wherein, as St. Paul principally preffeth Faith, so St. Peter Hope, and St. John Charity) and to the Prophetical, *Apocalypsi*, ut sic mira sit conformitas, (saith *Bonaventure*) non solam in continentia sensuum, sed in quadriformitate partium, so that there is a wondrous conformity of one Testament to another, not only in the sameness of sense, but in the quadriformity also of parts. And this was mystically set forth, saith hee, by *Ezekiel* in his Vision of the wheel with four faces, and this wheel within a wheel, implying the Old Testament in the New, and the New Testament in the Old.

Verf. 6. *Until the day break, and the shadows flee away*] i. e. Till that last and great day of the Lord dawn, that day of refreshing, Act. 3. 19. that day of Consolation, as the *Syriack* hath it, John 11. 24. When everlasting joy shall bee upon the heads of all believers; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Till that blessed time Christ (in answer to his Spouses request, chap. 2. 17.) promiseth to get him to the mountains of myrrhe, that is, not to Heaven (as some sense it) but to his Church Militant, frequently called Gods Holy Mountain, and here *Mountains of Myrrhe*, and *Hills of Incense*] as in allusion to Mount *Moriah*, whereon the Temple was builded, so especially in reference to the prayers and good works of the Saints, those Evangelical Sacrifices wherewith God is well pleased. Somewhere are, that comparing this with chap. 2. 17. make these to bee the Churches words: that as there shee requested speedy help of Christ in the time of her sorrow; so here in like temptation shee fleeth for refuge to the mount of myrrhe, and hill of frankincense, to the holy Ordinances where shee hopeth for comfort.

Verf. 7. *Thou art all fair my Love*] Christ having graciously answered his Spouses Petition with a Promise of his gracious presence with her, and providence over her, proceeds in her commendation. A perfection of parts hee here grants her (though not of degrees) a comparative perfection also in regard of the wicked, whose spot is not the spot of his children, Dent. 31. 5. Hee calls her his Spouse in the next verse: the Hebrew word imports that being dressed in all her Bride attire, shee is all fair, and hath perfection of beauty, Jer. 2. 32. and is all glorious within and without, not having spot, wrinkle, or any such thing, but holy and spotless, Ephes. 5. 26, 27. Fair hee called her before, verf. 1. but now

All fair] And therefore the fairest among women, a meet Mate for him who is fairer than all the children of men, Psal. 45. 2. Not but that shee hath whiles here, her infirmities and deformities; as the Moon hath her blots and blemishes: but these are *ut navi in vuln* *Veneris*, these serve as foils to set off her superexcellent beauty, or rather the superabundant grace of Christ, who seeth no sin in Jacob; that is, imputeth none: but freely accepteth of his own work in his people, and sweetly passeth by whatsoever is amiss in them: Perfection is that they breathe after, and that which is already begun in them: they have the first-fruits of the Spirit, and all their strife is to attain to the Resurrection of the dead, that is, to that perfection of holiness that accompanieth the State of the Resurrection, Phil. 3. 11.

There is no spot in thee] i. e. None in mine account, none such as the wicked are full of, Dent. 32. 5. (See the Note there) no Leopard spots that cannot bee washed away with any water. Faults will escape the best man betwixt his fingers: *Nimis Augustares est nusquam errare*: In many things wee offend all: James 3

Z. 2

But

ἐπιτομή
τῆς πνευμα-
τικῆς.

Juslin.

Motive 48.

Whitaker in
Campian.De Christo, lib.
1. cap. 9.Quaest. An Pa-
pi sit sup. com-
cil.

1 Thel. 5. 23.

But as *David* saw nothing in lame *Aethiops*, but what was lovely, because he saw in him the features of his friend *Jonathan*; so God beholding his offending people in the face of his Son, takes no notice of any thing amiss in them; they are, as that tree of Paradise, *Gen. 3.* fair to his eye, and pleasant to his palate: or as *Abraham*, in whom there was no blemish, from head to foot: so are they irreprehensible, and without blemish before the Throne of God, *Rev. 14. 5.*

Verf. 8. *Come with mee from Lebanon, &c.*] Or, *Thou shalt come with mee, &c.* by way of promise. And it is doubled for more certainty, *g. d.* Nothing shall hinder thee, but thou shalt indeed come with mee, and enjoy my continual presence. This shee had begged hard for, in the former chapters, and this shee is now sweetly assured of, with a new largesse of love sealed up in the kindest compellation, *Spouse*: which signifieth the wife married, and already joynt to her husband. Yea in the next verse hee calleth her both *Sister* and *Spouse*. The nearest affinity is *Spouse*, and the nearest consanguinity *Sister*. Thus Christ is better to his people than their prayers, better than their hopes. *Hezekiah* asked one life, God gave him two; adding fifteen years to his daies. *David* asked life, and God gave him life for ever and ever. *Hitherto* hee have asked mee nothing, saith Christ: that is, nothing to what I am ready to give you. Hee stands disposed to his suiters, as *Naaman* did toward *Gebezi*, *2 King. 5.* *Gebezi* asked but one talent: nay take two, saith *Naaman*: one is too little, take two. And hee pressed him, and heaped them upon him. God deals with his servants, as the Prophet did with that widow, when hee bade her borrow vessels, and the cruse never ceased running till there was no room. Or as hee dealt with the *Shunammite* in the same chapter: when hee bade her ask what shee needed, and shee found not any thing to request at his hands, hee lends for her again, and makes her a free promise of that which shee most wanted and desired, and tells her that God would give her a Son.

From Lebanon, Look from the top of Amanah] Or *Abanah*, as the River running under it was called, *2 King. 5. 12.* And *Strabo* saith, that it was a Mountain forcibly possessed by many tyrants. Of *Shenir* and *Hermion*, see *Deut. 3. 9.* These all were haunted with wilde beasts, even *Lebanon* also, *2 King. 14. 9.* though otherwise a pleasant and plentiful place, *Deut. 3. 25.* Hereby is signified, that the Lord Christ from all parts will call and collect unto himself a people: and although hee finde them *Lions* and *Leopards*, (as here) untractable and untractable, hee will soon subdue them to the obedience of the Faith; so that the Lion shall dwell with the Lamb, and the Leopard lie down with the Kid, *Isa. 11. 6.* all bloodiness and rapine shall bee laid aside, as it was with the wilde beasts in *Noahs* Ark. Thus *Paul*, that ravening Wolf of the Tribe of *Benjamin*, (*Gen. 49. 27.*) is made to preach the Faith, which once hee destroyed, *Gal. 1. 23.* Thus the Ancient *Britains* our Forefathers, though like that *Demoniack* in the Gospel, *fiere above measure*, and inhospital Salvages, so that the *Romans* could not come at them. *Christo iamen subditi*, saith *Tertullian*, yet they were easily subdued by Christ: and then *sensim* *evan-*
geli *seritas* *induit*, *exclavit* *immanitas*, *corruit* *crudelitas*, saith one, they were suddenly and strangely altered; not civilized onely, but sanctified. So was *Iustin Martyr*, *Cyprian*, *Austin*, *Venerius*, *Lactantius*, *Iulius Paltner*, that Popish Priest of *Canterbury*, who said Mass on one day, and the next day after came into the Pulpit, and made a long Sermon against it, desiring the people to forgive him, for hee had betrayed Christ, &c. As long before him in *Wickliffes* daies, and by his means, one that was the Popes Chaplain renounced him, professing that hee came out of his Order, as out of the Devils nest, &c. And although not a Scholar in *Oxford* would look upon the good Bishops *Ridley* and *Cranmer* prisoners in *Bocardo*, but generally set against them, yet the whole body of that University gave a glorious testimony under their publick seal of *Wickliffes* religious life, profound learning. Orthodox opinions, exquisite writings; all furthest from any stain of Heresie. See what Christ can do where

Psal. 21. 4
John 16. 24

2 King 4

Strabo, lib. 14

Bond in Horae.
Carm. lib. 3. od.
3.
Ath. and Mon.
924. O 1555.
Ibid. Anno
1755

Speed. 761

Ath. and Mon.
1565.

Speed. Ibid.

where hee pleaseth to come in by his mighty Spirit.

Verf. 9. *Thou hast ravished mine heart, &c.*] Thou hast caught it, and carried it from mee; so that I am least Master of it: for *Animus est potius ubi amat, quam ubi animat*, The heart is where it loves, and not where it lives. *Austin.* The Hebrew is, *Thou hast behearted mee*, (as we say, one is behearted, behearted, &c.) Thou hast robbed mee of my heart, and laid thy self in the room: thy love is fixed in the Table of my heart, so the Chaldee expoundeth it. Excellently spake hee, who called the holy Scripture, *Cor & animam Dei*, the heart and soul of God: and another Father is bold to say, *Cor Pauli, est cor Christi*, Christ and *Paul* had exchanged hearts, as it were. For, we have the mind of Christ, saith hee, communication of Christs secrets. And surely when the Saints hide Christs words in their hearts, as his Mother *Mary* did, when they give themselves wholly up to it, as the *Macedonians* did, so that the word of Christ indwelleth richly in them in all Wisdom, and hee, by his Spirit putteth his Laws into their minds, so that they assent unto them, and into their hearts, so that they consent unto them, and have the comfort, feeling, and fruition of them, then is his heart ravished with his own handy work: then is hee so far in love with such a soul, as that, *Esther*-like, shee may have any thing of the King. The King is not hee that can do any thing against you: Christ saith seriously so. His heart is become a very lump of love toward his Sister, as nearest unto him in consanguinity, his Spouse is nearest also in affinity, *Sanctior est copula cordis, quam corporis*. Christ is indebted to his people in all manner of nearest relations. For whosoever shall do the will of his Father, the same is his Brother, and Sister, and Mother, *Mat. 12. 50.* And in every Na-
sim hee that feareth God, and worketh righteousness, is accepted of him. *Ath. 10. 35*

With one of thine eyes] With that single eye of thine, *Mat. 6. 22.* that looks on mee singly abstracted from all other things, and affects thine heart with pure love to mee for my self, more than for my love-tokens; that eye of Faith that looks up to my Mercy-seat, yea that pierceth Heaven, as *St. Stephens* bodily eye did, (hee being full of the Holy Ghost, looked up stedfastly into Heaven, and saw Jesus standing on the right hand of God, *Act. 7. 55.*) Heaven is so high above the Earth, that it is a just wonder that wee can look up to so admirable an height, and that the very eye is not tired in the way. But Faith hath a vivify faculty peculiar to it self; it is the evidence of things not seen, *Heb. 11. 1.* whiles it looks not at the things which are seen, seel. with the eye of sense, but at the things that are not seen, viz. but by the eye of Faith, whereby *Moses* saw him who is invisible, *Heb. 11. 27.* Let as many as would behold the King in his beauty, study *Moses* his Opticks; get a Patriarchs eye, see Christs day afar off, as *Abraham* did, and set him at their right hand, as *David*, *Psal. 16.* So shall the King greatly desire their beauty, yea set them at his right hand with the Queen his Spouse, in gold of Ophir, *Psal. 45. 9, 11.* But then Christ must see their chain of obedience, as well as their eye of Faith, even the whole chain of spiritual graces linked one to another. These are the daughters of Faith, and good works, the products of them, are the fruits of Faith. As chains adorn the neck, so do true virtues a true Christian: these as chains are visible and honourable testimonies of a lively Faith, which works by love. These make the true *Manili Torquati*, See the Notes on chap. 1. vers. 10.

Verf. 10. *How fair is thy love*] *Heb. Levus* in the plural, noting not onely their multitude, but excellency also, such as do far preponderate all carnal affections. These are said to be inexpressibly fair and lovely (noted by the exclamation and repetition here used, as if words were too weak to utter it) because it is undisssembled. A man may paint fire, but hee cannot paint heat. A man may dissemble actions in Religion, but hee cannot dissemble affections. 2. It is rare, and in respect of common Christians it may be said, as *Ephes. 2. 18.* to pass knowledge: such most have little of the life of it in their breasts, less of the light and lustre of it in their lives.

How much better is thy love than Wine] This same shee had said of him, *chap.*

Oculis in usquam
partem fluit ju-
dicari non potest.
Cæsar. de bello.
Gal. lib. I.

At. and Mon.
923.

Ibid. 1559.

Ibid. 1559.

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Lis est cum forma magna pudicitiae)

Fair women have many that with them, and lye in wait for them, Εἰ μὲν καλῶν, ἔχεις κοινῶν, *Gell.* hee to his friend, dissuading him from marriage. If shee bee fair, shee will lightly be common; Christ therefore here commends her for her purity and chastity, and shews that hee was so hedged and defended by Discipline and Government, that none could come at her to hazard her Virginity, no more than they could enter into a well-walled Garden. Shee openeth the gates, that the righteous Nation, which keepeth the truth, may enter in, *Isa.* 26. 2. those which subscribe with their hands, unto the Lord, *Isa.* 44. 5. that (when hee shall say, *Who is on my side? Who?*) do heartily avouch him for their God, *Deut.* 26. 17. that fly to her as a cloud, and flock to her as a sight of Doves. As for the unclean, or any thing that defileth, shee hath her Potters on purpose to keep them out, *2 Chron.* 23. 19. *Rev.* 21. 27. no dirty dogg shall trample on her golden pavement. See *Isa.* 5. 2. & *35.* 8, 9, 10. *Sc.* 62. 8. *1 Cor.* 5. 11, 12, 13. It was not permitted to a dogg to enter into the *Acropolis*, or Tower at *Atheni*, for his heat in Venery, and for his ill favour, saith *Plutarch*. Goats likewise, saith *Varro*, come not there, lest they should hurt the Olive. Irish Air will sooner brooke a Toad or Snake to live therein, than the true Church (if shee may freely exercise her power) scandalous and heretical persons. Papists reach, that the Catholick Church consisteth of good and bad; and that a man may bee a true member thereof, though hee have no inward virtues. Wee confesse that in all particular Congregations there are hypocrites, as appears in the parable of the Tares, of the Net, &c. But yet wee deny, that the holy Catholick Church mentioned in the Creed hath a mixture

mixture of good and bad: fith shee is the chaste Spouse of Jesus Christ, who owneth no wicked man or hypocrite in her: for how should hee love such, unless it bee with a common (not with a conjugal) love, so as hee loved that tame young man, *Mark 10. 21.* whom hee pittied as a self-deceiver, like as wee pittie moderate and devout Papists. In Christs Garden, as there is no ground but what is special good, set apart for the purpose, fit for him to sit and walk in for his recreation, (My Well-Beloved hath his Orchard in a very fruitful hill, in a cornu-copia Country) so it is furnished and filled with the choicest fruits and flowers, plants of renown, and pleasant trees, yielding fruit according to their kind; and though all cannot bear Cinnamon and Balsam, yet (as in *Spain* there is said to bee *nihil infructuosum, nihil sterile*, nothing barren or unfruitful, so) all that are planted in the house of the Lord, do flourish in the Courts of our God, they do still bring forth fruit in old age, they are fat and flourishing, *Psal. 92. 13, 14.* they are both *aitiosi*, and *fructuosi*, 2 *Pet. 1. 8.* neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. And indeed how can it bee otherwise with Gods Garden, when as hee himself keeps it, and watereth it every moment, left any hurt it, hee keepeth it night and day, *Isa 27. 3.* God fenceeth it with his Omnipotent arm, keepeth it from the wilde Boar, and other *decuratory evils* (as *Terullian* phraseth it) better than the Garden of *Eden* was kept with the flaming Sword. And whereas the Church may seem to lye open to all incursions, this verse shews that it hath a *Wall* within it, and a *Wall* without it: Yea himself is a *Wall of fire round about Jerusalem*, *Zach. 2. 5.* in allusion to the custome of those East-countries, where, by reason of the great number of wilde-beasts, shepherds and travellers guard themselves by making great fires round about their night-lodgings to keep off their approach.

A *spring shut up, a fountain sealed* A precious-purling current of grace, a spring of water, whose waters fail not, *Isa 58. 11.* and whereof whosoever drinketh shall never thirst, *John 4. 14.* For which end it is carefully shut up, nay sealed, that the *stranger* meddle not with his joy, and that the envious man stop not up this well-spring with earth, as the *Philistines* served *Isaac*: or cast baggs of poison into it, as the spitefull Jews did once in this Kingdom; and were therefore banished hence for ever. It was wittily said of *Polydore Virgil*, *Regnum Anglie, Regnum Dei*, the Kingdome of England, is the Kingdome of God. Hee meant, because God seemed to take special care of it, as having walled it about with the Ocean, and watered it with the upper and nether springs; like that Land which *Caleb* gave his daughter: Hence it was called *Albion quasi Olbion*, the happy Country: whose vallies are like *Eden*, (saith our English Chronicler) whose hills are as *Lebanon*, whose springs are as *Pisgah*, whose Rivers are as *Jordan*, whose walls is the Ocean, and whose defence is the Lord *Jehovah*: Forraign writers have termed our Country the *Granary of the Western world*, the fortunate Island, the Paradise of pleasure, and Garden of God. All this may much more fitly bee applied to the Catholick Church. If *Judea* were called the *glorious Land*, because of Gods presence there, *Dan. 11.* and an *Island* (though part of the continent) because surrounded with Gods powerful protection, *Isa. 20. 6.* and the Commonwealth of *Israel*, *Θεοκρατία*, by *Josephus*, a *Godlike polity*, what shall wee think of that *Jerusalem above*, that is the *Mother of us all*? of those sealed Saints, *Rev. 7. 3, 4.* this *sealed fountain*, sealed up, as to keep it filth-free, that no Camels stir up the mud, nor great Hee-goats foul it with their feet, *Ezek. 34. 18.* so to denote an excellency (as *Isa. 28. 25.* *bordeum signatum*, is put for excellent Barly) and a propriety, 2 *Cor. 1. 22.* *who hath also sealed us, and given the earnest of the Spirit in our hearts.* Like as the Merchant sets his seal up in his goods, and marks them for his own.

Verse 12. *Thy plants are as an Orchard of Pomegranates* By plants are to bee understood, either particular Churches, or several Saints; these are those shoots or sorouts that spread abroad Gods Paradise (that the word here used, and no where else in Scripture, save *Eccles. 2. 5.* *Neb. 2. 8.*) so called for the

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the curious variety and excellency of all sorts of pretious and pleasant trees there growing: some for profit, as Pomegranates, which are known to bee healthful and preservative: some for pleasure; and these again were either more common and copious in *Jary*, as Camphires and Spikenards (*plurals* both in the Original, for the plenty of them in those parts) or more rare and costly, as those mentioned in the next verse.

Verse 14. *Nard* (called *Mark 14. 3.* & *Joh. 12. 3.* *Spikenard* very costly, or rather *myrrour*, me- (as some learned men will have it) *Nard of Opus*, a town neer *Babylon*, where grew the most pretious Spikenard: and whence it was transported to other places. Of this plant see *Pliny*, *Lib. 12. c. 11.* as of Cyprels or Camphire, *Lib. 12. c. 14.* of Saffron, *ib. c. 15.* of Calamus, *lib. 12. c. 23.* of Cinnamon and Myrrhe, *lib. 12. c. 23. 19.* For Pomegranates see the note on *ver. 3.* of this chapter. For Camphire see the Note on *c. 1. 14.* Saffron is in the Hebrew *Carum*: *Shindler* saith it should be read *Caros* with *Samech*; and so it will exactly agree with *apuros, crocus*, the one, likely, comming of the other. Our English comes of the *Arabicke Zaphran*; so called of the yellow colour. Calamus or sweet Cane is a precious aromaticall reed bought and brought out of far countreys, as appeareth by *Jer. 6. 20.* *Isa. 43. 24.* Cinnamon was very rare in *Galens* time, and hard to be found, except in Princes Storehouses. *Pliny* reports, that a pound of Cinnamon was worth a thousand *Denarii*, that is, 150 Crowns of our money: As for those trees of Frankincense, Myrrhe, and Aloes, &c. *Brightman* thinks they betoken tall and eminent Christians, as Calamus and Cinnamon (shrubs of two cubits high or thereabouts) do Christians of a middle stature: and Nard and Saffron, herbs that scarce lit up themselves above the ground, represent those of a lower rank, and lesser degree of holiness: which yet have all of them their place in Gods garden, and their severall sweetnes: the Spirit of grace being *magnus in magnis, nec parvus in minimis*, as *Augustine* hath it, great in Gods greater children, and not little in the least. And though there be diversity of gifts, yet are they from one Spirit, as the diverse smells of pleasant fruits, and chief spices are from the same influence: and the divers sounds in the Organs, from the same breath. The Spirit of grace are those two golden pipes, *Zach. 4.* through the which the two Olive-branches empty out of themselves the golden oyls of all pretious graces into the Candle-stick the Church. Hence grace is called the fruit of the Spirit, *Gal. 5. 22.* Yea, Spirit, *Verse 17.* And albeit, as the man is, so is his strength; as they said to *Gideon*: and God hath his children of all sizes, babes, young men, old men, 1 *John 2. 13.* yet *Philadelphia* with her little strength may keep Christs Word, and not deny his Name; (which those Churches that had more strength are not so commended) and, in that little strength, I have set open a door for thee, even the door of Heaven, wide enough; so that none could shut it, *Rev. 3. 8.* Why then should any despise the day of small things? God who hath begun a good work, his hands shall finish it: and hee that hath laid the foundation, shall in due time bring forth the Top-stone thereof with shouting, crying *Grace, Grace unto it*, *Zech. 4. 7, 9, 10.* An infant of daies shall proceed from degree to degree, till hee be like the *Ancient of daies*: and those that bee planted in the house of the Lord, shall once flourish in the Courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing, *Psal. 92. 13, 14.* The seeds of the Cypress tree are so very small, that they can scarce be seen with eyes, & tamen in its *Plin. l. 11. c. 2.* tanta est arbor, tamque procera; and yet in some one of them is potentially so large and so tall a tree. Despair not therefore of further measures, but asperse still to perfection, *Phil. 3. 12, 13.* The blessing on man in the first creation, was, *Increase and Multiply*, in the second, *Grow in Grace*, *Isa. 61. 3, 11.* And remember that growth is not alwaies to be measured by joy, and other accessory graces: These sweet blooms may fall off, when fruit comes on, &c.

Verse 15. *A fountain of gardens, a well, &c.* Or, *Oh fountain of the Gardens, &c.* For they do best in mine opinion that make this to be the Churches speech

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to Christ: grounded upon his former commendation of her. And it is as if he should say, Callest thou me, Lord, a Garden enclosed, a Spring shut up, a Fountain sealed? True it is, I am the garden which thine own right hand hath planted, walled, watered, &c. but for all that I am or have, the entire praise belongs to thee alone. All my plenty of spiritual graces, all my perennity of spiritual comforts, all my pleasancy and sweetness is derived from thee, no otherwise than the streams of Jordan are from mount Lebanon, all my Springs are in thee, as in their Well-head. *Certum est nos facere quod facimus, sed ille facit, ut faciamus*, saith *Augustine*. True it is that wee do what wee do; but it is as true, that Christ maketh us to do what wee do. For without him we can do nothing, *John 15. 5*. In him is our fruit found, *Hos. 14. 8*. It is hee that works all our works in us, *Isa. 26. 12*. Hence it is, that the Church is no where in all this book described by the beauty of her hands or fingers: because hee alone doth all for her. The Church of Rome that will needs hamper out her own happiness, (like the Spider climbing up by a thread of her own weaving, and boasting with her in the Emblem, *Mibi soli deus*) shews thereby of what Spirit shee is. That wretched Monk died blasphemously, who said, *Redde mihi aeternam vitam quam debes*, Pay mee heaven which thou owest mee. And what an arrogant speech was that of *Vega*, *Caelum gratis non accipiam*, I will not have heaven of free-cost? *Hec ego feci, hec ego feci*, shews mento to be no better than mee: *Fecit, said Luther* wittily. This I have done, and that I have done, speaks them dregs, and dogges that shall stand without doors, *Rev. 22. 15*. Hear a childe of our Church, speaking thus of himself.

*Fabricius studuit bene de pietate mereri;
Sed quicquid posuit, gloria, Christe, tua est.*

Greg. Fab.
Chernicoffi de
seipso.

Abbot his
Geog. 251.

2 Sam. 1. 20.
Godw. Catal.
Giral. Camb.
Tureus effolius
nobilis aqua vi-
va (causans &
clara, Merco

This was *Matrifcare*, to be like his mother, whose Motto hath ever been; *Non nobis Domine*, Not unto us Lord, not unto us, but to thy name give the praise, *Psal. 115. 1*. If I be thy garden, Thou art my fountain; from whence unless I be continually watered, all will be soon withered, and I shall be as one that inhabiteth the parched places in the wilderness, in a salt land and not inhabited, *Jer. 17. 6*. In the Island of *St. Thomas* (on the back-side of *Africa*) in the midst of it is an hill, and over that a continual cloud, wherewith the whole Island is watered. Such is the Lord Christ to his Church, *Hos. 14. 5, 6, 7*, which therefore as *Gideon's* Fleece must needs be wet and moist, when all the Earth besides is dry and desolate; as the mountains of *Gilboa*, or as *St. Davids* in *Wales*, which is said to be a place, neither pleasant, fertile, nor safe.

A well of living] Or, A pit of living and life-giving waters. *Christus & celum non patiuntur hyperbolon*: A man cannot say too much in commendation of Christ, and his Kingdome: Hence the Church here cannot satisfie her self. A Fountain shee calls him, a well, a stream, (such as makes glad the City of God, even that pure river of the water of life proceeding out of Gods Throne, *Rev. 22. 1*, with *Ezek. 47. 6*. *Gregory* makes this Fountain to be the Scriptures; which hee saith, are like both to a Fountain, and to a pit. Some things in them are plain and open, and may be compared to a spring, which runs in an open and eminent place. Other things therein are dark and deep, and like unto a pit, that a man must dive into, and draw out with hard labour.

And Streams from Lebanon] Watering the whole Church (as Jordan did the holy Land) and tastings, no doubt, of that (sweetness mentioned before, *vers. 11*. Even as we see by experience, (saith one) that the waters that come out of the hills of some of the Islands of *Molucca*, taste of the Cinnamon, cloves, &c. that grow there.

Verse 16. Awake, O North winds, come thou South, &c.] These winds he suppoeth to be asleep, because they blow not. *Rupersu* calls the winds *Mund-*

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di *scopus*, the worlds Beesomes: because God makes use of them to sweep out his large house, and to purge the air. The Spirit of God first purgeth, and then watereth the faithful, whom the Church here calleth *her garden*, (though indeed it bee Christs) by reason of the high conjunction that is betwene him and her, *Ephes. 5. 30*. so that they both make but one mystical Christ, 1 Cor. 12. 12. Now wee all know, that to a compleat Garden are necessary, 1 that it be well enclosed, 2 Well planted, 3 Well watered, 4 that it bee *amena exili aspiratione perflabilis*, well situate for winde and air, 5 that it bee fruitful and profitable. The Churches Garden hath every of these good properties, as appears here: And for the fourth, Christ is all the diverse. winds both cold and hot, moist and dry, binding and opening, North and South, fit for every season. What winde soever blows, it blows good to the Church, for Christ speaks to them, as *David* did to his Captains; *Do this young man no hurt, handle him gently for my sake*: The Sunne may not smite him by day, nor the Moon by night. The nipping North of adversity, the cherishing South winde of prosperity must both make for him.

That the spices thereof may flow out] That I may be some way serviceable to God, and profitable to men. Shee knew that in Gods account, to be idle, is all one as to be evil, *Matth. 25. 26*. to be unthankfull, is to be wicked, *Luke 6. 35*. *Paulum sepulta distat inertia, Celata virtus*, could one Po-

*Vile latens virtus: quid enim submersa tenebris
Proderit, obscuro veluti sub remige puppi,
Vel lyra qua reticet, vel qui non tenditur arcus?*

Claudian. de
Consul.
Honor.

Christ had made his Church a garden of sweetest sweets. Her desire is therefore that her fruits being rightly ripened, her graces greatened, and made mature by the benign breath of the Holy Ghost, (compared here, as elsewhere, to the several windes,) their sweetness may bee disspread, and conveyed to the nostrils of such as have their senses habitually exercised to discern good and evil. As for others, their heads are to be stuffed with the stench of the world (that great muck-hill) and themselves to be choaked up with earth, as *Cure* and his accomplices were, that they cannot relent or favour the things of the Spirit; but, as vultures, they hunt after carion carcases: and as Tygers, they are enticed with the sweet smell of the Churches spices.

Let my Beloved come and eat his pleasant fruits] For who plants a Vineyard or Orchard, and eats not of the fruit thereof? 1 Cor. 9. 7. The Garden is Christs: the precious graces of his Spirit, and all acts of graces, those pleasant fruits are all his. Hee alone is the true proprietary: for of him, and through him, and to him are all things. Of him, as the efficient cause; Through him, as the administering cause; and to him, as the final cause. Well therefore may it follow; to whom bee glory for ever. Christ counts the fruits that wee bear to bee ours, because the judgement and resolution of will whereby we bear them, is ours. This he doth to encourage us. But because the grace whereby wee judge, will, and work aright, comes from Christ, ascribe wee all to him, as the Church doth in the former verse: and presenting him with the best fruits (as they did *Joseph*) say as *David*, and after him *Iustini-*

an, τα σά ἐν τῶν σῶν σοι προσέφεραν, Of thine own have wee given thee, 1 Chron. 29. 14.

Gen. 43. 11.
Cedren. ad an.
32. Galim.

CHAP. V.

Verf. 1. I am come into my Garden.]

SO ready is the Lord Christ to fulfill the desires of them that fear him, *Psal. 145. 19*. Sometimes hee not only grants their prayer, but fulfills their

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while through infirmity of the flesh, yet slee might not *sleep the sleep of death*, *Psalm* 13. 3. dye in her sins, as those Jews did, *John* 8. 21. In the sweating flickers (that reigned for many years together in this Kingdome) those that were suffered to sleep (as all in that case were apt to do) they died within a few hours. The best office therefore that any one could do them, was, To keep them waking, though against their wills. Scemably our Saviour, solicitous of his Churches welfare, and knowing her present danger, comes calling and clapping at the door of her heart, and sweetly woos admission and entertainment: but misleth of it. Hee knocketh and bounceth by the hammer of his Word, and by the hand of his Spirit, (*see Revel.* 3. 20. with *2 Pet.* 1. 13.) and if the Word work not on his people, they shall bear the rod, and who hath appointed it, *Mic.* 6. 9. that they may by some means bee brought to hummon the sobriety of their senses before their own judgements; and seeing their danger, to go forth and shake themselves, as *Sampson* did, *Judg.* 16.

Open to mee, my Sister, my Love, &c.] What irrepressible Rhetorick is here? what passionate and most pithy perfwasions! *Ipse Swada, crede, si legui posses, non potuisti expectare, ubi quæ verba tot tela, quæ spes animam percellant, fident, lacerant, fœces* was not to dead asleep, but that shee could hear at first, and tell every title that he said. And this she doth here very finely, and to the full; that shee may aggravate against her self the foulness of her fact in refusing to sweeten an offer, in turning her back upon so blessed and so bleeding an embracement: the terms and titles here given her, are expounded before. *Unde fidei* or *perfecti* hee calleth her, for her Dove-like simplicity, purity, and integrity.

Jer. 13. 27.

For mine head is filled with dew i. e. I have suffered much for thy sake, and waited thy leisure a long while: and must I now go look my lodging? *Doeſt thou thus requite* (repulle) *thy Lord, O thou ſluggiſh woman and unwise?* Is this thy kindneſs to thy friend? *We unto thee, O Jeruſalem: wilt thou not be made clean? when ſhall it once bee?* It is the ingratitude that makes the Saints ſinnes to hainous; which otherwiſe would be far leſſe than other mens; ſith his temptations are ſtronger, and his reſiſtance is greater. Oh when Gods grace ſhall come ſuing to us, nay kneeling to us; when Chriſt ſhall come with Hat in hand, and ſtand bare-headed, as here, and that in foul weather too, begging acceptance; and beſeeching us to be reconciled, and we will not, what an inexcusable fault is this!

Ver. 3. *Have put off my Coat* Thus the flesh shews it self, not onely weak, but *wayward, treacherous, and tyrannical*; rebell it doth in the best, and reign it would; it might be suffered. This bramble would faine bee playing *Rex*, and doth to other-whiles, till hee be well buffered (as *St. Paul* served it, *1 Cor. 9. 27.*) and brought it into subjection. But what a silly excaufe maketh the Church here for her self? Trouble mee not, for I am in bed, as hee said to his friend, *Luk. 11. 7.* My clothes are off, my feet are washed, and I am composed to a settled rest. But are you for? (might Christ have registred.) And is that the part and posture of a vigilant Christian? Might it not better have beseeched you to have had your lownes girt up, your lamp in your hand, and your self to have waited for your Lords return, that when hee came and knocked, you might have opened unto him immediately, *Luk. 12. 35, 36*? Or, being got to bed, must you needs mend one fault with another? Is it such a pains to start up again and let in such a guest, as comes not to take any thing from you, but to enrich you much more than once the Ark did *Obed-Edom*? And in this sense some take those words in the former verse, *for mine head is filled with dew, &c.* as if Christ came unto her, full of the dew of blessings to enrich her. Sure it is, that Christ is no beggerly or niggardly guest. His reward is with him: hee brings better commodities than *Abrahams* servants did to *Laban*, or the Queen of *Sheba* to *Solomon*; even purest gold, whitestrayment, soveraign eye-salve, any thing, every thing, that heart can wish, or need require, *Revel. 3. 17, 19.* How unworthily therefore deal they.

they, and how will do they provide for themselves, that either deny or delay to entertain him, when either by the motions of his Spirit, by the words of his mouth, or by the works of his hands, he knocks at the doors of their hearts, and would come in to them? How do they make void or reject the counsel of God against themselves, with those unhappy Lawyers, *Luk. 7. 30.* being ingrateful *gratie Dei*, as Ambrose speaketh, and judging themselves unworthy of everlasting life, with those perverse Jews, *Mat. 13. 46*? Who can say it is otherwise than righteous, that Christ should reject one day upon such ungrateful Gadarens, *Depart from mee ye wicked*? that Iudas say to him, as Felix did once to Paul, *Go thy way for this time*, when I have a convenient season I will call for thee (*Acts 24. 26.*) should hear from him, Get you to the Gods whom yee have chosen, for I will not help you, &c. and that those that would not obey this sweet precept, *Open to mee, &c.* Come down Zacharias, for to day I must abide at thy house, &c. should have no other left to obey, but that dreadful, *Go ye cursed, &c.* The Church here did but lust a while and linger, when shee should have been up and about, and thee soon rued it deeply, bewailed it bitterly. Now what was it that shee did? Did shee rate Christ for comming at such unseasonable hours? did shee answer him curiously, or drive him from her door? No surely, but only pleads excuse, and pretends inconvenience: Shee had put off her cloathes, washed her feet, &c. A great chaire shee had done: and it would have undone her, doubtles, to have dressed her again, and set her fair feet on the foul ground. There is none so wise as the sluggard, *Prov. 26. 16.* Hee hath got together a great many excuses, which hee thinks will go for wisdom: because by them hee thinks to sleep in a whole skin. Sinne and shitting came into the world together. But what saith the Apostle? Surely his counsel is most excellent, and worthy of all acceptance, *Heb. 12. 25.* See that yee refuse not him that speaketh, (c: by his Blood, Word, Sacraments, motions of his Spirit, Mercies, &c. Looko to it (as the Greeke hath it) that yee refuse not, Gr: that yee shifit him not off by frivolous pretences, and idle excuses, as those reculant guests did, *Mat. 22. 5.* as Moses would have done, *Exod. 3. 13. 14. & 4. 10.* and Jeremiah, *Jer. 1. 6.* So againe *Heb. 2. 3.* How shall wee escape if wee neglect so great salvation? Hee faith not, if wee reject, renounce, persecute, but if wee neglect, let slip, undervalue, &c. If when God sends forth his mercy, and his truth, the Ruler of the world, *Isa. 57. 3.* and looks that wee should send a Lamb to that Lamb of God the Redeemer of the land, *Isa. 16. 1.* wee send messages after him, saying, Wee will not have this man to rule over us; *Luk. 19. 14.* Wee break his cords, those cords of love, *Hos. 11. 4.* and kick against his bowels; and instead of serving him we make him to serve with our sins, and even weary him with our iniquities *Isa. 43. 24.* How shall wee escape? What hill shall hide us? What will yee do in the end thereof?

Verf. 4. *My Beloved put in his hand by the hole* Or, *He let fall his hand* *Dimissit manum a foramine.*
from the hole, where hee was lifting at the latch, or feeling to put by the bar: *he*
he took it to go unkindly to be so ill answered, that hee departed in displace-
ment, and would be no further trouble some. *Sleep on now* (quoth hee, as
Mark 14. 41.) and take *your rest.* Hee that will heare, let him heare, and hee that
hath a minde to forbear, let him forbear, Ezek. 3. 27. but at his own perill, the
best that can come of it, is repentance, that fair and happy daughter of an ug-
ly and odious mother. *Delicatus est Spiritus Dei,* faith one, The spirit of
God is a delicate thing; and hee that grieves that holy thing whereby we are
sealed, by giving way to a spirit of sloth and slumber, may lose his joy of
faith, and go mourning to his grave. And although with much a do he may
get assurance of pardon, yet his conscience will be still trembling, as Davids,
Psal. 51. till God at length speak further peace: Even as the water of the Sea,
after a storm, is not presently still, but moves and trembles a good while af-
ter the storm is over. Take heed therefore: *Cavebis autem spauibus,* Rom.
11. 21. But to take the words as they are here translated, *My Beloved put in*
his hand by the hole, that is, hee touched mine heart by his holy Spirit: and

Luke 19. 5.

nd Dimissis manibus
K: a foramine.

the τὸς φίλτα-
τον τέκνον.
De Potreio
Romano af. Plu-
tarch.

notwithstanding my discourteous dealing with him, left a sweet remembrance of himself behind him. As hee would not away, but continued still knocking till hee had an answer, so, though the answer pleased him not, yet hee called not for his love-tokens back again, hee cast her not off, as *Abasbaerna* did *Vashti*, (no, hee hates putting away, *Mal. 2. 16.*) but as the Sun with his bright beams follows the passenger that hath turned his back upon it: So deals Christ by his back-sliding people, *Jer. 3. 22.* (Surely goodness and mercy shall follow mee all the daies of my life, saith *David*, follow mee though I forsake mine own mercies, saith *Jonah*.) And as the same Sun-beams do convey the heat and influence thereof to the earth, thereby calling out the herbs and flowers, and healing those deformities that winter had brought upon it: So doth Christ that Sun of Righteousness, arise (to his servants that are benighted with sin and sorrow) with healing in his wings, that is, with the gracious influence of his holy Spirit, conveying the virtues of his blood to their consciences; and causing them, as by a new spring of holy desires and endeavours, to flourish, *Phil. 4. 10.*

And my bowels were moved for him] They rumbled, tumultuated, and made a humming noise, as the Hebrew hath it. She means, that shee had no rest in her Spirit, her heart (that chiefe of the bowels, or inwards) did even quake and ake within her; her thoughts afflicted her, shee was greatly disquieted, and all for him, for the unkindness shee had offered him, or concerning him, or over him, as those Penitentiaries in *Zachary*, that looked upon him whom they had pierced, and (by an instinct of the Spirit of grace powred plentifully upon them) mourned for him, or over him, till their hearts became a very *Hadadrimmon*, and fell alunder in their bowels like drops of water; and all for the indignities and injuries they had done to Christ. This is a sorrow according to God, or, as God would have it, *1 Cor. 7. 9.* this is a repentance never to be repented of, *vers. 10.* This is that Rain-bow, which if God see shining in our hearts, hee will remember his holy Covenant. The Church here for instance. That shee sorrowed after a godly sort appears by those seven signs set down, *2 Cor. 7. 11.* and here in this Chapter exemplified and evidenced. I sleep, there's Indignation, but my heart waketh, there's Apology, or clearing herself. I arose to open, there is study, or carefulness and diligence. My soul failed when hee spake, there is her Zeal, I called on him, I sought him, there's her vehement desire. The Watchmen found mee, they smote mee, they unveiled mee, there's her self-revenge, whiles shee shrank not for any danger, but bearing patiently the Lords indignation, because shee had sinned against him, shee followed him through thick and thin, in the night, among the watch, &c. followed him hot-foot, and would not rest till shee had recovered him. Lo this is the guise of a godly heart: it runs into sinne sometimes, but riseth again soon after by repentance: it is at as much unrest till reconciled to God, as hee that hath broke a bone, till it be well set again. When as a prophane *Ethan* can sell his birth-right, (and with it his title to heaven) and when hee hath so done, hee can eat, and drink, and rise up, and go his way without any the least remorse or regret, *Gen. 25. 34.* Wicked men grow worse and worse, saith the Apostle: and take long strides towards hell, as if they feared it would bee full ere they come there. Some seek to out-sin one another, like unhappy boys, that strive who shall go furthest in the dirt: *Noluit solita peccare*, saith *Seneca*: *pudet non esse impudentes*, saith *Aulus*; Sin hath woaded an impudent in their faces: their spot is not the spot of Gods children, *Deut. 32.*

Verf. 5. I rose up to open to my Beloved] This was repentance from sinne, as that in the former verse was repentance for sinne. To repent, and yet to lye still in sinne, is to repent with a contradiction, saith *Tertullian*: *Optima et apertissima penitentia est nova vita*, saith *Luther*. A new life is the best repentance. Up gets the Church, when once soundly sensible of her sinne: and leaving her bed of carnal security, makes after Christ with all her might, with

Psal. 23. 6.
Jonah 2. 8,

ἡ καρὰ ἐμὴ
λύπη.

Hac congerie
impudentia E-
saut deservitur.
Piscas.

with a redoubled diligence; to make some amends for her former negligence. *Nanquam sero, si serio*. Late though it were ere shee started and thirved, yet better late than not at all. Wee are too much after-mitted, for most part, Post-masters, *Epimetheuses*: wee see not our folly (but cry with him, *In crastinum serio*) till wee have smarted for it, and then wish, *O mihi prateritos, &c.*

And my hands drop with myrrhe] That is, with the testimonies of his sweetness left behinde him on the lock-handles, the better to allure her to his love. *Philip Beroaldus*, and many others, tell us of a very precious unguent *Cinnamon*, because made of Cinnamon and other sweet odours, whose chief commendation is, that the very smell thereof, (if a man carries it about him) draws any woman, though passing by, and minding other things, to draw nigh to him. What truth is in this relation, I know not: but sure it is, that the smell of the Gospell, and those spiritual blessings which the presence of Christ had left behinde it, did notably attract and draw after him the Churches affections. Goodness is of it self attractive: The Greeks call it *καλόν* from *καλέω*, and *ἀγαθόν* from *ἀγαθός*: because it doth as it were, invite and call to it; and every man is willing to run after it. Christ puts a secret instinct into his people to do so; like as nature hath put an instinct into the Bee, the Stork, and other creatures. And as the needle in a Sundial that hath been touched with an adamant, though it may bee forced this way, and that way, yet it rests not till it look toward the North-pole: So the soul that hath aliquid Christi in it, that hath been once hand-fast to Christ by a lively faith, though for a season it may; by the malice of Satan working with corruption, suffer some decays of her first love, be drawn aside by some lust, and enticed so as to fall from former steadfastness; yet after a while her thoughts will work, and the sweet remembrance that Christ hath left behinde him, will make her to say, *I will go and return to my first husband*, *Hos. 2. 7.* for then it was better with mee than now.

Verf. 6. I opened to my Beloved, but my Beloved had with-drawn himself and was gone] Or, Hee was gone, hee was gone; a passionate complaint for his departure; which lay to much the heavier upon her spirit, because by her unworthy usage of him, shee had foolishly occasioned it. Fools, because of their transgression and because of their iniquity are afflicted: And when affliction comes with a sting in the tail, it is very grievous. But then they cry unto the Lord in their trouble: he saveth them out of their distress; He sendeth his word and healeth them, he sendeth for them by his Spirit, and brings them back again into his own bosome, that his banished be not expelled from him (*2 Sam. 14. 14.*) though to themselves and others, they may for present seem to bee as water spilled on the ground that cannot be gathered up again. Those fragrant foot-steps and heart-attracting stamps of his favour, that sweet smelling Myrrhe, mentioned in the former verse, had so enangered and edged her affections, that shee could not rest till shee had recovered him. Shee opened unto her beloved, and, presuming upon his patience, was in good hope to have had him at hand: But patientia laesa fit furor, Christ will not always bear with our evil manners, but hide his face from us, like as we have behaved our selves evil in our doings, *Micah 3. 5.* And whereas spiritual defections are of three sorts, 1. Cautious, for preventing of sinne, as *Paul* seems to be. 2. Probational, for trial and exercise of grace, as *Job*. 3. Penal, for chastisement of spiritual sloth and sluggishness, as here in the Church; this last is farre the heaviest.

My soul failed when hee spake] Or, because of his speech, that sweet speech of his when hee so passionately wooed her, *vers. 2.* Then hee could have no audience nor admittance, now if he would but offer himself, hee might bee sure of both. The word spoken doth not always presently take effect in the hearers, but lies long as the seed under a clod, till Christ the good husbandman, come with some temptation, as with his clotting-beetle, and give it room to rise. Then as the water casts up her dead after a time, so

velut aliqui ro-
lunt *Αγαθόν*
quasi *καλόν*, sic
Αγαθόν quasi
Αλγέτην.

Jam. 1. 14.
2 Pet. 3. 17.

Psal. 107. 17;
19. 209.

Hen 134. hora,
et parva meta.
Rom.

do their memories call up that which seemed buried therein, by the help of the Holy Ghost their remembrancer: *John 14. 26. John 2. 22.* The new birth of some, (the recovery of others out of their relapses) is like the birth of the Elephant, fourteen years after the seed is inserted into the womb. *Peter* remembered Christs words, and repented, *Mat. 26. 75.* If we remember not what hath been preached unto us, all is lost, *1 Cor. 15. 2.* If we *leak*, and let slip, *aliam est de nobis*, Heb. 2. 1. If we keep the Word, the Word will keep us, *Prov. 6. 22.*

μῆποτε πα-
ραβῶμεν.

I sought him] So soon as recovered out of my swoon, I set to seek him; The Church went not to bed again, to sleep as before, neither stays she longer within, than to cast her veyl or her scarf over her head, without any further drefs, abroad shee gets to seek him whom her soul loveth. She sought him by serious and set meditation of the word and promises, but after all that royl and travell shee took therein, shee found him not. This is the greatest grief that can befall a good heart in this present world: it is to touch little better than hell it self. *Thou biddest thy face and I was troubled*, saith *David*, *Psal. 30. 8.* *Non frustra predicant merces hominum nitere liquido die, co-
cunabuliflaccere*, saith *Symmachus*. Mens minde are either clear or cloudy, as the weather is: but more truly, good mens minde are as Gods countenance is. It is with the godly in desertion, as with vapours drawn up by the Sun; which when the extracting force of the Sun leaves them, fall down again to the earth. And as in an Eclipse of the Sun, there is a drooping in the whole frame of nature: so it is with the Saints, when Christ withdraws himself. Hell it self is said to be a separation from his presence: the pain of loss there is worse than the pain of sense: the tears of hell are not sufficient to bewail the loss of heaven. *Letemur igitur in Domino, sed caveamus a recidivo.*

Bern.

I called him, but hee gave me no answer] And it was but just: for shee had dealt so by him, *ver. 2.* Christ loves to retaliate. Such a proportion many times one may see between sins and punishments, that you may say, such a sin brought forth this affliction, it is to like the father. Howbeit, his ear is not heavy that hee cannot hear: but your iniquities have hid his face from you that hee will not hear, *Isa. 59. 1, 2.* And thus the Saints take (as well they may) for a fore affliction, *Lam. 3. 8.* when to all other their miseries, hee addeth this, that hee will not come at them, that hee casteth out their prayers, that hee deals by them as the Lioness doth by her young ones, which shee seems sometimes to leave, till they have almost killed themselves with roaring. This is to make them more carefull another time. None look at the Sunne but when it is in the eclipse: Neither prize we (for most part) Gods loving countenance, till we have lost it. In this case the course is, to set up a loud cry after him, as *Micah* did after his Gods, *Judg. 18. 23.* Or rather as the Church here doth after her beloved, in many strong cries and bitter tears, continuing instant in prayer, *Rom. 12. 12.* The Greek word imports a metaphor from hunting dogges, that give not over the game, till they have got it. For encouragement; See the happy success the Church here had: and further take that saying of *Brentius*, *Etiam si fides tuas lucem hominibus, nec calorem cordi tuo afferat, tamen non abicit Christus, modo incrementum ores, i. e.* Although thy faith, as smoaking flax, yield neither light to others, nor heat to thine own heart, yet Christ will not cast thee off, so thou pray for more, and follow thy work close, till thou have gotten it.

προσηχστε-
σεντες.

Verf. 7. The Watch-men that went about the City, &c.] See the Note on *Chap. 3. 3.* The Ministers that walk the round, that watch for mens souls, *Heb. 13. 17. Isa. 61. 6.* that know how to time a word, *Isa. 51. 4.* these smote her with the tongue, they buffeted her by just and sharp reproots for her negligence, they *unveiled* her for being abroad at that time of night (which shee needed not to have been, but for her own slothfulness) they dealt little better with her, than as if shee had been some light and lewd woman: and all this

this they might well do out of zeal to God, and godly jealousy for her souls good; Unless it were that *Hypocrisie* of jealousy exercised by the false Apostles over the *Galatians*, *Chap. 4. 17.* Not *Pastours*, but *Impostours*; not *Over-seers*, Non *Episcopi*, but *By-seers*; potius *grassatores*, quam *custodes*, homonymis *samenfic* disti, cut- sed *Apostoli*, but Church-officers in name, but Church-robbers in deed. Such were those, *men*, Church-officers in name, but Church-robbers in deed. Such were those, *Isa. 66. 5.* that *hated and cast out* the true worshippers, under a pretence of, *Let the Lord be glorified.* Such an one was *Dionysius*, that *prating* prelate, *Philosop.* that villanously intreated Gods faithful people, *3 John 9. 10.* And such is that *Man of sinne*, that Antichrist of *Rome*, who, for so many hundred years together, hath smitten with the fist of wickedness, hath wounded and drawn blood from Christs dearest Spouse, and despoiled her of her veyl: that is, laboured to disprivilage her, and deprive her of that purity and soundness of Doctrine that hee hath committed unto her, as a means to hold her in the duty of all holy obedience and subjection unto him. *1 Cor. 11. 5, 6, 10.* Of these false friends, and deadly enemies, the Church here heavily complains, and might well have proceeded against them, as those *six Martyrs*, burnt by *Harpisfield*, Archdeacon of *Canterbury*, when Queen *Mary* lay a dying. One of those six that were then burnt (and those were the last) *John Cornford* (stirred with a vehement zeal of God when they were excommunicated) pronounced sentence of excommunication against those *Papists* in these words: In the name of our Lord Jesus Christ, and by the power of his holy Spirit, and authority of his holy Catholick and Apostolick Church, we do give here into the hands of Satan, to be destroyed, the bodies of all those blasphemers and hereticks that do maintain any error against his most holy Word, or do condemn his most holy truth for heretic, to the maintenance of any false Church, or feigned religion: so *sol. 1862.* that by this thy most just judgement, (O most mighty God) against thine adversaries, thy true religion may be known, to thy great glory, and our comfort, and the edifying of all our Nation: *Good Lord*, so be it.

Verf. 8. I charge you, O daughters of Jerusalem] Being evill intreated by her enemies, shee turns her to her friends, those damels, or daughters of *Jerusalem*: (See *Chap. 2. 7. & 3. 5.*) so the Lord Christ being tired out with the untractableness of his untoward hearers, turns him to his Father, *Mat. 11. 25, 26.* Kings, as they have their cares and cumbres above other men, so they had of old their friends (by a specialty, as *Huiba* was *David*s friend, *2 Sam. 15. 37.*) to whom they might ease themselves, and take sweet counsel, *Psal. 55. 14.* The servants of God are *Princes* in all lands: and as they have their crosses not a few, so their comforts, in and by the communion of Saints. The very opening of their grievances one to another doth make them ease them: as the very opening of a vein cools the blood: Their mutual prayers one with and for another prevail much, if they be fervent, or thorough-well wrought; as in this case they likely will be; for as *Iron* whets *Iron*, so doth the face of a man his friend. And as *ferrum potest quod anrum non potest*, *Iron* can do that sometimes that *Gold* cannot (An *Iron*-key may open a chest wherein *Gold* is laid up) so a meaner mans prayer may be more effectual sometimes than a better mans, for himself. His own key may be rusty, or out of order, and another mans do it better. Hence the Church is so importunate with the daughters of *Jerusalem* (who were far behinde her in grace, and in the knowledge of our Lord Jesus Christ, as appears by that which follows) to commend her and her misery to Christ, as tell him (where ever they meet with him) *Behold, shee whom thou lovest* is thy Church (in whom thy love is concentrated, as it were, and gathered to an head) doth even languish with love, and is in ill case. Tell him, *what shall we tell him?* as the Hebrew hath it. An earnest and passionate kinde of speech (somewhat like that in *Hosea*, *Give them O Lord, Hos. 9. 14.* *what wilt thou give them?*) as if shee should say, would you know what

Bbb 2

you should tell him? even that which followeth, that *I am sick of love*. See chap. 2. 5.

Verf. 9. *What is thy beloved more than another beloved?* This capital question is here doubled for the more vehemency; as also for the strangeness of the matter, wherein they desire much to be better informed; and the rather, because shee so straightly chargeth, or rather sweareth them. Something they must needs think was in it more than ordinary: sith good people do not use to bee hot in a cold matter. But as in the *Revelation*, whensoever *heaven opened*, some singular thing ensued: So when the Saints be so serious in a business, sure it is of very great concernment: Great matters are carried with great movings; as, for the divisions of *Reuben* there were great thoughts of heart, great impressions, great searchings. It is a common saying, *Admiratio peperit Philosophiam*, Wonderment at the works of God, set men a work to enquire into the natural causes of them. Semblably these damselfs of *Jerusalem*, friends to the Church, little knowing the love of the Spouse to Christ (which passed their knowledge) and yet willing to comprehend with all Saints the several dimensions thereof; first, they acknowledge her, amidst all her miseries, to be the fairest among women; (See chap. 1. 8.) as gold is gold, though found in the dirt, or cast into the furnace; and stars have their glory, though we see them sometimes in a puddle, in the bottom of a well, nay, in a stinking ditch. Secondly, they propound to her two most profitable questions: The one concerning his person, Whereof wee have here a very lively and lofty description, both generally, and in his parts. The other concerning the place of his abode; and where hee may be had, chap. 6. 1. to the which she makes answer, verf. 2. and so her faith begins to revive, verf. 3. which was the blessed effect of this their gracious communication. Conference in all arts and sciences is a course of incredible profiting. *Est aliquid quod ex magno viro vel tacite proficiat*, the very sight, nay, thought of a good man oft doth good: how much more when hee openeth his mouth with wisdom, and in his tongue is the Law of kindness? And surely it is a fine art to be able to pierce a man, that is like a vessel full of wine, and to let him a running. *Elisha* would speak that hee might bee refreshed, *Job* 32. It would bee an ease to him, it would bee a great benefit to others: as the mother is in pain, till the childe hath sucked, and the childe not at quiet till hee hath done so. Foolish and unlearned questions about those things whereof wee can neither have proof nor profit, wee are bound to avoid, *2 Tim.* 2. 23. knowing that they do gender strifes, and breed crudities, fill men with winde, and make them question-sick, *1 Tim.* 6. 4. But profitable questions are frequently to be propounded with a desire to learn, and resolution to practice: as the Virgin *Mary* demanded of the Angel, *Luk.* 1. 34. the Disciples of our Saviour, *John* 16. 17, 19. &c. and hee resolved them: which he refused to do for the Jews, that asked him the same question, *John* 7. 35, 36. because not with the same mind and desire. So that frollick tell-seeker, with his fair offer of following Christ, was rejected: when those that had more honest aims and ends, heard, *Come and see*, *Mat.* 8. 19, 20. *John* 1. 46. These daughters of *Jerusalem* do not therefore ask, because they were utterly ignorant of Christ: but 1. That they might hear the Church what shee had to say of him, as they that love Christ, love to hear talk of him; his very name is *mel in ore, melos in aure, &c.* 2. That by her discourse they might better their knowledge: for the very Angels know not so much of this mystery, but they would know more, and do therefore curiously pry into it, *1 Pet.* 1. 12. Yea, to these very *Principalities and powers in heavenly places* is made known by the Church the manifold wisdom of God, in contriving mans salvation by Christ: they cannot but see an abundance of curious variety in this divine wisdom: such as is to be seen in the best pictures or textures, as the Apostles word importeth, *Eph.* 3. 10.

Verf. 10. *My Beloved is white and ruddy, &c.* Love lacks no Rhetorick

to lay forth the thing beloved in liveliest colours; *White and ruddy*. What can bee more laudable and lovely? What can come nearer to a perfect symmetry, to a sound and sure constitution and complexion? Sure it is, that these two being comely mixed, do make the most beautiful or orient look or colour; (see the Prophets description of the *Nazarites*, *Lam.* 4. 7.) And note (saith an Expositour) that the Holy Ghost joyneth both these together: the whiteness making the ruddiness more fresh and fair, and the ruddiness discerning the whiteness from paleness of face, or phlegmatick complexion. *Sed sunt in his mysteria investiganda*: (saith another) *itaq; candor refert divinam Christi naturam, rubor humanam*. White and red may signifie Christs God-head and Man-hood. God is called the Ancient of days, *Dan.* 9. 7. his head and his hairs are white like wool, as white as snow. *Rev.* 1. 14. Man had his name *Adam* of the red earth, out of which hee was taken, *Gen.* 2. 7. Christ also, the second *Adam*, became red with his own blood, whereby hee purchased the Church, *Act.* 10. 28. (a bloody Spouse shee was unto him) and paved for her a new and lively way into the most holy place, *Heb.* 10. 20. Upon the battlements whereof hee hangs out still, (as once that war-like *Scythian* did) a white flag of grace and mercy to penitent persons, that humble themselves at his feet for favour: but a red flag of justice and severity to those his enemies, that will not have him to rule over them: in token whereof his rayment is said to be red, *Isa.* 63. 1, 2, 3. his vesture dipt in blood, *Rev.* 19. 13.

The chiefest among ten thousand] *Heb. vexillatus præ decem millibus*, that is, famous and conspicuous among and above many, as *Saul* was higher than the people by the head and shoulders; as the *Hachmanite* was the chief of *Dauids* mighties, *1 Chron.* 11. 11. Or the standard-bearer of ten thousand. Now the goodliest, and withall the ablest men use to carry the banner or standard. Christ standeth for an ensign of the people, *Isa.* 11. 10. and hath ten thousand men standing before him, following him wheresoever he goeth, *Rev.* 7. 9, 14. and singing, We will rejoice in thy salvation, and in the name of our God, *vexillabimus*, wee will set up our banner, *Psal.* 20. 6. The Churches design here is to hold out Christ as altogether matchless and incomparable, that there is none like him in the earth, (as God said of *Job*, chap. 1. 8.) to teach us to esteem him; as the people did *David*, more worth than ten thousand others, *2 Sam.* 18. 3. to set him upon the chief chariot, and to give him the sole command of all, as *Pharaoh* dealt by *Joseph*. And as the Sun, Moon, and eleven stars in *Josephs* vision did obedience to him; so let our souls, bodies, all our temporal, natural, moral, and spiritual abilities be subject and serviceable to Christ; who, if hee be the chiefest of ten thousand, ought to have as much love as ten thousand hearts put into one, could hold.

Verf. 11. *His head is as the most fine gold*] Here shee begins her particular praise of his several parts: and here shee may seem to speak with the tongues of men and of Angels; performing (as Lovers use to do) that for him, that hee had done for her before, chap. 4. 1, 2, 3, 4, &c. though all she could say falleth far short of him; and well shee might say after all, as *Nazianzen* sometime said of *Basil*, *There wants but his own tongue to commend him with. Loquimur de Deo non quantum debemus, sed quantum possumus*. In speaking of Christs excellencies men may speak what they can, they cannot possibly speak so much as they ought, they cannot hyperbolize. If any shall think the Church doth here, hee must needs be of those that either know him not, or are not able to judge aright of his worth, as once *Cicero* said, *ull. de Orator.* of *Craffus* and *Antonius* the Oratours. *Nasquam Origines non ardet, sed nasquam est ardentior, &c.* saith *Erasmus*. *Origen* is never but earnest, howbeit *Erasmus* in pref. ad hee is never more earnest, than when hee discourseth of Christ: in other things hee may seem to excell others, but in this hee excelleth himself. The same wee may well say of the Church in this place; in setting forth the surpassing purity and perfection of her Spouse: *Quem manibus propriis fix-*

Or he is the
gold of gold, as
Athens was the
Greece of
Greece.

it cordata Minerva. And first hee makes his head to bee of the finest and firmest gold, *Fest-gold*, to the Arabick, from the Hebrew, calleth it: and the land of *Fest* seemeth to bee named of such gold there. *David's Micham* or *Golden Psalm* comes from one of the words here used. For in the Original thus it is, *His head is most glistering gold, yea, most solid gold.* That is, his deity which dwells in him, is most pure and glorious, (for the head of Christ is God, *1 Cor. 11. 3.*) and that fulness of grace which is communicated to his humane nature, is wondrously beautiful: and so sets it forth, as black curled locks do a fresh countenance.

Speculandus nigris oculis, nigroq; capillo est.

Rev. 1. 14.
Dan. 10. 6.

Exod. 3. 7, 8.

Ver. 12. *His eyes are as the eyes of Doves by the rivers of water, &c.* i. e. they are full of all innocency, singleness, and chastity: See the Notes on chap. 1. 15. & 4. 1. where Christ had attributed the very same to the Church, who is his image and glory, as the woman is of the man, *1 Cor. 11. 7.* the very looking-glasses of his dignity, and reflex of his comeliness, His eyes are elsewhere laid to bee as a *flame of fire*, sharp and terrible, such as pierce into the inward parts, and need no outward light. Here they are as the *eyes of Doves*, calling an amiable, gracious, joyfull, and comfortable look upon his Church. As, his *eyes behold*, his *eye-lids try* the children of men (the one points out his knowledge, the other his critical discernment) *Psal. 11. 4.* So hee casteth an eye of singular providence and tender affection upon his afflicted people, *I have seen, I have seen*, saith hee, the sufferings of my people. *I know their sorrows, and am come down to deliver them; His eye affects his heart*, and his heart sets his hand a work for their succour and safety. *Ezek. 1. 8.* wee read of *faces, eyes, wings, hands, &c.* all to express the sufficiency of Gods providence for all means of help. See *Psal. 33. 18; 19. & 34. 16.* The Church is like the land of *Canaan*, which is said to be a land which the Lord careth for: *the eyes of the Lord are alwayes upon it, &c.* *Deut. 11. 11.* Hee seeth that loveliness in her, that hee overlooks all, as it were, to look upon her: hee beholds that worth in her, that the buzzards of the world cannot ken. Therefore the world knows us not, respects us not, *because it knew not him*, *1 John 3. 1.* saw no such beauty, that they should desire him, *Isa. 53. 2.* *Nicotratius* in *Eliam*, himself being a cunning Artisan, finding a curious piece of work, and being wondred at by one, and asked by one what pleasure hee could take to stand gazing as hee did on the picture? answered, Hadst thou mine eyes, thou wouldst not wonder, but rather bee ravished as I am at the inimitable art of this piece. Semblably, had men those dove-like single eyes that Christ and his people have, *washed in milk*, that is, in milk-white waters, cleansed from the dust of sinful prejudice, and *fitly set*, as a precious stone in the foyl of a ring, or as the precious filling-stones in the holy Ephod, *Exod. 25. 7.* they would *kiss the Sonne*, and admire his Spouse. Whereas for want of Spiritual eyes, the Northern proverb is verified, *unkent, unkist*, unknown, unrespected.

Ver. 13. *His cheeks are as a bed of spices* i. e. comely and pleasant to the sight, sweet also to the smell; *areolis similes aromatum plenius*: flourishing with a goodly, comely, fresh, and sweet beard; so declaring his face not onely to be gracious and amiable, but also full of gravity, glory, and majesty. There are that would have all these things to be taken literally of Christs natural body: and that here is set down his *Prosopography*: But this was written long before Christ was incarnate; and therefore it must needs be meant in a metaphorical and allegorical sense, hard to bee explained. *Ego quid de singulis statuum fateor me nescire*, saith a learned Interpreter. Allegorically to handle all these is not in my purpose or power, saith another: sith the graces of Christ, as they cannot well bee expressed, so, by reason of our weakness, they cannot better bee declared. The drift of the holy Ghost is to paint out unto us the spiritual and heavenly love of his Church to Christ, who doth

not,

not, nor cannot satisfie her self with any words, or comparisons of this kind. And secondly, to stir up our heartiest and liveliest affections to him, that hath such a world of worth and wealth in him. As the worth and value of many peeces of silver is in one peece of gold, so all the petty excellencies scattered abroad in the creatures are united in Christ; yea all the whole volume of perfections which is spread thorow Heaven and Earth, is epitomized in him: why do wee not then make out to him, and despise all for him with *Paul*? Why do wee not with *David* chide our selves and others for *loving vanity*, and *seeking after leasing*? *How long wilt thou go about, O backsliding daughter, and fetch a compals? knowest thou not that the Lord hath created a new thing in the Earth? a woman shall compals a man, Jer. 31. 22.* that is, a *Virgin shall conceive and bear a Son*, even the Man Christ Jesus, in whom it pleased the Father that there should dwell all fulness, *Col. 1. 19.* Make wee therefore straight paths for our feet, *Heb. 12. 13.* Let us go speedily to Christ, *Zech. 8. 21.* as Bees do to a Meddow full of flowers: as Merchants do to the Indies that are full of fruits and spices; that wee may return from him, full fraught with treasures of truth and grace.

His lips like Lillies, dropping sweet-smelling myrrhe i. e. His word and doctrine is white, sweet, pleasant, far-spreading as Lillies; sweet to the smell, and yet bitter to the taste as myrrhe, no way pleasing to the flesh which it mortifieth, calling upon men to repent, reform, walk by rule, strive to enter in at the straight gate, resist unto bloody striving against sin. *These things are good and profitable to men* (as the Apostle speaks in another case, *Tit. 3. 8.*) but they naturally care not to hear of them. Drop not yee, say they, (wee like not your Lillies dropping myrrhe and nitre) *Let those drop or prophesie*, that preach pleasing things; Wee like your Lillies, but care not for your Myrrhe: or it wee smell it, wee like not to taste of it, because little toothsome, however it may bee wholesome.

Ver. 14. *His hands are as gold Rings set with the Beril* Or *Chrysolite*. *Heb. Tarshish*, whence our word *Turkeis* (as it may seem) a precious stone, of colour blew like the Skie, or (as others say) green like the Sea: *Asher* was graven upon this stone, who dwelt near the Sea, *Exod. 28. 20.* Some write, that in former times this stone was most usually set in such Rings as Lovers did use to give one to another, or in Marriage-Rings; because of the power that was thought to bee in it to procure and continue love and liking one of them towards another. Whatsoever stone it is, whether a Beril, Chrysolite, Carbuncle, Hyacinth, Onyx (for all these waies it is rendered) the Churches meaning is, that all the works of Christ, whether in the state of Humiliation, or of Exaltation (for redemption wee have by his *Abasement*, application of it by his *Advancement*) are most rare, dear, precious, and glorious, as numbers of Rings filled with all manner of costly stones: they are acceptable and honourable before God and man. And like as great men are known by their Rings, and rich Jewels, so is Christ by his Saints, the work of his hands, *Isa. 64. 8.*

His belly is as bright Ivory, overlaid with Sapphires Heb. *His bowels*, in the dual; meaning his breast and belly, and thence, the heart and lights, those seats of the will and affections; here, the liver, stomach, entrails, which serve for nutrition and generation. By all this wee may well understand Christs inward affections outwardly manifested. These are true and sincere, as bright and white Ivory; they are also hearty and heavenly as *Sapphires*: various also and manifold, *sicut Sapphiri carulea sunt*, His bowels yearn toward his afflicted people, his heart is turned within him, his repentings are kindled together, *Hos. 11. 8.* so the Poet,

Ingenuit miserans graviter, dextramq; tendit.

Virg.

Ver. 15. *His legs are as pillars of marble* A sign of Christs firmness in his Kingdome, works, word, and government (saith a learned Expofitor) and of

of his strength to trample upon his enemies, as also of his united power to accomplish the course of his three-fold office. Pillars both bear up the building, and beautify it: neither can any thing be more sure and solid than these, it set upon a firm foundation. The Pillars here mentioned are said to be *set upon fine gold*, that is, upon a foundation both fine, and firm, for gold hardly rusteth or cankereth: whence it was (likely) that *Tithonus* and his Son *Memnon*, when they built the City of *Susa* in *Persia*; they joyned the stones together with gold, as *Cassiodorus* writeth: Christ's power is founded upon his divine Nature; and this is the Rock upon which the Church is built, and whereby it is set in safety from all miseries and molestations satanical or secular. *The gates of Hell shall not prevail against her*. Christ and the Father are one; therefore none shall take her out of his hands. God hath laid help upon one that is mighty, even upon *Emanuel* the mighty strong God, as hee is called, *Isa. 9. 6.* declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead, *Rom. 1. 4.* that your Faith and hope might be in God; *1 Per. 1. 21.* Trust perfectly therefore to, or hope to the end, for the grace that is to be brought unto you at the Revelation of Jesus: for hee is able to save them to the uttermost that come unto God by him, *1 Per. 1. 13. Heb. 7. 25.*

Psal. 89. 19.

His tō tan-
teās,
Troisus, perpe-
tus, projecti.

[His countenance is as Lebanon.] His aspect, his look or general view, i.e. whatsoever of himself Christ is pleased to manifest and lay open unto us is pleasant and delightful, goodly and glorious, excellent and eximious, choice as the Cedars, that are chosen before other trees; and why, see the Note on chap. 1. 17.

Verf. 16. *His mouth is most sweet*] Heb. *His palat*, (that is, his word and promises, which are as it were the breath of Christ's mouth) *is all sweet*. This shee had celebrated before, *vers. 13.* but, as not satisfied therewith, shee repeats it, and rolls it again as sugar under her tongue. Shee doubles this commendation; to shew, that that is the chief lovely thing in Christ, his Words: this fruit shee had found sweet unto her palat, *chap. 2. 3.* and shee spareth not to set it forth; as here, the second time, *Malleus carere, &c.* Wee had rather be without Fire, Water, Bread, Sun, Air, &c. (saith a Dutch Divine) than that one sweet sentence of our blessed Saviour, *Come unto mee all ye that are weary, &c.*

Yea hee is altogether lovely] *Totus totus desiderabilis*, wholly amiable: every whit of him to be desired. *Moses* thought him so, when hee preferred the reproach of Christ, the worst part of him, the heaviest peece of his cross, before all the treasures in *Egypt*, that Magazin of the world, *Heb. 11. 26.* Those of this world see no such excellency and desirableness in Christ, and his waies, (*Psal. 22. 7.*) nor can do, till foundly shaken, *Hag. 2. 7. I will shake all Nations*, and then the desire of all Nations, that is Christ, shall come with stirring affections, saying, as *Isa. 26. 9.* with my soul have I desired thee in the night: yea with my spirit within mee will I seek thee early. Lo this is the voice of every true child of the Church; and these desires of the righteous shall be satisfied, *Prov. 10. 24.*

This is my Beloved, &c.] *q.d.* You may see I have cause to seek after him; neither can you do better than to do likewise: howsoever, when you see him, do my errand to him, as *vers. 7.* And here wee have most excellent Rhetorick, which in the beginning of a speech, requires τὰ ἴσα, milder affections: in the end of it, τὰ πλεον, stronger passions, that may leave deepest impressions.

CHAP. VI.

Verf. 1. *Whither is thy Beloved gone, &c?*

ALL Christ's Disciples are ζητητοί, inquisitive after the truth that is in Jesus, *Ephes. 4. 21.* and are fellow-helpers to it, *John 3. 8.* There is also *neficio*

quid divinum in ascultatione, as one well noeth, that is, a strange and strong energy or forcibleness in hearing (whether publicly or in private conference) Christ and his excellencies displayed and discoursed of. Let but his name, as an ointment, be powred out, and the Virgins can do no less than love him. *Cam. 1. 3.* These daughters of *Jerusalem* are by hearing the Church describing her Spouse, and painting him out in lively colours, fired up to an holy contention in godliness: and might they but know where to have him, they would be at any pains to partake of the benefit, *1 Tim. 6. 2.* They wondred at first why shee should make such ado about Christ: But when they conversed a while with her, and had heard her speak with such affection and admiration, they are turned, and will now go seek him with her. God is pleased many times to water the holy meetings and conferences of his people with blessing, beyond expectation or belief. Wee should frame our selves to an easie discourse of the glory of Christ's Kingdome, and talk of his power, *Psal. 145. 8, 9.* Our tongues in this argument should be as the pen of a ready writer, *Psal. 45. 1.* that wee may be able to speak oft to one another, with profit and power in the best thing, *Mal. 3. 10.* Little do wee know what a deal of good may be done hereby. Mr. Fox speaking of Gods little flock in the days of *Henry the 8.* faith, in such rarity of good books and want of teachers, this one thing I cannot but marvel and muse at; to note in the registers, and consider how the word of God did multiply so exceedingly amongst them. For I finde that one neighbour resorting and conferring with another, effusions with a few words of their first or second talk did win and turn their minds to that wherein they desired to perfwade them, touching the truth of Gods Word and Sacraments, &c. In all ages such as were ordained to eternal life, believed. *Acts 13. 48.* after that they had heard the Word of truth, they believed, and were sealed. Contrariwise they that refuse to hear the Church preaching Christ, *John 8. 47.* Or else they hear and fear, (as *Pilate* with his *what's truth?* in meer mockage, *John 18. 38.*) hear and blaspheme, *Acts 13. 45.* or, at best, hear and admire, and that's all: they leave the Word where they found it, for any thing they will practice. They think they do a great chare to sit out a Sermon, and then commend it. But Wildoms children will not onely justifie her, *Mar. 11. 19.* but also glorifie her, *Acts 13. 48.* they will seek the Lord and his strength, seek his face evermore, *Psal. 105. 4.* Seek him in his holy Temple, seek him in and with the Church, as here. They know that *extra Ecclesiam nulla salus*. The Church is the pillar and ground of truth, *1 Tim. 3. 15.* in as much as by her ministry, the authority, dignity, knowledge, virtue, and use of the truth of the Gospel is preserved in the world, and held out, *Philip. 2. 16.* as the hand holds forth the torch, or the watch-tower the light, and so the haven, to the weather-beaten Mariners.

At. 6. Mon.
fol. 50.

Irridentis vix,
non interrogan-
tis.

That wee may seek him with thee] For hee is not like to seek long that seeks alone; there being a notable tie to constancy in the Communion of Saints. Surely as sincerity is the life of Religion: so society is the life of sincerity. The *Philippians* had no sooner received the Gospel, but they were in fellowship, to a day, *Phil. 1. 5.*

Verf. 2. *My Beloved is gone down into his garden*] Now shee can tell where Christ is, and inform others: who before was to seek of him, and sought information from others. *Post tenebras lux*, is the Churches Motto. Though *I sit in darkness, the Lord shall give mee light*: hee will with the temptation give the issue, a way to get out of it, as the Moon wades out of a cloud, as the Seed gets up from under a clod. And see how forward shee is to communicate: her friends shall know all that shee can tell them. There is no envy in Spiritual things, because they may be divided in solidum: one may have as much as another, and all alike: Yea, Gods people know, that the manifestation of the Spirit is given them to profit with all, *1 Cor. 12. 7.* and that it is not powring out, but want of powring out, that dries up the streams

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of grace, as that of oyl, *2 Kings* 4. 6. What is meant by Christs garden, see *chap.* 4. 17. with the Note: Hee is said to go down to it, in allusion to the situation of *Jerusalem*, which was on a hill: their gardens being below in the fruitful valleys. Christ came down to his Church: he descended into the lower parts of the earth, that is, into his mothers womb, *Eph.* 4. 9. with *Psal.* 139. 15. yea, hee emptied himself of all his excellencies, and took upon him the form of a servant; yea, of an evil servant that was to be beaten. Yea more, hee humbled himself, and became obedient unto death, even the death of the Cross, *Phil.* 2. 9. Oh humble Saviour, whether wilt thou descend? *Facinus vincere civem Romanum*. It was much for the Son of God to be bound, more to be beaten, most of all to be slain, *Quid dicam in cruce tolli, &c?* well might the Apostle say, *He humbled himself*.

To the beds of spices i. e. To the particular Churches, or to the companies of Believers: these beds, or rows of renewed souls, Christ, as a good Gardiner, treadeth out, soweth, planteth, watereth, fenceth, filleth with sundry gifts and graces.

To feed in the Gardens, and to gather Lillies] Like as men go to their Gardens, either to make merry (as wee say) or to gather fruits. So Christ here, either to eat his pleasant fruits, *Cant.* 4. 16. his peoples holy performances, better to him than any *Ambrosia*: and then to gather his Lillies, to transplant them into heaven. *Pascitur Christus, quando suorum virtutes videt* (saith one) *Lilia decerpit, quando optimum quemque ex hac vita tradidit*. Christ feedeth in the Gardens, when hee beholdeth the virtues of his people: hee gathereth Lillies, when hee translateth good souls into his Kingdom above.

Verse 3. I am my Beloved, &c.] Or, I am for my Beloved, and hee is for me, i. e. for mee onely: hee resteth in his love, and I in mine, wee will seek no further. And here her faith reviveth, who in her late temptation, and desertion, was in a mist, and could not read her own graces. (See the Note on *chap.* 2. 16.) It reviveth, I say, and fetcheth out Christ that had hid himself, as that brave woman did, *Mark* 7. 24, 25.

Verse 4. Thou art beautiful, O my Love, as Tirzah] A most neat and elegant City, where the Kings of Israel kept their Courts. A place of pleasure it was, as the very name imports: hence the *Greeks* translate it here, *Good pleasure*, like as the *Italians* call a City of theirs, *Plucentia*. Of the Churches exquisite beauty much hath been said before: let it ever be remembered, that all her beauty is but borrowed, *Ezek.* 16. 14. *Uxor sulget radiu mariti*, as they say in the Civil Law. *Isaac*, when hee was to marry *Rebecca*, sent her jewels aforehand; that having them shee might be more lovely in his eye: So doth Christ the Spirit of faith, and other graces (besides the imputation of his own perfect righteousness) that hee may delight in his Spouse. And albeit shee had so discourteously dealt with him, as *chap.* 5. 3. and thereupon hee had slept aside for a while: yet, that shee might know that hee was still the same, without shadow of change, and that hee hated putting away, *Mal.* 2. 16. meeting her again, hee doth marvelously commend her, that is, his own graces in her, and all is as well as ever betwixt them. *Nemo agnoscit, Deus ignoscit*: it is but acknowledging the debt, and Christ will soon cross the book, and cancell the hand-writing, *Col.* 2. 14. *Quem scilicet peccasse, pene est innocens*. Repent, and the amends is made. *Return ye backsliding children, and I will heal your backslidings*.

Comely as Jerusalem] That City of the great King, great among the Nations, and Princess among the Provinces, *Lam.* 1. 1. the glory of the whole earth, *sybians totius Orientis clarissima*, saith *Pliny*, the most famous of all the Cities of the East, *Orbis totius lumen*, as another callit: yea, an earthly paradise, (as *Josephus*) *soli calique fertilitate omnes civitates superans*, a City compact together, *Psal.* 122. 3. The Church is all this in Christs esteem: and though the least, yet not the least among the Princes of *Juda*, as it is said of *Bethlehem* in a different respect, *Mic.* 5. 2. *Mal.* 2. 6.

Terrible as an army with banners] i. e. Of invincible faith, and Spiritual con-

rage: terrible also and full of majesty, either to draw hearts, or to daunt them; as *Nazianzen* saith of *Athanasius*, that hee was *Magnes*, & *Adamant*, a Loadstone in his sweet gentle drawing nature: and yet an *Adamant* in his resolute stout carriage against those that were evil, and erroneous. How terrible were the *Israelites* encamped and bannered in the wilderness unto the *Moabites*, *Canaanites*, &c? And the like may be said of the *Hussites* in *Bohemia* (when all *Germany* were up in arms against them, and worsted by them) of the *Britains* under the conduct of *Germanus*, fighting against a mighty army of *Pelagian Pits* and *Saxons* in this Kingdome, and prevailing onely by the three times pronouncing the word *Hallelujah*. Of the Protestants in *France* at the siege of *Montalban*, where the people of God using daily humiliation, immediately before their falling forth sang a Psalm, which when the enemy heard, they would to quake and tremble; crying, *They come, they come*, as though the wrath of God had been rushing out upon them. God is both *Van* and *Reve* in the Churches Army, *Isa.* 52. 12. *The Lord will go before you, and the God of Israel will be your reward*: Even hee that is the mighty, and the terrible God, *Nehem.* 9. 32. So that although, *Lo, great, Tyrants, Hereticks, &c.* that invade the Church, and assault her on all sides; yet they shall finde her invincible: *Oppugnatur, sed non expugnatur*. Many a time have they assailed mee from my youth, may *Israel* say, yet they have not prevailed against mee, *Psal.* 129. 1, 2. *Populus Rom. sepe praelio victus, nunquam bello*, saith *Florus*. The people of *Rome* lost many battels, but were never overcome in a set war, at the long run they crushed all their enemies. So the Church: Nay, it may be truly affirmed of her, that shee conquereth, even then, when shee is conquered; as Christ overcame as well by patience, as by power. So that more truly it may be written upon her gates, that is at this day upon the gates of *Venice*, *Instilla manet*, because it was never yet subdued by any enemy.

Verse 5. Turn away thine eyes from mee] Or, Turn thine eyes right upon mee, *10 vers.* 13. hee calls *Return, return, O Shulamite, &c.* And then the sense is, Look unto mee by Faith. Look unto mee, and bee yet saved all the ends of the earth, *Isa.* 45. 22. See *chap.* 31. 1. & 42. 18. But to keep to our Translation: Christ had before confest himself ravished with one of her eyes; and here hee saith the same in effect. *Suspensa sane dignatio*, a wonderful condescension. Wee use to say, *Majesty and love cannot meet, or cohabit*: because love is the abasing of the soul to all services. But it is otherwise in Christ: Majesty and Love (even unto ravishment) meet in his holy heart: If the Church bee sick of love toward him, hee would shee should know; that hee is overcome with love towards her; and that there is no love lost betwixt them.

Thy hair is as a flock of Goats, &c.] Grazing upon, and gazing from *Gilead*, *q. d.* I like thee as well as ever I did, thy late relapse notwithstanding: for I finde thee more humble, watchful, thankful for a Saviour, merciful to others, desirous of the state of perfection, &c. And as a limb once broke, and well set again, knits and grows stronger there, than in any other place: so by thy late falling in some sort from mee, I finde thee more firmly fastened unto mee: Thus God changeth (saith one) out grievous wounds into beauty-spots; and maketh the horrible sting of Satan, to bee a pearl-pin to pin upon us the long white Robe of Christ, and to dress us with the garment of gladness. See *chap.* 4. 1, 2, &c. And observe here an addition of some other parts described, and a more full description of some of the former: to shew, that his love was no white diminished, but rather increased. Something it was surely that made Mr. *Fox*, the Martyrologue say, that hee got by his infirmities, and lost by his graces.

Verse 6, 7. Thy teeth are as a Rock of Sheep, &c.] See *vers.* 4. & 5. *chap.* 4. 2. with the Notes there.

Verse 8. There are threescore Queens, and fourscore, &c.] Or, as some read it, hypothetically, *See there sixty Queens, and eighty Concubines* (which were secondary

ΕΝΕΚΟΥΣΤΕ-
αὐτὸν ἐκ ὅ-
ντι ἀδ νῆπι-
στυς αὐτοῦ
Βεῖτα.

Cicero.

Flammus redar-
deficit, quæ modo
nulla fuit. Ovid.

Εὐδαιμονία.

Jer. 3. 22.

Plin. l. 5. c. 14.

Exod. 15. 14,
15, 16.
Psal. 48. 5, 6.

D. Hister de
Britan. Ecclef.
primord. 337.

Sper. belli fas.
102.

Non bene con-
venimus nec in
una sede moran-
tur, Majestas
& Amor.

Heathens over-admiring it, deified it : and from the Hebrew word *Chammah* here used, called it *Jupiter Hammon*. The Greeks called it *Amor* from *gnetion* the most high God. *Endoxus* said, that hee was made for no other purpose but to behold it : and that hee could be content to be presently burnt up by the heat of the Sun, so hee might bee admitted to come so near it, as to learn the nature of it. *Chrysostome* cannot but wonder, that whereas all fire naturally tends upwards, the Sun should shoot down his raies to the earth, and send his light abroad all below him. Christ (the Father of lights) doth the like for his Spoules, *Jam. 1. 17.* And as the Pearl by the often beating of the Sun-beams upon it, becomes radiant and orient as the Sunne it self : So doth the Church, and shall do much more when shee shall appear with him in glory. Then shall the righteous shine forth as the Sun in the Kingdom of their father. *Mat. 13. 43.* The Sun in his strength, compared to them, shall bee but as a clod of clay, or as those things that shine in the dark, but it is onely from their rottenness. Three glimpses of this surpassing glory expected by the Saints, were seen in *Moses* his face when hee came from the Mount, in Christ's transfiguration, (when his face did shine as the Sun, his rayment was white and glistering, so as no fuller can whiten them) and in St. *Stevens* countenance when hee stood before the Council. It should suffice for the present that the Church looketh for (or is looked for, so some render this Text) at first, as the morning, somewhat dark and dusky : Shee shall bee fair as the Moon, at least, in regard of Sanctification : and for Justification, shee is clear as the Sun, so that God seeth no sin in her ; or if hee do, yet (as the Sun) hee blot out the thick clouds as well as the cloud, the thickest mist as well as the thinnest vapour, *Isa. 44. 12.* And therefore to the Devill and his Angells shee must needs bee terrible as an Army with Banners : because, as shee marcheth under the banner of Christ's mercy and love, *chap. 2. 4.* so the weapons of her warfare are not carnal but mighty through God, &c. and do strike as great a terrour into her enemies, as once Christ did into those ruffian fouldiers that came to apprehend him ; or as *Basil* did into *Valens* the Emperour, that came to disturb him when hee was in holy exercises. See the Note on v. 4. of this chapter.

Verf. 11. *I went down into the garden of Nuts* Or, *Nutmegs, Tremellius* and those that follow him, render it the well-dressed or pruned Gardens : These are the particular Churches, and severall Saints, Christ's mystical and spiritual garden, that need much pruning and trimming. Of all possessions, *Nut-lamajorem operam requirit*, saith *Cato*, none requireth so much pains to bee taken with it as a Garden or Orchard. Corn comes up and grows alone : ripeneth and commeth to perfection, the husbandman sleeping and waking, &c. (*Mark 3.*) hee knows not how. But Gardens must bee dressed, trimmed, pruned, pared almost every day, or else all will bee out of order. Christ therefore as a careful Gardiner, *aperit, uadit, pascit, pascit, purgat, amputat*, weeds, lops, prunes his garden, *John 15. 2.* Be careful therefore (saith a Worthy Divine) Christ walks in his Garden, spies how many raw, unripe, indigested prayers, &c. hang on such a branch : What gum of pride, what leaves or luxuriant sprigs and rotten boughs there are ; and with his pruning-knife cuts and slashes where hee sees things amiss, &c. Thus hee. Neither may weethink that Christ doth this or any of this in ill-will, but out of singular love and faithfulness to our souls, which else would soon bee wofully over-grown with the weeds of wickedness, as a neglected garden. The wicked, God never meddleth with (as I may so say) till hee come with his ax to hew them down to the fire : because hee findes them incorrigible. Let him alone, saith God concerning *Ephraim* ; And, why should yee be smitten any more, saith yee revolt more and more ? They have a great deal of freedom for present : but the end is utter extirpation. *Non surget hic afflictio*, *Nehem. 1. 9.* they shall totally and finally bee consumed at once.

To see the fruits of the valley] *Green valley-plants* : that is, the humble spirits

rits which tremble at Gods Word, and present him with the first ripe fruits, which his soul desireth, *Mic. 7. 1.*

And to see whether the Vine flourished] These Vines and Pomegranates are the faithful : who are compared to these trees, for the plenty and sweetness of their fruits. Christ came to see whether the former were flowering, and the latter budding ; to see if there were any hopes of ripe fruit in due time : for hee liketh not those out-landish plants, that every year bud and blossom, but never bring any fruit to its perfection. No : when hee hath done all that can be done for his Vineyard, hee looks for fruit, *Isa. 5. 2. Matth. 21. 34.* For who, saith hee, planteth a Vineyard, and eateth not of the fruit thereof ? Danda igitur est opera ut hujus agricole votis respondeamus. Answer Christs expectation, or else hee will lay down his Basket, and take up his Axe, *Luk. 13. 7.*

Verf. 12. *Or ever I was aware, my soul, &c.*] Heb. *I knew not.* So Christ speaketh after the manner of men : And it is as if hee should say, I could not conceive that my people were in so good a forwardness, as indeed I found them ; for they have over and above answered mine expectation, beyond full of goodness, as those believing Romans, *chap. 15. 14.* filled with all knowledge, and alwaies abounding in the work of the Lord ; from whom therefore they shall bee sure to receive a full reward, *2 John 8.* Or thus ; *I know not*, that is, I perceived not, that the Vines flourished, the Pomegranates budded, that all was ripe and ready ; therefore I withdrew my self for a season, O my Spouse : And therein I dealt with thee no otherwise, than as good Gardiners and Vinedressers do ; who coming (perhaps before the time of fruit) to look for fruit, and finding none, depart for present, till a more convenient season. But that thou mayest know my dear love and tender care of thy comfort, behold my halte to call thee to thy former feelings again : for *dilectio* citius, my soul set mee on the Chariots of Amminadib, who may seem to bee some famous Chariot-driver of *Solomons*, that could out-drive all the rest. There is another sense given of these words, and perhaps a better. For by some, these are thought to bee the words of the Church confessing her ignorance : *I knew not*, Lord, saith shee, that thou wast gone down into the Garden to do those things. I thought rather that thou hadst departed in great anger against mee for my negligence ; and therefore I sought thee carefully, I made out after thee with all my might ; my soul made mee like the Chariots of Amminadib, *Amor addidit alas*, I drove furiously, till I had found thee : I was like unto those two women in *Zachary*, that had wings, and wind in their wings, *chap. 5. 9.* This was well ; that missing her Spouse, shee followed so hard after him, *Psal. 63. 8.* My soul cleaveth after thee, saith *David*, thereby shewing his love, constancy, and humility. But then that was not so well : that shee so far mistook Christ, as to think that hee went away from her, in deep displeasure, and kept away from her, as loathing her company : Such hard conceits of Christ, and heavy conceits wee are apt to have of our selves, as if hee had forsaken us, because wee cannot presently finde him (when as hee is onely gone down in his Garden to prune it, or to see how things thrive there) as if hee had cast off the care of us, because, finding us too light, hee maketh heavy (as there is need) with manifold temptations, *1 Pet. 1. 6.* Wee are therefore judged of the Lord, that wee may not bee condemned with the world. Hee leaves us on the other side the stile (as Fathers sometimes do their children) and then helps us over, when wee cry. To say God hath cast us off, because hee hath hid his face, is a fallacy fetcht out of the Devils Topicks. *Non est argumentum aversi Dei quemadmodum diabolus interpretatur, sed potius paternae ipsius benevolentiae*, saith learned *Luvater*. It is not an argument of Gods wrath and displeasure, as the Devil would make it, but rather of his fatherly love and affection, hee hides his love, as *Joseph* did, out of increasement of love. And yet how apt are wee to say in this case, with those malecontents in *Malachi*, *Inquit dilexisti nos ?* Wherein hast thou loved us ? and with those Israelites in the Wilderness, *Is God amongst us ?* as if that could not

1 Cor. 9. 7.

1 Cor. 11.

Luv. in T. ov.

Exod 17. 7. bee, and they athirst. O my Lord, said *Gideon*, If the Lord be with us, why then is all this evil betallen us? And, *Lord God*, (said *Abraham*, when hee had received many gracious promises) *What wilt thou give mee, seeing I go childless?* Gen. 15. 1, 2. We see then how ready the best of us are to cast the blame after the bachel, as they say; and, like little children, because wee may not have what wee would, fullenly to say, God loves us not, and we will not have what hee thinks good to give unto us. *My soul refused comfort*, saith hee, *Psal. 77. 2.* And *I said, my hope and my strength is perished from the Lord, remembering mine afflictions, and my misery, the wormwood and the gall*: This our folly and fault wee must confesse to Christ, as the Church here doth; and beseech him, by his Spirit, to teach us better things; that wee may not mistake the cause of our calamities, and make them heavier than God meant them, by our stowardness and impatience: *Pondus ipsa jactatione incommodius fit*, saith *Seneca*.

Lim. 3. 18, 19. Verl. 13. *Return, return, O Shulamite*] The Church is so called of her peace and perfection with God in Christ. *Brightman* gathers from this word, that the Church of the Jews in special is meant, (the Church in general being usually before signified by the daughters of *Jerusalem*) and applies it to the recalling of the Jews, according to *Rom. 11. 25*, &c. which is yet to be fulfilled. *Solomon's* wife, saith another, was after his name called the *Shulamite*, according to *Isa. 4. 1*. And as Christ in this Book is named *Solomon*, so the Church is called *Shulamite*, to shew the communion that shee hath with him: and therefore also the forming of the Hebrew word is rather passive than active. That which shee is again and again called upon to do, is, to return. It seems shee had so posted apace after Christ (as on swift chariots, *vers. 12.*) that shee had gone quite beyond him. Hee therefore as it were, by houting and shouting to her, calls her back. How easily wee overshoot and run into extreams, may be seen in *Peter*, *John 13. 9.* and the *Galatians*, chap. 4. It is best to hold the golden mean. Hee therefore as in falling forward, is nothing so much danger as backward: so hee that is earnest in good, though hee may overdo and carry some things indiscreetly: yet is he far better than a lusk, or Apostate; especially if he afterwards return, and discern, and hearken to better counsell. But some are so set upon it, that (like a man that is running a race) though you give them never so good advice, they will not stay to hear it. Of these the Proverb is verified, *Hee that hasteth with his feet, sinneth*, *Prov. 19. 2.* See the Note there.

Prov. 19. 2. *That wee may look upon thee*] Or, contemplate thee with complacency and delight. This is the speech of the Bridegroom and his friends. The Church though in her fright and grief for want of her Beloved, though unweyld and evil-intreated by the Watch-men, &c. and so not so sightly as at some other times, yet wanted not that beauty that made her desirable: like as some faces appear most oriently beautiful when they are most instant with sorrow: and as the sky is most clear after a storm.

Gal. 5. 17. *What will wee see in the Shulamite? as it were the company of two Armies*] Ready to joyn battail, or maintaining Civil War within her: for in the Christian conflict, the very same faculties are opposed; because in every faculty the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other: These maintain civil broils within the *Shulamite*, (as the two Babes did in *Rebecca's* womb) so that shee cannot do what shee would. And this the Apostle spake by woful experience, as appears, *Rom. 7. 21*. & 15. Something lay at the fountain head, and stopp'd it. There is a continual contest with spiritual wickednesses about heavenly privileges. *Eph. 6. 12.* Put fire and water together, there is no quiet, till one of them get the victory. So in sicknesses: Let a man have a strong disease and a strong body, hee shall never have any rest, as long as they both continue in their strength. When Christ was born, all *Jerusalem* was troubled. When *Paul* came to *Ephesus*, there arose no small stir about that way, *Acts 19.*

Alis 19. 23. So when grace is wrought once, there's somewhat to do within; though till then all was jolly, quiet. When cold Salt-Peter and hot Brimstone meet, they make a great noise: so do the flesh and spirit in their skirmishes and encounters. Now these two duellars meet and fight in every faculty of the soul; as hot and cold do in luke-warm water; as light and darknes meet in the morning light; or as wine and water in a cup mixt of both. In the wicked one faculty may, and sometimes doth oppose another: as sensual appetite may resist natural reason, &c. But in such as are sanctified, the understanding is against the understanding, the will against the will, &c. as the sick patient both wills and nills, those physical slobber-lauces. But Satan is not so divided against himself, *Luke 11. 18.* No more is the flesh. It is in the *Shulamite* onely, and in every part of her, that this conflict is found: which maketh her cry out with *Rebecca* sometimes, *It is bee so, why am I thus?* and with *Paul*, *Wretched creature that I am, &c.*

CHAP. VII.

Verl. 1. *How beautiful are thy feet with shoes, &c.*]

BEfore hee had described her from head to foot, now back again, from foot to head; taking in ten parts of his Spouse, concerning whom (such was his love) hee thought hee could never say sufficient: Hee begins at the low-est and most abject part, the feet, not without admiration of them. *O quam pulchri sunt pedes tui! O how beautiful are thy feet with shoes, &c!* A temporal calling honours our profession: so some understand it. Others make the meaning to be, the Churches being shod with the preparation of the Gospel of peace; ready prest to run with patience the race that is set before *Eph. 6. 15.* her; *To run*, is active, *to run with patience*, is passive. This Princes daughter, (*Atalanta*-like) can only skill of this running with patience: as being shod with *Tachash-skin*, *Ezek. 16. 10.* (bestowed upon her by her Spouse, as a love-token) that is, with sound affections, and holy actions. Whereas wicked men are carried captive by the devill, (as the *Egyptians* once were by the *Affyrians*, *Isa. 20. 4.*) naked and bare-foot, and so perish from the way, *Psal. 2. 12.*

O Princes daughter] Thou that hast him for thy father, in whose hands are all the corners of the earth, and is supream King of the Universe. This is such a privilege and preferment, as *St. John* stands amazed at, *1 Job. 3. 1.* Behold, saith he, *qualem & quantum*, what manner of love the Father hath shewed unto us, that wee should be called the sons and daughters of God Almighty, *2 Cor. 6. 18.* All privileges are summed up in this, and *John 1. 12.* it is called a power or prerogative royal: it is to be of the blood of *Essia*. Royal of heaven: It is to be an heir of God, and coheir with Christ. Kings can make their first-born onely heirs, as *Jehosaphat*, *2 Chron. 21. 3.* But all Gods children are first-born, and so, *higher than the Kings of the earth*, *Psal. 89. 27.*

The joynts of thy thighs are like jewels, &c.] i. e. Thy loyns are compassed with the girdle of truth: for so some render it. *The compassing of thy thighs or loyns.* And here, if ever, *ungirt, unblest*. Gird up therefore the loyns of your mindes, *1 Pet. 1. 13.* gird your selves and serve God, *Luk. 17. 8.* Girding implies readines, nimbleness, handiness, handiomeets. A loose, disinct, and diffuent minde, is unfit for holy actions.

Verl. 2. *Thy navell is like a round goblet, &c.*] There be that expound this text of the two Sacraments. The navell is Baptism that nourisheth new-born babes in the womb of the Church. See hence the use of it, even to Infants; who can receive nourishment by the navell, though they can neither take nor chew, nor suck meat with hand or mouth. Note this against Anabaptists (saith Mr. *Cotton* upon these words) this navell never wants liquor: Ddd there

there is a continual matter of instruction and comfort to bee fetched from Baptism against all temptations. A Christian (saith *Chrysofome*) should never step out of doots, or lye down in his bed, or go into his closet, but hee should remember that word, *Abrenuncio, I forsake the devill and all his works, &c.* *Luther* tells of a certain holy virgin, that used to quench the Devils fiery darts with the water of Baptism: For as often as shee was tempted to do any thing not becomming her profession, shee would resist the devil, steadfast in the faith, and stop his mouth with this short, but full answer, *Christiana sum, I am a Christian, I have been Baptized into the death of Christ, I have also put on Christ by Baptism, I am a votary, the vows of God are upon me, &c.* But what an horrible shame is that to the Papists, and what a fore stumbling-block must it needs be to the poor Jews that live amongst them, that in *Rome* a Jewish maid may not be admitted into the stews of whoredome, unless she will be first baptized? This is related and bewailed by *Effeneaus* a moderate Papist.

De coin. lib. 3.
cap. 4.

Αἵματι τῆς
δουλοῦντος αὐ-
τῆς τὸν ἐκ-
κλησιαστικόν.
Φεβρουάριος.

Esth. 7. 2, 6.

Thy belly is like an heap of wheat, set about with Lillies Some understand hereby that other Sacrament of the *Lords Supper*, called an *heap of wheat*, for its store of excellent nourishment: and said to bee set about with lillies, that is, with Christians, white and of holy conversation. *Basil* calls such, stars of the world, and flowers of the Churches. *Chrysofome* calls them earthly Angels: and faith, that they were *Puriores celo*, purer than the heaven in their common conversation: but especially when they came to the Lords table, that *dreadfultable*, as hee calleth it; whereunto all must come with the best preparation they can make, wash and bee clean, wash their hands in innocency before they compas Gods Altar: wash their hearts, *Jer. 4. 14.* their feet, *John 13. 10.* Hee that is washed (sc. for the out-side) needeth not save to wash his feet, but is clean every whit. An allusion to those, that having bathed their bodies, foul their feet by going out of the Bath, and so are faine to wash them again. The inwards and the feet in a sacrifice were to bee washed above the rest, because the intrails contain the excrements, and the legs tread in the dirt. The soul is apt to gather soil by meddling with earthly things, though lawful: how much more to be defiled with the foot of sin, as if shee had lain among the pots? All Christs *Nazarites*, his Votaries, must come to his feast purer than snow, whiter than milk, &c. *Lam. 4. 7.* fith at this Sacrament they do renew the Nuptials of Christ; and take a corporal oath to cleave close to him with full purpose of heart all the days of their lives. As for those that presume to come unpreparedly, that want their wedding garment, they are no otherwise bidden to the feast of the King, than *Haman* was to Queen *Esthers*. Sin brought to the Sacrament, petitions against a man, as *Esther* did against *Haman* at the banquet of wine; pick out that time, and he shall find God no less angry, than *Haman* did *Abasuerus*. For this is that which the Lord hath said, *I will be sanctified in all them that draw near unto mee.* Of communicants God seems to say, as *Solomon* did of *Adonijah*, If hee shew himself a worthy man, there, shall not one hair of him fall to the earth: but if wickedness bee found in him, he shall die, *1 King. 1. 52.*

Verf. 3. *Thy two breasts are like two young roes* Fresh and lusty, even and equal. Understand the two Testaments; hereunto resembled for their perfect agreement, amiable proportion, and swift running all the world over in a short time. *Eusebius* faith, that the Doctrine of both Testaments was presently after our Saviours resurrection carried abroad into all countries as it were, upon Eagles wings. The like may be said of *Luther* and his Collegues in *Germany* at the first Reformation there, which, as lightning, was soon seen from one end of the heaven to the other. So mightily grew the Word of God, and prevailed, *Alu. 19. 20.* See the Notes on chap. 4. 5.

Verf. 4. *Thy neck is as a Tower of Ivory* Most smooth, white, and upright. Some do hereby understand Magistrates, that support the State, as the neck doth the head. *I bear up the pillars of it.* faith *David*. Others will have the Ministers meant, who being aloft in the Church, are to the same instead of watch-

watch-

watch-towers, or towers of defence. And especially then when they are in their pulpits (called *towers* in the Hebrew, *Neb. 8. 4.*) reading and expounding Gods law unto his people.

Thine eyes like the fish-pools in Heshbon Glazed with tears of compunction and compassion (*Nam faciles motus menti generosa caput*) and well cleared to look into her own heart and life. Tears instead of gems, were the ornaments of *Dauids* bed, saith *Chrysofome*: And surely that sweet finger never sang more melodiously, than when his heart was broken most penitentially, *Psal. 6. & 51.* Thus birds in the spring sing most sweetly when it rains most sadly: and tears of true contrition are *pillule lucis*, pills made on purpose to clear the eye-sight. When *John* wept, the sealed book was set open to him; *Lilium lachryma sua scribitur. Light is sown for the righteous.*

Thy nose is as the tower of Lebanon, &c. *Si verbum faciem consideremus, quid poterit magis dici ridiculum?* saith *Tiselman* upon the words. If we look upon the out-side onely of this text, what may seem to have been spoken more ridiculous? Is it so great a commendation to have a nose like a tower? That which wee must here-hence learn, is, that seeing Christ is now risen again, and ascended up into heaven, wee ought to bear our noses aloft, as it were: favouring things of the Spirit of Christ, discerning things that are excellent, and by a Spiritual sagacity, aspiring to eternity.

That looketh toward Damascus The chief City of *Syria*, having its name from the bloody excursions of thieves, as *Peter Martyr* thinketh: or else, as others, from the blood of righteous *Abel* there spilled, whence the place was called *Damscab, a bag of blood.*

Pet. Mart. in
1 Reg. 16.

Verf. 5. *Thine head upon thee is like Carmel* This head is Christ himself: for hee is the sole head of his Church. God hath put all things under his feet (hence hee is here compared to *Carmel*, because hee is high over all) and given him to bee head over all things, (that is, over all persons) in the Church, *Ephes. 1. 18, 22.* Angels are under Christ as an head of government, of influence, of confirmation, not of redemption, as the Saints are. The Angels are great friends to the Church, but not members of it, *Heb. 2. 16.* The Church, Christ sanctified and washed with his blood, *Ephes. 5. 26.* Not so the Angels: He was but a poor patron of the Popes Head-ship, that said, (and as he thought, very wisely too) that hee had read in some Vocabulary that *Cephas* signified an head; therefore *Peter* was head of the Church. But if that should have been granted him, yet it would not follow, that the Pope is therefore too: For *Belarmine* (a better scholar by far) is forced to say, *Fortis non est de jure divino Rom: Pontificem Petro succedere.* Perhaps it is not by any divine right, that the Pope succeedeth *Peter*. And again, *Rom: Pontificem Petro succedere non habetur expresse in Scripturis.* It is not expressly set down in the Scriptures, that the Pope succeedeth *Peter*.

Lib. 2. de Rom.
Pontif. c. 12.

And the hairs of thine head like purple Which was the colour of Kings and Princes. The Saints (called here the hair of the Churches head, for their number or multitude) are *Princes in all lands*, *Psal. 45. 16.* yea, they are Kings in righteousness, as *Melchisedech* was a King, but somewhat obscure. Compare *Mat. 13. 17.* with *Luke 10. 24.* Many righteous (saith one) Many Kings (saith the other) have desired to see those things that ye see, &c.

The King is held in the galleries i. e. There is no King in the world so great and glorious, but might finde in his heart to bee tied to these walks, and to bee held prisoner in the sight of thee and thy bravery: Like as King *James* (comming first into the publique Library at *Oxford*, and viewing the little chains wherewith each book there is tied to its place) wished, that if ever it were his destiny to bee a prisoner, that Library might bee his prison, those books his fellow-prisoners, those chains his fetters. *Psal. 138. 4, 5.* & 119. 72. The Psalmist shews by prophesying, that even Kings, comming to taste the excellency of the comforts of godliness, and to feel the power of Gods Word, should sing for joy of heart, and greatly acknowledge the excellent glory of Christs Spouse the Church. See *Dauids* desire, *Psal. 27. 4.* & 84. through-

Rex Platon. pag.
123.

D d d 2

like the waters of *Marah*, or that water that caused the curse in case of jealousy, Numb. 5. It becomes a favour of death unto him, as the viper is killed with palm-branches, and vultures with oyl of roses. But this is merely their own fault; For doth not my Word do good to them that are good? saith the Lord, *Micah* 2. 6. Excellently St. *Austin*, *Adversarius est nobis, quamdiu sumus & ipsi nobis: quamdiu tu tibi inimicus es, inimicum habebis sermonem Dei*. Gods Word is an enemy to none but to such as are enemies to themselves, and sinners against their own souls. This holy word in the mouths of Gods Ministers is like *Moses* his rod; which, while held in his hand, flourished, and brought forth almonds: but being cast to the ground, it became a serpent. The application is easie. See the Note on chap. 1. 2.

For my Beloved] These are Christs words: but hee speaks as if the Church spake; to shew her great affection, that had dedicated all her good things to him. Some read it thus, which goeth straight to my well-beloved, q. d. It is such excellent wine as I would with it, or send it even to the dearest and best friend I have, even to her that I love as my self, if not before my self. Or thus, which springs and sparkles in the cup.

Causing the lips of those that are asleep to speak] Utterance is called a gift, and dumb Christians are blame-worthy as well as dumb Ministers. Wee should all strive to an holy ability and dexterity of favoury discourse. And for this end, the Word of Christ should dwell richly in us in all wisdom: our hearts should endite a good matter, that our tongues might bee as the pen of a ready writer. Let there bee a good treasure within in our hearts, and the law of kindness will soon bee in our lips: for out of the abundance of the heart the mouth speaketh. Gracelss men are gagged by the devill, they cannot so much as lisp out one syllable of good language; if they attempt it, they shew themselves but bunglers, and say *Sibbolath* for *Shibboleth*: you may soon see they speak by rote, and not by experience. But those that have well drunk of this wine of the Word, made effectual by the Spirit, talk lustily, yea, their tongues never lin talking and preaching forth the praises of him who hath drawn them out of darkness into his marvelous light: they speak as the Spirit gives them utterance. Those that were in a dead sleep of sin, are soon set a work to awake and sing, *Isa.* 26. 19. This should stir us up to study the Word of God, and therefore-hence to learn language. The hundredth and nineteenth *Psalms* is by *David* set before it as a Poem of commendation, mentioning it in every verse, testimonies, laws, statutes, &c. Like as when a book is set forth, verses of commendation are oft prefixed. Such another, but far shorter is that, *Psal.* 19. vers. 7, 8, 9, 10, 11. The Holy Ghost doth so much the more highly there extoll it, because men are wont to have it in very light account, and to hold it a disparagement, to be eloquent and mighty in the Scriptures.

Vers. 10. I am my Beloveds] I see I am so, saith the Spouse, by that ample commendation that he hath now again given mee, notwithstanding all my former failings in duty towards him. There fall out some fallings out betwix married couples sometimes; but then they fall in again: they cannot fadge together haply so well at first, but being well pieced again, they love better than before: So is it here. The sins wee commit make no change in Christ, no substantial alteration. For, first, upon the same grounds hee chose us, hee loves us still: hee chose us freely because hee would; hee chose us for his love, and loves us for his choice. Secondly, there is the same bent of minde and frame of heart towards him remains in us still. And therefore, as there is a transient act of sin passeth from us, so a transient act of chastisement for sin may pass from him. Christ looked upon *Peter*, after his denial, with the same familiarity as before. *Jehoshaphat* the High-Priest, though hee were so ill clothed, and had Satan at his right hand to accuse him, yet hee stood before the Angel, *Zeck.* 3. 1. Christ did not abhor his presence, nor reject his service. *Ephraim* repenting after his revolt, is re-entertained with all sweetness, *Jer.* 31. 20. See the Note on chap. 2. 16. & 6. 3.

And

And his desire is towards mee] His desirous affection, hee loves mee as passionately as any woman doth her dearest husband, *Gen.* 3. 16. his love to mee is wonderful, passing the love of women; His desire is so toward mee, that as *Livia*, by obeying her husband *Augustus*, commanded him, and might have what she would of him: so may I of Christ. Compare *Gen.* 4. 7. with *Isa.* 45. 11. The Church here well understood the latitude of that royal character: and makes it a prop to her Faith, and a pledge for her perseverance.

Vers. 11. Come my Beloved, let us go forth into the field] Being now fully assured of Christs love, shee falls a praying; shee makes five requests unto him in a breath as it were. 1 That hee would come. 2 Go forth with her into the field. 3 Lodge with her in the villages. 4 Get up early to the vineyard. 5 See if the vine flourish, pomegranates bud, &c. And further promiseth, that there shee will give him her loves. Assurance of Christs love is the sweetmeats of the feast of a good conscience, said Father *Latimer*. Now it were to bee wished, that every good soul whiles it is banqueting with the Lord Christ by full assurance (as once *Ester* did with *Ahasuerus*) would seasonably bethink it self what special requests it hath to make unto him, what *Hamans* to hang up, what sturdy lusts to subdue, what holy boons to beg, &c. How sure might they be to have what they would, even to the whole of his Kingdome! Suitours at Court observe their *mollissima sandi Tempora*, their fittest opportunities of speaking, and they speed accordingly. A Courtier gets more many times by one suit, than a trades-man can do with twenty years pains-taking: So a faithful prayer, made in a fit season, in a time when God may be found, (as *David* hath it) is very successful. Beggery here is the best trade, as one said; Common beggary is indeed the easiest and poorest trade: but prayer is the hardest and richest. The first thing that shee here begs of him, is, that hee would come, and that quickly: and this wee all daily pray, Thy Kingdome come, both that of grace, and the other of glory. The Jews also, in their expectation of a *Messiah*, pray almost in every prayer they make, Thy Kingdome come, and that *Bimbarab Bejamenus*, quickly, even in our days; that wee may behold the King in his beauty. Let our hearts desire and prayer to God be for those poor seduced souls, that they may be saved: And thereafter, because they have a zeal of God and his Kingdom, but not according to knowledge, *Rom.* 10. 1, 2. As also, because their Progenitours prayed hard for us: and so some take it to bee the sense of the Spouses second request here. Let us go forth into the field, thabiz, into the world, (for the field in the parable is the world, *Mat.* 13. 38.) let us propagate the Gospel all abroad, and send forth such as may teach all nations, *Mat.* 28. 19. and reveal the mystery that hath been kept secret since the world began, that obedience may bee every where yielded to the faith. *Rom.* 16. 25, 26.

Let us lodge in the villages] That is, in the particular Churches: for, *villissimus pagus, est palatium eburneum, in quo est Pastor & credentes aliqui*, saith *Luther*: the poorest village is to Christ and his Spouse an ivory palace, if there bee but in it a godly Minister, and some few believers. *Melanchthon* going once upon some great service for the Church of Christ, and having many fears of the good success of his business, was much cheered up and confirmed by a company of poor women and children, whom he found praying together for the labouring Church, and casting it by faith into Christs everlasting arms.

Vers. 12. Let us get up early to the Vineyards] Heb. *Let us morning it: Manicemus* (that's *Gellius* his word) Let's up betime, and at it. Here shee promisseth not to bee found henceforth, unready, drowsie, sluggish: but night and day to watch and attend that hour, and to enquire and learn out all the signs and tokens when shee may come to bee perfectly knit to Christ. But it is worthy our observation, that shee would neither go any way, or do any thing without Christs company: for shee had lately felt the grief of being

Psalm 31. 6.

Tom. 3. p. 81.

See next page: Pa-
dog. Christi.

A. Gal. 1. 3. c. 29

being without him, though but for a *small moment*, as the Prophet hath it. Shee had felt her self that while in the suburbs of hell, as it were. Shee therefore holds him as fast as the reftored cripple did Peter and John, *Acts* 3. 11. shee cleaves as close to him, as Ruth did to Naomi, or *Elisha* did to his master *Elijah*, when now hee knew hee should bee taken from his head, *2 Kin.* 2. 2. Shee seems here to speak to Christ, as once *Barab* did to *Deborah*, *If thou wilt go with mee, then I will go: but if thou wilt not go with mee, I will not go.* And whereas shee seemeth (as the forwarder of the two) to excite and exhort Christ to get up early, to visit *the Vines*, &c. wee may not imagine any unwillingness in him to the performance of his Office, as *Shepherd* and *Bishop* of our souls; or any need on his part to bee quickened and counselled by her, (as *Manoah* was by his wife, or *Aquila* by *Priscilla*, whence shee is set before him, *Rom.* 16. 3.) for *whom* hath directed the Spirit of the Lord, or being his counsellor, hath taught him? *Isa.* 40. 13. But the Church requesteth these things of Christ for her own encouragement, and further benefit; that having his continual presence and fellowship, shee may the more cheerfully and successfully go on with her duty. So when wee press God with arguments in prayer, it is not so much to persuade him to help us, (for the Father himself loveth you, faith Christ, and needs no arguments *σπουδοντα ὁ αὐτὸν ἀτρέμεται* to incite or entice him, to shew us mercy) as to persuade our own hearts to more faith, love, humility, &c. that wee may be in a capacity to receive that mercy, that of his own accord hee hath for us; and even waits to confer upon us. *Isa.* 30. 18. Look how a man that would make a bladder capacious to hold sweet spices, hee blows it, and rubs it, and blows it, and rubs it many times over, to make it hold the more: so it is here. And as when a man that is in a ship plucks a rock, it seems as if hee plucked the rock nearer the ship, when as in very deed, the ship is plucked nearer the rock: So when Gods people think they draw God to them with their arguments, in truth they draw themselves nearer to God; who sometimes ascribeth that to us which is his own work, that we may abound more and more. *Certum est nos facere quod facimus, sed ille facit ut faciamus*: True it is, that wee do what wee do, but it is hee that giveth us to do what wee do in his service. The bowls of the Candle-stick had no oyl, but that which dropped from the Olive-branches.

Whether the tender grape appear Heb. *open*, and so prove it self to bee a grape; which in the bud can hardly bee discerned. True grace may bee doubted of so long as it is small and feeble. Weak things are oft so obscured with their contraries, that it remaineth uncertain, whether they bee or no. Hee that cryed out, and that with tears, *I believe, Lord help mine unbelief*, (that is, my weak faith,) could not well tell whether hee had any faith at all or not. Adde growth to grace, and it will be out of question. Mean while that's a sweet promise, *Isa.* 44. 3. *I will pour my Spirit upon thy seed, and my blessing upon thy buds.* And again, *Isa.* 65. 8. *Thus saith the Lord; As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants sake, that I may not destroy them all.*

And the Pomegranate bud forth See the note on chap. 4. 13. *There will I give thee my loves* i. e. The fruition of my graces, and fruits of thy faith, thanks, good works, &c. And this is that which Christ requirerth of us all: viz. that wee bestow all our loves upon him, even the liveliest and warmest of our affections. Love him wee must truly, that there bee no halting, and totally, that there bee no halving: Hold him wee must, better, dearer to us than ten sons, &c. and communicate all our loves to him as best worthy: What hee gives us back again, wee may bestow upon others; wee may love other things, but no otherwise than as they convey love to us from Christ, and may bee means of drawing our affections unto Christ. We must love all things else as they have a beam of Christ in them, and may lead us to him: accounting that wee rightly love our selves

Judg. 4. 8.

1 Pet. 2. 25.

John 16. 27.
Homer.

Aug.

Mark 9. 24.

selves no further, than wee love the Lord Jesus Christ with a love of complacency.

Verf. 13. *The Mandrakes give a smell* Loves and Mandrakes grow both upon one Hebrew root: and *Tremellius* renders it not *Mandrakes*, but *lovely flowers*, yielding a favour, pleasant to the eye, and sweet to the smell. The Chaldeæ Paraphrast calleth it *Balsam*. *Leges August. lib. 22. contra Faust. Manicheum cap. 56. Jun. in Genes. 30. 14. Draffius sine commentis in Ruthi Aben-ezra* saith, that Mandrakes are fragrant, and yield a pleasant favour, that they have head and hands like unto a man. But how they should be good to cause conception, hee wondereth, since by nature they are cold. *Augustin* saith, that hee made *Rachel*, and could not finde any such operation to bee in them, and that *Rachel* covered them merely for their rarity, beauty, and sweetness: There is enough of these in the Church to draw all hearts unto her; but that many men have brawny breasts, and horny heart-firings.

And as our gates are all manner of pleasures Or, delicacies, precious and pleasant commodities, whether fruits, metals, gems, jewels, *quicquid in domo habetur*, whatsoever is excellent and exquisite in any kinde. This is the import of the Hebrew word. There is nothing of any worth but it is to bee found in the Church. Her wise Merchants, not content with the pearl of price, seek out other goodly pearls, common gifts, which also have their use and excellency, *Matth.* 13. 45, 46. they learn to *multum in bonis operibus*, or honest professions: for necessary uses, these things are good and profitable to men, *Tit.* 3. 8, 14. Some think that the Holy Ghost here alludeth to the order of old (and still in use) of drawing the wedding-house doors with sweet-smelling flowers. Others to the customes of those that have Orchards, to lay up their fruits in the gate-house.

New and old As a good store that hath plenty and variety wherewith to please all palates, new for delights, and old for wholesomeness. The good Scribes, well instructed to the Kingdom of heaven, sheweth out of his treasury things new and old: new for the nice, and old for the stronger stomach. Some delight in the sweetness of things, (*As in new wine*): *David* tells *ethiopia*, the Word is sweeter than live-hony dropping from the hony-comb. Others say, the old is better, are all for profits, as elder people, who tell them there, 'tis better than gold; *Psal.* 119. In the Church the store-houses shall bee sure to meet with all that heart can wish, or need require.

Which I have laid up for thee, O my Beloved Proper to, *Domino*, proper to, is the Churches Motion. As all his Springs are in her, and all his offices and efficacies for her, so all that shee has, and is, is onely for him; and a great deal more shee could bestow him. Let *Ephraim* (that empty vine) bear fruit to himself. *Hos.* 10. 1. and those hypocrites, *Zech.* 13. 6. fast to themselves: Christs hidden ones hide all for him; set up and seek him in all they do but suffer, are wholly devoted to his sole service.

ἐν βάλαντι
Mat. 13. 52.
Extrudis copiosè
& dicitur.

ἐν πλεονεξίᾳ
χορ, πλεονεξίᾳ
ἀλλ' αὖτις
δὲν ἐν τῇ
αὐτῇ ἀντιφάσει.

CHAP. VIII.

Verf. 1. *O that thou wert as my Brother*

Heb. *Who will give thee for a Brother to me* i. e. Men may give me many other things, but God alone can give mee thy brother-hood, love, and communion, which I wish above all, saith the Bride here. *Spiritual blessings in heavenly things in Christ* are chiefly to bee desired and intended after. *Querite primum bona animi*, saith Philosophy, Seek first the good things of the minde. *Querite primum regnum Dei*, saith Divinity, Seek first the Kingdom of God, and his righteousness: and then other things shall follow: you, shall bee cast into the bargain as it were. Let the *Many* say, *Who will these my goods?* *David* prefers one call of Gods countenance before all the worlds

Ephes. 1. 3.

Ecc

worlds wealth, *Psal. 4. 7.* Oh that *Ishmael* might live in thy sight, said *Abraham*. Oh that hee might bee written among the living in *Jerusalem*, bee an heir of life truly so called, for, *Æterna vita vera vita*! The Lord make his face to shine upon you, said the Priests to the people, *Numb. 6.* Grace bee to you, and peace, said *Paul*; what ever else be wanting, Covet earnestly the best things, faith hee, *1 Cor. 12. 12.* With all thy getting get understanding, faith *Solomon*, *Prov. 4. 7.* Hee desired wisdom above wealth: and dispatche the Temple in seven years space, when as hee was thirteen years ere hee finished his own house; as holding it a work of less haste and care. *Elisha* begs a double portion: the Spouse (*chap. 2.* of this Book) calls for whole flagons: nothing less would content her. The Prophet *Isaiah* chides men for laying out their money on that which is not bread, or but *panis lapideus*; bread made of gravel: And our Saviour bids, labour not for the meat that perisheth, but for the meat that endureth to eternal life, *John 6. 27.* *Mors privata potest opibus, non operibus*: these dye not with us, (as *Horatius* in his orations did with him) but follow us to heaven when wee dye, and shall be found to praise, honour and glory at that day, *1 Pet. 1. 7.* Hence the Church so earnestly desireth here to have more close conjunction and consociation with Christ as a brother: yea, as a most natural and kinde-hearted brother, that had sucked the breasts of her mother, that had been her *collataneus*, and so, more inwardly affected toward her, as *Joseph* was toward his brother *Benjamin*, *Gen. 43. 29, 30, 34.* In sum: shee wiltheth that shee may feel Christ dwelling in her heart: that hee would remove all impediments of their happy conjunction, and hasten the accomplishment thereof in heaven.

When I should finde thee without (or at the door) I would kiss thee] As the Bride was wont to do the Bride-groom, receiving and welcoming him with all comely familiarity and sweetness. Kiss the son, and cover his kisses, *Psal. 132. Cant. 1. 2.* Bee not ashamed or afraid to perform all duties of an holy love, and sound obedience toward him. Hee was not ashamed of when wee had never a rag to our backs, *Exek. 16.* Hee stretcheth skin over us, and said unto us, Love: when hee might well enough have loathed to look on us, *ib. vers. 6.*

Yet I should not bee despised] Heb. they should not despise mee. Or if they did, yet they should not dishearten mee from duty. If thou bee to be vile, I will be yet more vile, said *David* to his mocking *Michal*. Wee may not suffer our selves to bee mocked out of our Religion. *Barren Michal* hath too many sons, that (corn the chely habit and exercises; but they shall bee plagued, as their mother was with continual fruitfulness, they shall also one day (*viz.* when they are in hell) behold those with envy, whom now they behold with scorn: as the scoffers of the old world, from the tops of the mountains that could not save them, behold *Noahs* Ark floating upon the waters. It is as impossible to avoid, as necessary to contemn the lash of lewd tongues, whether by bitter scoffes or scurrilous invectives: as full of scorn commonly as the wit of malice can make them. The Church here resolveth so to deport her self, as that none shall have cause to contemn her: or if they do bravely to slight all contumelies and contempts for her conscience; taking them as crowns and confirmations of her conformity to Christ.

Vers. 2. I would lead thee and bring thee] With solemnity and joy. Shee speaks it twice, as fully resolved to do it; and hereby to binde her self more straightly to a performance; I would not onely kiss thee at the door, but bring thee into the house. Many are strict abroad, and in company, but too too loose at home, and in their own houses: follow these stage-players to their cying rooms where they disrobe themselves, and you shall soon see what they ate. Heed must be taken, say the very Heathen, *Adhibes in propriis que pravi aut velle gerantur*. Religion admits not of that distinction between a good man and a good Governour. If you will be for the publique, bee good in private: bear your own fruit, work in your own lives, reform your own hearts, and houses, man your own Oars, and make good your

your own standing. *Caio* could say, that hee could pardon all mens faults but his own: And *Augustin* going about to redress some abuses in the State, was upbraided with his own domestical disorders. *Abraham* had a well ordered family: so had *Joshua*, *David*, *Psal. 101.* And although his house were not so with God, yet that was all his desire, *2 Sam. 23. 5.* and he well knew that it was the care, not the cure of his charge that hee stood charged with. *Noah* may bring the Lord Christ into his house, and labour to set him up in the hearts of his children, speaking persuasively to that purpose: But when all's done, God must persuade *Japheth*, and speak to his heart. Now this the Lord doth, *Memento potius quam minando, docendo quam ducendo.* Hence the Church in the next words cries out,

Thou shalt instruct mee] For so the Text is to be rendered. Thou who art the Arch-Propheet, a Teacher sent from God, anointed and appointed for the purpose to put Divine learning into us, Thou shalt instruct or learn us. Now, quando Christus magister: quam cito discitur quod docetur? faith *Austin*. Christ is a quick teacher; and all his scholars are very forwardly. *Nescit tarda meliora* *limina gratia Spiritus Sancti*, faith *Ambrose*. Gods people must needs be well taught, because they are all taught of God.

I would cause thee to drink of spiced wine] Such as wee call *Iperica*, which, besides the nature and strength of the wine it self, hath by the mixture of many spices with it, great power and pleasantness, to the comforting of the heart, and satisfying of the smell. And this was the *Μινερνάλ* *Minerval*, recompense, that Christ should have for teaching her: shee resolveth to testify her thankfulness by her obedience: rendering unto him such fruits of faith and holiness, as should bee (sweetened and spiced with his own Spirit in her, and should exceedingly delight him. Contrary to these *λαυρα*, *λαυρα*, these dainty and goodly fruits, are those nasty and naughty ones, *1sa. Rev. 18. 14.* 3. 4. that (besides their stench) are so offensive to the taste, that they cannot bee eaten, they are so naughty, *Jer. 24. 2.* Wicked mens grapes are of gall, and their wine is venom, *Deut. 32. 32, 33.* both their natures and practices are abominable.

Vers. 3. His left hand should bee under my head] Or prayer-wife, Let his left hand, &c. Conscience and sensible of her own inability, shee begs the benefit of both Christs hands, and all little enough: his whole power and providence to support and relieve her.

*Una est in tenni mihi re medicina, Jehovah
Cor patrum, os verax, omnipotensque manus.*

See the Note on chap. 2. 6.

Vers. 4. I charge you, O daughters of Jerusalem] See the Note on chap.

2. 7. Why should you stir up] What shall you get by it? or what reason can yee give for it? But lust is head-long, and considers not what an evil and bitter thing fin is. Besides, it so bears the understanding, that a man shall think hee hath reason to bee mad, and that there is great sense in sinning.

Vers. 5. Who is this that cometh up from the wilderness] See the Note on chap. 3. 6. There are continual ascensions in the hearts of Gods people, whiles here. And whereas the men of this world, which have their portion here, (*Psal. 17. 14.*) *animas etiam incarnaverunt*, as *Bernard* complaineth, and are born downward to hell by their own weight; the Saints of God are ever aspirings, and do groan being burdened; as knowing that whilest they are at home in the body, (such an home as it is) they are absent from the Lord, from their heavenly home. Either *Egypt* was not *Moses* his home, or but a miserable one: and yet in reference to it, hee called his son born in *Midian*, *Gershon*, i. e. a stranger there. If hee so thought of this *Egyptian* home, where was nothing but bondage and tyranny, what marvell though the Saints think of that home of theirs above, (and hasten to it in their affections) where is nothing but rest and blessedness? E e e 2 Learning

Brightness.
Sunt qui ex-
pant Delicant.

Leaning upon her Beloved] For otherwise shee could not ascend, as unable to sustain her steps, *Jer. 10. 23.* The Church, as the Vine, is the most fruitful, but the weakest of all trees, and must have a supporter: hence shee *leans upon her Beloved*: which phrase, beside recumbency, denotes a more than ordinary familiarity, *qua solent amantes in sinu amatorum se projicere*, like as Lovers throw themselves sometimes into their sweet-hearts arms or bosomes. Now thus to lean upon Christ, is an act of faith, of the *faith of Gods Eld.* Others seem to lean upon Christ, but it is no otherwise than as the Apricock which leaneth against the walls, but is fast rooted in the earth. So these lean upon Christ for Salvation, but are rooted in the world, in pride, filthiness, &c. and though they make some assaies, yet like the door upon the hinges, they will not come off. See the *folly* and *confidence* of these wretched men, (the same Hebrew word signifies both; and may both waies be taken, *Psal. 49. 13.*) graphically described by the Prophet, *Mich. 3. 11.* The heads thereof of judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. These men perish by catching at their own catch, hanging on their own fancy, making a bridge of their own shadow: they will not otherwise believe but that Christ is their sweet Saviour, and so doubt not but they are safe, when it is no such matter. They grow aged and crooked with such false conceits, and can feldome or never bee set straight again. These must know, that to rely upon Christ, is to bee utterly unbottomed of a mans self, and of every creature: and so to lean upon Christ alone, that it hee fail, thou stokest; if hee set not in, thou art lost for ever. Papists think, that as hee that standeth on two firm branches of a tree is suter than hee that standeth upon one: so hee that trusteth to Christ and his own works too. But it must be considered, first, that hee which looketh to bee justified by the law, is fallen from grace: Christ is of no effect unto him, *Gal. 5. 4.* Hee will not mingle his purple blood with our puddle-stuff, his rich robes with our tattered rags, his Eagles feathers with our Pigeons plumes. There can bee but one Sun in heaven (*Sol quasi Solus*) and they let up rush candles to the Sun, that joyne other Saviours to this Sun of righteousness. Secondly, hee that hath one foot on a firm branch, another on a rotten one, stands not so sure, as if wholly on that which is sound: Away then with all such *mock-stays*: See the fruit of creature-confidence, *Job 6. 17. & 8. 15.* and know, that no man trusts Christ at all, that trusts him not alone. Hee that stands with one foot on a rock, and another foot on a quick-sand, will sink and perish as certainly, as hee that standeth with both feet on a quick-sand. See *Psal. 6. 2. 3. 5. 6.*

I raised thee up under the Apple-tree, &c.] Here the Bride answereth to the Bridegrooms question, *Who is this, or What woman is this that cometh up from the Wilderness, &c.* that goes in a right line to God, leaning on her Beloved? that will not break the hedge of any commandment to avoid any peece of foul way? *I am shee*, saith the Church, even the very same that raised thee up under the apple-tree, &c. viz. by mine earnest prayers. When thou wast asleep under the apple-tree, and I had straightly charged the Damocels of *Jerusalem* not to disquiet thee by their sins, yet I took the boldness to arouse thee, and say, as *Psal. 44. 23.* *Awake, why sleepest thou, O Lord? arise, cast us not off for ever*; and with those drowning Disciples, *Master, carest thou not that we perish?* Sometimes (saith one) God seems to lose his mercy, and then wee must finde it for him, as *Isa. 63. 10.* sometimes to sleep, and then wee must waken him, quicken him, *Psal. 40. 17. Isa. 63. 7.* God will come, but he will have his peoples prayers lead him, *Deu. 10. 12.* *I come for thy word.* Christ himself is the apple-tree here mentioned, as *Cam. 2. 3.* Though there are that interpret it of the Cross, that tree whereon hee bare our sins in his own body, *1 Pet. 2. 24.* Others better, of the tree of offence, the forbidden fruit, *Gen. 2.* And that when Eve tasted of that fruit (which they here-hence conclude to have been an apple, though

though the word bee more general, *Nux enim pomum dicitur*) then, as Christ though hee brought him forth by believing the promise there made unto her, that *Massiab* of her seed should break the Serpens head. Look how the Virgin *Mary* conceived Christ when shee yielded her assent: When the Angel spake to her, what said shee presently? *Be it as thou hast said.* Let it bee even so; shee yielded her assent to the promise, that shee should conceive a son, and shee did conceive him: So Eve believed the promise of crive a son, and shee did conceive him: So Eve believed the promise of pardon and salvation, shee saw it afar off; was persuaded of it, and embraced it; *Heb. 11. 13.* and is therefore said here to bear and bring forth Christ, *yea, to travell of him with sorrow*, as the word signifies: for as there is no other birth without pain; so neither is the new-birth. Those that have passed through the narrow womb of repentance, and been born again, will say as much, See *Isa. 26. 17.* If God brake *David's* bones, and the Angels back (saith one) hee will break thy heart too; if ever hee save thee. No sound heart ever went to heaven as (in another sense) none but sound could ever come thither. *Cor integrum cor scilicet. Rem tunc hearts, &c.*

Vers. 6. See mee as a seal upon thine heart] i. e. Bee thou as a merciful and faithful High-Priest in things pertaining to God, *Heb. 2. 17.* with *Exod. 28. 21. 29.* Remember mee for good, and make mention of mee to thy Father. Have mee also in precious esteem, as great men have the signs upon their right hands; and as whatsoever is sealed with a seal, that is excellent in its own kinde, as *Isa. 28. 25. bordenum signatum*, excellent barley, Christ wears his people as a signet, or as great men wear their jewels, to make him glorious in the eyes of men; neither will hee bee plundered of them by the Churches enemies: to touch them, is to touch the apple of his eye, that tenderest piece of the tenderest part. The Proverb is, *Oculus est sicut signetum patrum domus*. The eye and the good name can bear witness: As the Saints are in Christs heart, *ad commemorandum & convicendum*, so they are also upon his arm, so that if they do but come and lay in any danger or difficulty, *Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, &c.* *Isa. 51. 9.* hee will redeem his people with his arm, *Psal. 77. 15.* yea, with his out-stretched arms, *Exod. 6. 6.* that is, with might and open manifestation of his love: hee will awake as one out of sleep, and like a man that sheweth by reason of wine, *Psal. 78. 65.*

For love is strong as death] And yet death is so strong, that it passeth over all men, *Rom. 5. 12.* and devoureth them as sheep, *Psal. 49. 14.* as a rot it over-runneeth the whole flock, having for its Motto, *Nulli cedo*, I yield to none: Onely love is strong as death, nay, stronger. Jonathan would have died for the love of David, David of Absalom. *Arsinoe* interposed her self between the Murderers weapons sent by *Ptolemy* her brother, to kill her children. *Priscilla* and *Aquila* for St. Pauls life laid down their own necks, *Rom. 16. 4.* Paul was in death: often for Jesus sake. Those primitive Martyrs loved not their lives unto the death, *Rev. 12. 11.* *Certaini gloriosi in certamine ruebatur*, saith *Salpistius*, they were prodigal of their dearest lives, and even ambitious of Martyrdom; that thereby they might seal up their entire love to the Lord Jesus. If every hair of mine head were a man, I would suffer death in the opinion and faith that I am now in, said *John Ardley* Martyr to Bishop Bonner. *Ignis, crucis, bestiarum confutationes, ostium distractiones, &c.* Let mee suffer fire, crosses, breaking of my bones, quartering of my members, crushing of my body, and all the torments that men or devils can devise, so I may enjoy my Lord Jesus Christ, said holy *Ignatius*, whose Motto was, *Memento crucifixus*, my love was crucified. Love is it self a passion, and desires to shew it self in suffering for the party beloved; yea, though it were to pass through a thousand deaths for his sake. And this is here yielded as a reason why the Spouse first awakened Christ, and now desires to bee so nearly knit unto him, to bee set as a seal upon his hand, yea, upon his heart, the love

of Christ constrained her, and lay so hard upon her, that she could do no less than beg such a boon of him, than covet such a courtesy, as a compensation on of her dearest love to him. And surely to account Christ precious as a tree of life, although we be fastned to him as to a stake to be burned; this is love; and this our labour of love cannot be in vain in the Lord.

Contra Ada-
mont. c. 13.

[*Just as he is crucified in the grave*] Or, *zeal is hand in bell*. This follows well upon the former; for, *Non amant quoniam zelus facit Augustini*. Zeal is the extreme heat of love and other affections for and toward any without weaning them from burning in our love to him; desire of him, delight in him, indignation against any that speak or do ought against him. The object of zeal is, either Man, as 2 Cor. 7. 7. Coloss. 4. 17. Basil venturing himself very far for his friend, and by some blamed for it; answered, *Ego aliter amare non didici*. I cannot love a man, but I must do mine utmost for him. Or (Secondly) God, as John 3. 17. 2 Cor. 7. 11. Rev. 3. 19. And here our love will be, and must appear to be fervent, desire eager, delights ravishing, hopes longing, hatred deadly, anger fierce, fear terrible, grief deep, deeper than thole black deeps, (a place so called) at the Thames-mouth, whereinto Richard the third caused the dead bodies of his two smothered Nephews to be cast, being first closed up in lead, &c.

Spred 935.

[*The coal is thereof, and coal of fire*] Or, *fiery darts* that set the soul all on a light fire, and turn it into a coal or lump of love to Christ. The word here used is elsewhere taken for *fiery thunderbolts*, Psal. 78. 48. and for *brass-headed arrows*, that gather heat by motion, Psal. 76. 4. also for a carbuncle, or burning fever, Deut. 32. 24. The Church had said before, more than once, that shee was *sick of love*: here shee feels her self in a fever as it were, or as if her liver were struck through with a love-dart, by that *spirit of judgement*, and of burning, (Isa. 4. 4.) kindling this flame of God as shee calls it here, upon the heart of her heart. The word signifies the *consuming flame of God*: and zeal may be very fitly so called. For as it comes from above, even from the father of lights, (as the fire of the Altar did) so it tends to him; and ends in him; it carries a man up; as it were, in a fiery chariot; and conforms his corruptions by the way. It quenches also those fiery darts of the devil, (as the Sun-beams will put out the kitchen fire) and sets the tongue a work, as the Holy Ghost set on fire the Apostles tongues, Act. 2. (when as wicked men tongues) full of deadly poison, are yet further *set on fire from hell*, Jam. 3. 6.) yea, the whole man a work for God and his glory, as *Elia* with his *Zelous do zelous*. (hee sucked in fire with his mothers breast, as some have legended) St. Paul is mad for God (so some misjudged him, 2 Cor. 5. 13.) as ever hee had once been against him, Act. 26. 11; Peter was a man made all of fire, walking amongst stubble, saith *Chrysostome*. And of one that desired to know what manner of man Basil was; it is said, there was presented in a dream a pillar of fire with this Motto, *Talis est Basilus*, such an one is Basil. Such also was *Savonarola*, *Farel*, *Luther*, *Erasmus*, that bold *Tell-truth*; who when hee was demanded the reason why there was so much preaching; and so little practiced, answered roundly, *deest ignis*, the flame of God is wanting in mens hearts.

[*Yet, 7. Many waters cannot quench love*] Water was proved long since to be above fire, in that ancient contest between thole two Nations, about the precdency and preclency of their Gods: the one worshipping Fire, and the other Water. But though there be Gods many, and Lords many; yet to the Church there is but one Lord; and to him shee will go thorow thick and thin, thorow fire and water. Her love to him is such as no good can match it; no evil over-match it: it cannot be quenched with any calamity; nay, it is much kindled by it, as fire in the smiths-forge, or as lime that is the hotter, for the water that is cast upon it. *Elia* would have water poured on the sacrifice, (covered therewith) that the power of God might the more appear in the fire from heaven. Semblably Christ suffers the ship of his Church to be covered sometimes with waves of persecutions, and afflictions, that the strength of their love

love to him may be the more manifested, and the thoughts of many hearts may be revealed, Luk. 2. 35. It is easie to swim in a warm bath, and every bird can sing in a summers day; but to swim to heaven (as Queen Elizabeth did to her throne) through a sea of sorrows, to sing, (as some birds will do in the spring) most sweetly, then when it rains most sadly, that's a true trial indeed. Many will embark themselves in the Churches cause in a calm, that with the Mariners in the *Ark*, will flee out of the ship in a storm. Many will own a prospering truth, a blessing Ark, but hee is an *Obed-Edom* indeed, that will own a persecuted, tossed, banished Ark; an Ark that brings the plague with it. God sets an high price on their love that stick to him in affliction; as David did on those men that were with him at *Gath* (those *Cherebites* and *Peletites* that stuck to him when *Absalom* was up.) And notwithstanding their late mutiny at *Ziklag*, hee takes them to *Hebron* with him (where hee was to be crowned) that as they had shared with him in his misery, so they might partake of his prosperity. Lo thus likewise deals our heavenly David with all his fellow-sufferers: Hee removes them at length from the ashes of their forsaken *Ziklag*, to the *Hebron* of heaven. And at the general judgement, in that great Amphitheatre of Men and Angels, Christ will stand forth, and say, *Ye are they that continued with me in my temptations: and I appoint unto you a Kingdom*, &c. Luke 22. 28, 29.

[*Neither can the floods drown it*] *Surget hic afflictio*, Neh. 1. 9. This is not a vain repetition: but cryes to shew, that no perfection, tribulation, anguish, though never so grievous, (though the devil should cast out of his mouth water enough to carry us down the stream, as Rev. 12. 15.) shall be able to separate the Saints from the love of Christ. Rom. 8. 35.

[*If a man would give all the substance of his house, &c.*] i. e. To buy this love of me, or to get it from me, I should cry out with Peter, *Thy money perish with thee*, or with *Luther*, *Contemptus est a me Romanus & sauer & sauer*; I care neither for *Romes* favour nor fury. When they offered to make him a Cardinal if he would be quiet, hee replied, *No not if I might be Pope*. And when they consulted about stopping of his mouth with money, one wiser than the rest cried out, *Hem! Germana illa bibia non caret aurum*, Alack, that German beast cares not for money. *Galeacius Caracciolum*, that noble Italian Con- His Life by
vert, left all for the love of Christ, and went to live a poor obscure life at Mr. *Casham*.
Geneva. Where, when hee was tempted to revolt for money, hee cried out, Let their money perish with them, who esteem all the gold in the world worth one daies society with Jesus Christ and his holy Spirit. And cursed be that religion for ever, that by such baits of profit, pleasure, and preferment, seeks to draw men aside from the way of truth and holiness. The Papists propose rewards to such as shall relinquish the Protestant religion, and turn to theirs: as in *Amborough*, where they say, there is a known price for it, of ten Florens a year. In France, where the Clergy have made contributions for the maintenance of runagate Ministers. *Siracema nunc est Pontificum disare mul- Spec. Enryp.*
tor: ut pii esse desinant, saith one that was no stranger to them: It is a cunning Job. Bapt. Gell.
trick that the Popes have taken up to enrich men, that they may rob them of their religion. And though *Luther* would not swallow that hook, yet there are those that will, not a few. Tell men a tale of *Utile*, promise them preferment, and you may perfwade them to any thing. *Fac me Pontificum, & ero Christianus*, said one *Pammachius* an Heathen once to the Pope; Make mee a Bishop, and I'll turn Christian. But, as one said of Papists, that they must have two conversions ere they come to heaven; one from Popery, and another from prophaneity (like as corn must be first threshed, and then winnowed) so this money-merchant, this preferment-procelyte might have been a Christian at large, had hee had his desired Bishoprick: but Christ never favoured any such self-seeking followers. See Mat. 8. 20. John 6. 26. their love hee knows to be no better than mercenious and mercenary. It is a sad thing that any *Augustine* should have cause to complain, *Vix diligunt Jesum propter Jesum*, that scarce any man loves Christ, but for his rewards; like the mixt

1 Sam. 28. 9.
Judg. 9. 11.

1 Pet. i. 10.

What shall we do for our sister] Love is not more cogitative than operative :—and delights to be doing for the beloved. *I love the Lord, &c. What shall I render unto him? I will pay my vows, &c.* *Psal. 116.* Jonathan will disrobe and strip himself even to his sword and girdle for David, because he loved him as his own soul. *1 Sam. 18, 3.* Shechem will do all that can be done for his beloved Dinah. *The Macedonians* will over-do for their poor brethren: *Pauls* love to the *Jews* was like the Ivy; which if it cleave to a stone or an old wall, will rather die than forsake it, *Rom. 9, 3.* He tells his Hebrews of their labour of love, *Heb. 6.* all love is laborious.

cerning

her, the partition-wall being broken down.

Vctf. 9. [*If she be a wall, we will build upon her, &c.*] Christ answers, If she be, as she ought to be, strong and well-grounded in the faith, able to bear a good weight laid upon her, as a wall, pillar, and ground of truths, not sinking or fainting under the heaviest burden of these *light afflictions, which are but for a moment*; but patient and perseverant in the faith unto the death; then will I do all for her that may be done, to make her happy. This speech is somewhat like that of Solomon concerning *Adonijah*, [*If she see herself a worthy* : King. i.

Isa. 51. 16.
John 6. 44.

me fac. Revins d
er- vit. Pontif. pag
ains 329.

Then

[Then was I in his eyes as one that found favour] Heb. peace, even as that *Jerusalem-Shulamite*; nothing inferiour to the old Church: yea, before her in this, that shee for present is fallen off, and through her fall, Salvation is come unto the Gentiles, for to provoke them to jealousy, *Rom. 11. 11.* But when God shall have united these two sticks, *Ezek. 37. 19.* and made way for those Kings of the East, *Rev. 16. 12.* then it shall be said of Jacob and Israel, *What hath God wrought!* *Numb. 23. 23.*

Verf. 11. *Solomon had a Vineyard in Baal-hamon*] So hath Christ in a very fruitful hill, *IIa. 5. 1.* *Solomons Vineyard* must needs be of the best: for hee abounded both with wealth and wit, to make it so. Hee let it also to farm for a very great rent: which sheweth the fruitfulness of it, so many vines set for so many silverlings, *Isa. 7. 23.* But *Solomons Vineyard* falls far short of Christs (wherewith it is here compared in many respects.) For as it is nothing so fruitful, so hee was faine to let it out to Vine-dressers. Hee could not dress and manure it himself, keep it in his own hands, (as his Father *David* his, *1 Chron. 27. 27.*) neither could hee take all the fruit; for the tenants also must live, and reason good: If *Solomon* have a thousand, the poor labourers may well have two hundred. But I, faith Christ here, neither let out the Church my Vineyard, but look to it my self, though I have a great deal of pains with it: nor suffer any part of the profits to go from mee; So jealous I am of mine inheritance, being ever in the midst of it.

Verf. 12. *My Vineyard which is mine, &c.*] And therefore most dear unto mee: for ownnes makes love. *Patriam quisque amat: non quia pulchram, sed quia suam.* Every man loves his own things best. The Church is Christs own by a manifold right; by donation, conquest, purchase: not with silver and gold: but with the dearest and warmest blood in all his heart, *1 Pet. 1. 18.* No wonder therefore though shee be alwaies before him; though hee look carefully to her that cost him so dear; that hee trust not others with her (as *Solomon* was forced to do) but whomsoever hee employs about her (for wee are labourers together with God, faith the Apostle, *Ye are Gods husbandry*, *1 Cor. 3. 9.*) himself is ever one: *Ipse adeft & praest*, hee is present and president: *Feed my sheep*, said hee to *Peter*, but do it for mee, as the *Syriack* Translatour (respecting the sense) adds there, *John 21. 15.* Take not unto thee the instruments of a foolish shepherd, *Zech. 11. 11.* that is, *forpices & multram*, (as an Ancient faith) like those that are more intent, *attentum gregis quam attentum, sicut quam Christo.* *Peter* must not do any of this: much less must hee *Lord* is over Gods inheritance, as his pretended successors do; with whose carcasses therefore Christ shall shortly dung his Vineyard, and water the roots of his vines with their blood: Hee must look to lip-feeding, and, when himself is converted, strengthen his brethren: neither must hee intervert or take to himself any part of the fruits, as *Solomons* farmers did. Hee may not seek his own things, but the things of Jesus Christ. *Paul* may plant, and *Apollos* water, but, sith it is God that gives the increase, let God reap all the glory: they shall also reap in due season, if they faint not, if they grow not weary of well-doing, *Gal. 6. 9.* See the Note on *vers. 11.*

Verf. 13. *Thou shalt dwellst in the Gardens*] i.e. O thou Church universal, that dwellst in the particular Churches, frequently called *Gardens* in this book. The French Protestants at *Lions* called their meeting-houfe, *Paradise*.

[The companions hearken to thy voyce] The Angels, (so some interpret it) learn of the Church, and profit in the knowledge of the manifold wisdom of God in mans redemption, *Ephes. 3. 10.* *1 Cor. 11. 10* *1 Pet. 1. 10.* Or rather, thy Fellow-Christians, thine obedient children, that will hearken to their mothers counsell: No sooner can shee say, *Hear and give ear, be not proud, for the Lord hath spoken it*, but they give glory to the Lord their God, as *Jer. 13. 15.* 16. glorifie his Word, *Acts 13. 48.* set to their seals, *John 3. 33.* dispute not Christs commands; but dispatch them; *Ubi garriant, nos credamus*, said *Augustine* of hereticks that would not be satisfied. The Philosophers called the Christians, *Cri-*

Credentes, Believers, by way of reproach: because they believed God upon his bare word. *Wee believe and know*, faith *Peter*, *John 6. 69.* And wee believe and speak, faith *Paul* after *David*, *2 Cor. 4. 13.* And wee believe and practise, as *Noah*, and those other Worthies did, *Heb. 11. 7.* laying faith for a foundation of all their doings and sufferings in and for the Lord, like as *Ezra 6. 4.* the foundation of the Temple was laid with three rows of great stones, and a row of new timber. This is the guile of the Churches children; they are soon perwaded to beleve and obey their mother, whom they look upon as the pillar and ground of truth.

[Cause mee to hear it] See the Note on *chap. 2. 14.* *Tremelius* renders it, *Eae me audiant*, Cause them to hear mee: deliver nothing to them for truth, but what is consonant to my Word of truth; let all thy doctrines bear my stamp, come forth cum privilegio, carry mine authority. What said *Austin* to an adversary (it was *Faustus* the Manichee, I trow) what matter is it, what either thou saiest, or I say to this or that point? *Audiamus ambo quid dicis Dominus*, Let us both hear what God saith, and sit down by it.

Verf. 14. *Make haste my beloved*] Heb. *Elee or speed thee away*, as *Amaziah* said to *Amos*, *Go flee thee away into the land of Judah*, *Amos 7. 12.* And as a Senator of *Hala* in *Suevia* wrote to *Brennus*, *Fuge, fuge, Brenni, cito citius cissime*, make all possible speed, *haste, haste, haste*: So the Church is at it here, with her *Come Lord Jesus, come quickly--O mora! Christe veni*. Thus, as this Book began with a wish, so it ends. *Tota vita boni Christiani sanctum desiderium est*. The whole life of a good Christian is an holy wish. Hee loves, and longs, and looks for Christs second appearance: and even spends and exhales himself in continual sallies and egressions of affection unto him in the mean while. Hee hath taken some turns with Christ upon those mountains of spices (so heaven is called, for its unconceivable height and sweetness) he hath tasted of the grapes of this celestial *Canaan*: hence he is as eager after it, as once the *Gauls* were after *Italy*, when they had once tasted of the sweet wine of those grapes that grew there. The old character of Gods people, was, they waited for the consolation of *Israel*, Christs first coming; Now they long as much for his second, as the cypouled maid doth after the marriage, as the Apprentice for his freedom, the captive for his ransom, the traveller for his Inn, the mariner for the haven, &c. looking for, and hasting the coming of that day of God, *2 Pet. 3. 12.*

Augustine.

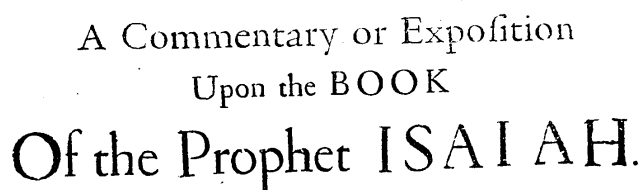
Plus in vita, simili.

σπεύδοντες τὴν παροχὴν Vide IIa. 16. sc. sequ.

Soli Deo gloria in aeternum.


FINIS.






A Commentary or Exposition
Upon the BOOK
Of the Prophet ISAIAH.

С Н А Р. I.

Verse 1.  *HE Vision of Isaiah*] That which was not unfrequently affirmed



Verſe 1.  *HE* Viſion of [Iſaiah] That which was not unſtly affirmed of a Modera Expositor, that his Commentaries on this Prophetic of *Iſaiah* are *mole parvi, eruditione magni*, ſmall in bulk, but great in worth, may much more ſtily be ſpoken of the Prophetic it ſelf, which is *aurum quatuor precib libellus*, worth its weight in gold. A great roll or volume it is called, chap 8. 6. becauſe it is *Magnus in parvo*, much in a little; and is ſaid there to be *ſcriptum with a manus per*, that is, plainly and perſpicuouſly: ſo little reaſon was there that *John Haſelbach*, Profeſſor at *Vienna*, ſhould read twenty and one years to his Auditors upon this firſt chapter only, and yet not finiſh it. I confeſs there is no Propheſie but hath its obſcurity (the picture of Propheſie is ſaid to hang in the Popes Library like a *Mirror* with her eyes covered) and *Iſerom* ſaith that this of *Iſaiah* containeth all Rhetorick, *Ethicks* and *Theologie*. But, if *Brevity* and *Suavity* (which *Fulgentius* maketh to be the greateſt graces of a ſentence) if *Eloquence* of ſtile and *Evidence* of Viſion may carry it with the Reader, here they are eminently met in this *Seraphical Orator*; of whom we may far better ſay then the learned Critick doth of *Livy*, *Non ita copioſus non nimis; neq; ita ſuavis non laſcivus; nec adeo lenis non remiſſus: non ſic triſtis non horridus; neq; ita ſimplex non nudus; aut adeo comptus ut affectat compoſitione calamitarius videatur inuſatus*. Par verbis materia, par ſententiis, &c. A Courtier he was, and a *Maſter* of ſpeech: a man of Noble birth, and as noble a ſpirit: not the firſt of the holy Prophets, and yet worthily ſet in the firſt place (as *St. Paul*'s Epistle to the *Romans* is for like cauſe ſet before the reſt) becauſe in abundance of Viſions he exceedeth his fellows; and in ſpeaking of the Lord *Chriſt*, he delivereth himſelf more like an *Evangelist* then a *Prophet*, and is therefore called *The Evangelical Prophet*. In the New-Teſtament he is cited by *Chriſt* and his Apoſtles ſixty ſeveral times at leaſt, and by the devout Heathens he was not a little reſpected, as appeareth by the hiſtory of that *Ethiopian Eunuch*, chap 8.

ed, as appareth by the history of that *Ethiopian Eunich*, Acts 8.
The vision ¶ That is, the several Visions or Doctrines to certainly and clearly revealed
to him by God, as if he had seen them with his bodily eyes: see chap. 2. 1. *Nabum*. 1. 1.
for they are not to be hearkened to, who hold that these Seers, the Prophets understood
not their own prophecies, 1 Pet. 1. 10, 11. though it is true, that those holy men of God
spake as they were moved, acted, and powerfully carried on to see and say as they did, by
the Holy Ghoist, 2 Pet. 1. 21.

Of *Isaiah*] Which signifieth *Gods health*. He would indeed have healed that perverse people

Stepfins.

Mercat. Atlas

Casaub.

Hieronym.
Est in frag-
mentis Dema-
d., orationes
Demosthenis
ἐκ τῶμασιν
ἰσχυαίς. De
Isaie visioni-
bus idempu-
Conciones be-
pœnitentialia
Comminatio-
as et Conso-
latus.
ἐκ τῶμασιν.

people to whom he was sent, but they would not be healed, as he sadly complaineth, *chap.* 44. 4. & 53. 1. turning them over to God with a *Non convertentur*. They will not repent, let them therefore perish: When there is no hope of curing, there must be cutting.

The Son of Amos] Who likewise was a Prophet, say the *Hebrews*, and of royal extraction.

Which he saw] Not *which I saw*: thus he speaketh for modesty sake. *Luther* wittily saith that *Hac ego feci, Hac ego feci*, shews men to be nothing else but *Fecit, dregs*.

Concerning Judah and Jerusalem] The Inhabitants whereof lived in Gods good land, but would not live by Gods good laws: to them was objected as afterwards to the Athenians, *Eos scire quæ recta sunt, sed facere nolle*, that they knew what was right, but had no mind to do it, though this and other Prophets used their best Oratory in inviting those of them that did rebel, inciting those that did neglect, hastening those that did linger, and recalling those that did wander, to sue out their pardons, and make their peace with their Maker.

In the days of Uzziab, Jotham, Abaz, and Hezekiah] And longer too, if that be true which the *Hebrews* tell us, that at the age of one hundred twenty and six years he was *sawn asunder* by *Manasseh* (his grand-son by the Mothers side) with a wooden saw. Sure it is that *Manasseh* was a most bloody persecutor, and perhaps not inferior to *Dioclesian*, in whole days such cruelty was exercised toward the Christian Bishops, and others; *Ut totum orbem dicas in orbem effusum, ubi nemo nisi tortus vel tortor sit*, as if Hell had been broke loose, and all men turned either Torturers or Tortured.

Verse 2. Hear O Heavens, and give ear O Earth] *Exordium patheticum*! *Moses* like he calleth heaven and earth, *brutis illis mutasq. creaturas*, to record against Gods rebels, whose stupendious stupidity is hereby taxed. Heaven and earth do hear and obey Gods voice, for they are all his servants, *Psal.* 119. 91. keeping their constant course. Only Man (that great *Heteroclitus*) breaketh order; and is therefore worse then other creatures, because he should be better.

For the Lord hath spoken it] So *Jer.* 13. 15. Hear and give ear, be not proud, for the Lord hath spoken it. *Jehovah*, whose voice shaketh not the earth only, but the heavens also, *Heb.* 12. 26. *Psal.* 104. 32. at whose dreadful presence Mountains melt, Rocks rent asunder, and the whole fabrick of heaven and earth is astonished, horribly afraid, and very desolate, *Jer.* 2. 12. This Great *Jehovah* (whose Name is great among the Heathen, *Mal.* 1. 11. The *Pythagoreans* used to swear by *τρεκατην Quaternitatem*, the name *Jehovah* consisting of four letters in the Hebrew, which also they called *אין אדם* *ed-aw* was the fountain of Eternity) *Aph-hu* even he hath spoken, or, is about to speak, *sc.* by my mouth and Ministry. Hear now this O foolish people, and without understanding, which have eyes and see not, which have ears and hear not: Fear ye not me, saith *Jehovah*? Will ye not tremble at my presence? &c. *Jer.* 5. 21, 22. Hear ye deaf, and look ye blind that ye may see. *Isa.* 42. 18. Thus must Ministers preach to the conscience, cut to the quick, rouse up themselves and wrestle with their hearers, goring their very souls with smarting pain, whilst they speak as the Oracles of God, *1 Pet.* 4. 11. with all gravity and authority.

I have nourished and brought up children] Or advanced, exalted them. *Brevicula verba*, sed causa querulandi maxima; A short but sharp contest. God had adopted, educated, and advanced the people of *Israel*: but *Jehovah* waxed fat, and kicked, as young Mules, when they have sucked, lift up the heel, and kick the dams dugs, as Hawks when full fed forget their Master.

And they have rebelled against me] Or transgressed, blasphemed. Rebellion is a kind of blasphemy, *Numb.* 15. 30, 31. with *Ezek.* 20. 27. and unthankfulness is, as one saith, an accumulative sin, a voluminous wickedness; many sins are bound up in it, as *Cicero* saith of parricide. *Solon* would make no law against parricide, because he thought none would be so vile as to commit it. *Lycurgus* would make no law against Ingratitude for like reason.

Ver. 3. The Ox knoweth his owner] Yea helpeth him: whence these creatures are called *jumenta a juvando*, and the *Ass* bath his name in Greek from his usefulness. Yea the most savage creatures will be at the beck and check of those that feed them. Diobedience there.

therefore is against the Principles of nature: and Gods Rebels fall below the stirrup of Reason, yea of Sense: so great cause was there that our Prophet *santas tragedias* of Reason, should begin his Sermon with such a solemn contestation, *Hear O Heavens, &c. ageret, O terram! But Israel doth not know, quo est stupere*; he needeth to be set to School to these dullest of creatures to learn the knowledge of God, and of his will, of himself and his duty. Oh the brutish ignorance of many profligate proficients! they are a people of no understanding, *Psal.* 53. 4. So *chap.* 44. 18.

My people doth not consider; Though them only have I known of all the Families of the Earth, *Amos* 3. 2. culling and calling them, owning and honouring them, adopting and accepting them for my people, when I had all the world before me to chuse in, *Deut.* 10. 14, 15. yet they value not my benefits, they tit not up themselves (as the Hebrew word signifieth) to apprehend them, and to be affected with them: All's lost that I have laid out upon them. Unthankfulness is as a grave, which receiveth dead bodies, but rendreth them not up again without a Miracle. But should ye thus require the Lord, O foolish people and unwise! *Deut.* 32. 6. See the Note there.

Ver. 4. A sinful Nation! Hoi goi chote.] He beginneth his complaint with a sigh, as well he might, when he saw that the better God was to them, the worse they were to him: like Springs of water, which are then coldest, when the Sun is hottest: like the *Thracian* flint, which is said to burn with water, and to be quenched with oyl: or like that Countrey where drought maketh dirt, and rain dust. *Ab gens Siccatas dat pulverem, Plin.* *peccatrix*! Oh thou that art wholly made up of mischief! as *Aaron* once said of *putverem*, *Plin.* their Fore-fathers in the Wilderness, that they were wholly set upon wickedness, *Exod.* 32. 22. and as the Prophet saith, *What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? are they not Jerusalem?* *Mic.* 1. 5. *nisi peccata dicit. Scul.* A people laden with iniquity! Great and grievous offenders, guilty of many and mighty (or long) sins, *Amos* 5. 12. *quorum amplitudine pravarantur*, yet not sensible of their burden, not heavy-laden, as *Mat.* 11. 28. nor labouring to be delivered of that *bedg-bog* that woundeth and teareth them in their tender inside.

A seed of evil-doers] A race of Rebels, a seed of Serpents: *Mali corvi malum ovum*; such as were as good at resisting the Holy Ghost as ever their Fathers had been, *Acts* 7. 51. generation after generation they held it out, and were no changelings then, neither are to this day.

Children that are corrupters] Or, destroyers, *dingstörers*, *zowos quasi amos*, *stroy-goods*, such as the *Roman* Prodigal who gloried that of a large Patrimony left him by his Parents, he had now left himself nothing *preter calum & canam*; or that other in the Gospel, who had drawn much of his portion through his throat, and spent the rest on harlots. Lo, such ill husbands for their souls were these Jews here spoken of, *scilicet affidue falli desertores*, whilst they wofully wasted their time and strength in the pursuit of their lusts: cursed children, *2 Pet.* 2. 14.

They have forsaken the Lord] which is such a foul enormity, as good *Jeremy* thinks the very Heaven sweateth at, and the earth groaneth under, *Jer.* 2. 12, 13.

They have provoked unto anger] as if they had a mind to wrastle a fall, and try matters with him. The Vulgar rendreth it, *They have blasphemed*. See the Note on *ver.* 2.

They are gone away backward] *Alienaverunt se retrorsum, certatim exardescentes in Apostasiam*: as the Moon when fullest of light getteth farther off from the Sun. They had turned upon God the back and not the face, by a shameful Apostasy, even then when they frequently trod his Courts, *ver.* 12. and departed not thence, haply, any otherwife then the Jews at this day do, out of their Synagogues, with their faces still toward the Ark, like crabs going backward.

Ver. 5. Why should ye be stricken any more?] This was the heaviest stroke that ever *Judah* felt from the hand of God; like as *Ephraims* foret Judgement was, *He is joyed to Idols, let him alone*, *Hos.* 4. 17. *q. d.* he is incorrigible, irreclaimable, let him go on and perish: He not any longer foul my fingers with him. O fearful Sentence! To be prosperous in sin is a grievous plague, and a sign of one given up by God. To be like the Smiths-dog, whom neither the Hammers above him, nor the sparks of fire falling round

Has left us a very [small remnant] which he reserved for Royall use: pulling
as a brand out of the fire, *Zechar. 1. 2.* or as two legs or a piece of an ear taken
by the Shepherd out of the mouth of a Lion, *Amos 3. 12.* The Apostle, after the
persecuting, tendereth it a *seed*, *Rom 9. 29.* in allusion to *fore-seed*, kept by the Hus-
bandman; and therefore inferreth, that the Elect *shall* by faith in Christ be
freed from the Tyranny of Satan, and terror of Hell. And this is here alluded
to by an allay to those foregoing dreadfull Declarations of bygone and direfull men-
aces of future desolations; so loth is the Sun of Righteousness to set in a cloud;
surely

Chap. I.

To tread my Court! Ortrample on, as chap. 6. v. 3. to foul it, and wear it out with their feet: as in some places Marble-crosses graven in Pavements of Popish Churches (with indulgences annexed for every time they are kissed) are even worn by the kisses of the devouter Sexe, especially. *Diedste* noeth here that a phrase is pickt out on purpose to shew that these false appearances were rather acts of pro

it out Calca is atria)
Popish & scitis pa-
n worn vimentum.
rase is A Lap.
of pro Sands his Re-
phane lat. of West.
Relig. scil. 8.

phane contempt then of right Religion. The Greeks gave such honour to their Temples, that they durst not tread on the Threshold thereof, but leap over it. The Priests at their solemn services, cryed aloud *εὐσεβὴς ἔστω ὁ γρηγορῶν*, *Gressu remouete prophani*. The Jews at this day, before they come to the Synagogue, wash themselves, and scrape their shoes with an Iron fastened in a wall at the entrance. The *Habessinies* (a mongrel kind of Christians in *Africk*) do neither walk nor talk, nor sit nor spit, nor laugh in the Church, nor admit dogs into the Church-yards. *Sed quorsum hac omnia?* to what end is all this, without an honest care to lift up pure hearts and holy hearts in Gods presence? See *Ier. 7. 3, 4, 9, 10, 11*.

Ver. 13. *Bring no more vain oblations*] Vain, because unacceptable, ineffectual, unsubstantial: *Epistemon argumentofum*, saith *Piscator*. Lip-labour is lost-labour; For God is not mocked with shadows of service: his sharp nose easily discerneth and is offended with the stinking breath of the Hypocrites rotten Lungs, though his words be never so scented and perfumed with shews of holiness. Hence it is added

Incense is an abomination unto me] *sc.* because it stinketh of the hand that offereth it. Incense of it self was a sweet and precious Perfume, compounded of the best Odours and Spices. In the incense of faithful prayer also, how many sweet spices are burnt together by the fire of Faith, as Humility, Hope, Love, &c. all which come up for a memorial before God, through the Merits and Mediation of Jesus Christ, *Heb. 9. 24*. But it is otherwise with the wicked, whose carnal heart is like some *fen* or *bog*, and every prayer thence proceeding is as an evil vapour reaking and rising from that dunghill. Never did those five Cities of the Plain send up such poisonous smells to Heaven; which God being not able to abide, sent down upon them a counter-poyson of fire and brimstone.

I cannot away with] Heb. *I cannot*, by an angry *Apostrophe*: *I cannot*, that is, *I cannot* behold, bear with, or forbear to punish: as *Orcolampadius* maketh the supply to be.

It is iniquity] Or an affliction, a grievance, as *Iob. 5. 6*. Yea it is a *Vexation*, as some render the next word, *viz.* your solemn meeting.

Ver. 14. *Your New Moons*] These were commanded to be kept to mind them of Gods gubernation of all things, as from whom come all alterations and changes; and so to teach them to rely on his providence at all times and turns. This they thought not on, and are therefore turn'd off with contempt.

Your appointed Feasts] Or rather your *set-meetings*, whether for Feasts or Fasts.

My soul hateth] Not all his senses only were offended, but his very soul also, which is an Emphatical speech, and an argument of his hearty detestation. Hypocrite is hateful to men, much more to the holy God. When *Bernardus Ochino* offered the Cardinal of *Lorrain* his service in writing against the Protestants, he slighted him with greatest scorn, because he knew he had dissembled and plaid the Hypocrite. The other Papists should have dealt in like sort with *Bolsecus*, that twice-banished and thrice-runagate Fryar and Physician, whom they basely hired to write the lives of *Calvin* and *Beza*, alledging him in all their writings as Canonical.

They are a trouble unto me] Or a *burthen*, a *combrance*; God, though he be not weary of bearing up the whole world, yet under this burden he buckles as it were, and elsewhere complains, that he is pressed under it as a cart is pressed that is full of sheaves, *Amos 2. 13*.

Ver. 15. *And when ye spread forth your hands*] This was the ancient guise and garb in extraordinary and most earnest prayer, especially to spread forth the arms, and lay open the hands as it were, to receive a blessing from the Almighty. *Exod. 9. 24*. *Psalms 44. 20*. & *143. 6*. *1 King 8. 22, 38*.

I will hide mine eyes from you] *tanquam a terribilo cadavere, quod oculos & nasum ut occulatis faciat*. The eyes of the Lord are upon the Righteous, and his ears are open to their cry: But the face of the Lord is against them that do evil, *Psalms 34. 15, 16* his pure eyes cannot behold them with patience, *Hab. 1. 13*.

Yea, when ye make many prayers] as hoping to be heard for your *much babbling*. The Turks pray constantly five times a day. The Jews pronounce daily an hundred benedictions. The Papists pray more by *sale* than by *weight* of Zeal. The wild Irish pray for a blessing on their theft also.

I will not hear] Your prayers are as jarring in mine ears, as if divers distracted Musicians

Musicians should play upon divers bad Instruments so many several tunes at one time: or as if so many dogs should set up a Howl together, *Hos. 7. 14*. See the Note there. Take thou away from me the noise of thy songs, (those black *Sansis*) for I will not hear the melody of thy viols, *Amos 5. 23*. The Jews at this day conclude their Sabbath with singing or *caterwauling* rather, which they continue as long as they can, for the ease of souls departed: and withall they pray many times over and over, that *Elias* would hasten his coming, even the next Sabbath, if he please, to give them notice of the *Messias* his coming. All this is lost labor.

Your hands are full of blood] *Ac proinde horrorem mihi incutiant*. Hands imbrued in blood are horrible to behold: Should he who hath assassinated the Kings son, come to him with a petition presently upon it? And should not pure hands be everywhere lifted up to God without wrath and without doubting? *1 Tim. 2. 8*. By *Blood* here may be meant not only Injustice and Oppression of the poor, but all other sins also allowed and wallowed in, when blood toucheth blood, *Hos. 4. 2* one foul sin is added to another.

Ver. 16. *Wash ye, make ye clean*] Wash your hearts from wickedness, that ye may be saved, *Ier. 4. 14*. Yea, cleanse your hands ye sinners, and purifie your hearts ye double-minded, *Iam. 4. 8*. But how is that done? Be afflicted, and mourn, and weep, &c. *ver. 9*. Ye cannot wash your bloody hands in innocency; wash them therefore in tears, which are a second Baptism of the soul where it is rinsed anew. And surely, as the sins of the old world, so of this little world, need a Deluge. Set to work therefore, and God will soon set in with you. Wash your selves with the tears of true Repentance, and God will wash you with the blood of his Son; only be sure to do your work thoroughly, wash hard, rub, rinse: we have inveterate stains, which will hardly be got out till the cloth be almost rubd to peeces. And as an error in the first Concoction, is not mended in the second; nor of the second, in the third; so if a mans humiliation hath not been sound, his reformation cannot be right. Wash therefore, and then.

Put away the evil of your doings from before mine eyes] Away with that abominable thing that is so Grievous to all my five senses, yea, to my very soul, as is above said. Sin is in Scripture called *Pollution*, *Lapsores*, *Contagion*, *Vomit of a dog*, *Wallowing of a swine in the mire*, &c. and must therefore be rid and removed out of the heart and life, or we cannot find favour.

Cease to do evil] This is first to be done; Depart from evil, and do good: break off your sins by Repentance, and be abrupt in the work: low not among the Thorns, cast away all your transgressions, &c. The Prophets pressing moral duties in this sort, do it as Explainers of the Law; they did but unfold and draw out that *Arras* which was folded together before.

Learn to do well] Turn over a new leaf, take out a new lesson. *Be thou instructed O Jerusalem, lest God's soul depart from thee*, *Ier. 6. 8*. Deliver thy self wholly up to his Discipline: Religion is the best learning, *Philosophia sacra*: To know Christ and him crucified is as much as Saint *Paul* cared for: *Deum cognoscere & colere*, is the whole duty of man; add this to the former: Negative goodness profiteth not.

Seek judgment, relieve the oppressed, &c.] Look to the Duties of the second Table; those of your own particular places especially: Exercise your general Calling in your particular, and think not to set off with God by your sacrifices for your oppressions; *I will have Mercy and not sacrifice*. *Primo precepto reliquorum omnium observantia precipitur*, saith *Luther*. All Gods Laws were in *David's* sight, *Psalms 119. 198*. all his ways in Gods sight. What a good Justice and Householder both he was, see *Psalms 101*.

Relieve the oppressed] Heb. *righten the sorrowed, or leavened*.

Judge the fatherless, plead for the widow] These are Gods own Clients, *Exodus 22. 21*.

Ver. 18. *Come now let us reason together*] In the Greek Church, at the beginning of Divine service, the Deacon cryed out, *Sacra Sacra*, Holy souls to holy service. *stay off, stay off*. God will not treat with this people till purified, till resolved upon better practices. *Liturg.* As when he is content, by a wonderfull condescension, to make them even as Judges in

in their own cause. The Vulgar rendreth it, but not so well, *Ei venite & arguite me*. See chap. 5. 3. *Jer. 2. 9. Mic. 6. 1, 2, 3.*

I thought your sin be of scarlet blood-red, as *ver. 15.* and of a double dye, sins in grain, *enormia & horrenda*, such as ye may well think will never wash out.

They shall be white as snow 1. c. You shall be fully freed of the guilt and filth of your most heinous offences by the blood of my Son; *sc.* Not your *peccadilla's* only shall be remitted, but your many and mighty sins, *que coccini, que vermiculi instar sunt*. But what meant that mad Philosopher *Anaxagoras* to affirm that snow was black? *Purge me with Hyssop* (wash me by the blood of sprinkling from the filth and stink of sin) and *I shall be clean*; wash me, and *I shall be whiter than snow*, Psalm 51. 7. Cleaner I shall be than the *picked glass*, whiter than the *driven snow*. The Law, faith one, is like a glass wherein we see our spots: but the Gospel is like the Laver, *Exod. 38. 8.* which was made of the womens Looking-glasses, whereby they might both see their Faces, and also wash out their spots: for it was both a Glass to look in, and a Laver to wash in; and this typified Christ: see 1 *Job. 1. 7. Revel. 1. 1.*

Though they be redlike crimson which is, say the *Rabbins*, of a deeper colour than the former.

They shall be as wool which naturally is exceeding white in those Countries, *Psalm 147. 16.* *Scutissimus* noteth that God here promisseth not only pardoning, but purging Grace also.

Ver. 19. If ye be willing and obedient If ye love God and keep his Commandments, *Exod. 20. 6.* If ye love to be his servants, *Isa. 56. 6.* willing in all things to live honestly, *Hab. 13. 18.* *Tantum velis & Deus tibi praecurrat*: say thou canst not open the door, yet be lifting at the latch: ever holding that of *Austin*, *Nolentem prevenit Deus ut velis, volentem subsequitur ne frustra velis*. It is God that worketh in us both to will and to do of his own good pleasure. *Phil. 2. 8.* *Austin* (after *Paul*) flood so much for free-grace, that the Papists say be yielded too little to free will.

Ye shall eat the good things of the land Ye shall, and not strangers for you, as *ver. 7.* The *Easterlings* shall not eat thy fruit, nor drink thy milk, as *Exek. 25. 4.* Thine enemies shall not eat thy corn, nor the sons of the stranger drink thy wine; But they that have gathered it shall eat it and praise the Lord: and they that have brought it together shall drink it in the Courts of my holiness, *Isa. 62. 8, 9.* *Godliness hath a Cornucopia*: Religion is the right *Palladium* of a Nation. The Heathen Poet could acknowledge that so long as *Rome* stood Religious, so long the continued victorious and prosperous; as on the contrary,

Horat.

*Dii multa nigelli dederunt
Hesperia mala luosus.*

Italy was undone by irreligion. The Greek Empire had not fallen from the *Paleologi* to the *Turks*, had the Christian verity stood firm in *Constantinople*. *Tully* confesseth that the Instruments by which the *Romans* subdued the world, were not strength and policy, but Religion; and Piety. Wherefore also *Alcetas* in *Dion Cassius* adviseth *Augustus* *maximè parvus by all means*, and at all times to advance the worship of God, to cause others to do the same, and not suffer Innovations in Religion.

Ver. 20. But if ye refuse and rebel The *Romans* sent the *Carthaginians* *cadaverum & hastam*, that they might take their choice of Peace upon submission, or war upon refusal so to do. Semblably dealeth the Lord by this people here; See *Deut. 30. 19.*

Ye shall be devoured with the sword War is threatned, which is, faith One, the Slaughter-house of mankind, and the Hell of this present world; and that we may not think that these are but big words, brute thunder-bolts, it is added for confirmation.

For the mouth of the Lord hath spoken it Now whatsoever he hath spoken with his mouth, he will surely make good with his hand, as *Solomon* phraseth it in his prayer. The Original hath it, *For the mouth of the Lord hath spoken*, q. d. let his Word

Word stand for a Law with you. *Justinian* telleth us in his *Institutes*, that it was a Prerogative belonging to the Roman Emperour, *Quicquid principi placuerit, legis habet vigorem*, whatsoever he pleased to bid be done was a Law. And the French Kings Edicts or Proclamations alwayes end with these binding words, *Car bel est nostre plaisir*, for such is our pleasure, and we look to be obeyed. May not the King of Kings say so much more?

Ver. 21. How is the faithfull City Here beginneth, as some think, a new Sermon; and it beginneth as *Jeremiah's* Lamentations do with an *Ecce*: How, a particle of Admiration mixt with grief, q. d. *Prob pudor! prob dolor!* O shamefull! O dolefull! What a strange business is this? and how unworthily is th's matter carried? Here's a City so altered that ye can scarce know her to be the same; ye may seek *Jerusalem* in *Jerusalem* and not find her: — *tota est jam Roma lupanar*. *Nantuan.* See *Exek. 16. 15, 23. & 23. 3. &c.*

Become an Harlot In *meretricem*; not a privy Harlot only, but a prostituted harlot, a very *prostitutum meretricis*, *meretricissima*, *utpote quæ cubile dilatavit*, *Isa. 57. Tibias devaricavit*, *Exek. 16.* Such a *virile harlot* is the great whore of *Babylon* at this day, whose faithfulness was once famous all the world over, *Rom. 1.* But now, *O quantum hac Niobe!* One of her own sons once complained that of gold she was become silver, of silver brals: and that she was ready to degenerate into dirt, and worse.

It was full of judgement topfull: Sad, that it was so. *Fuimus Troes*. It's a misery to have been happy.

Righteousness lodged there Not in *Melchisedeck's* days only, who was King of Righteousness according to his Name, and King also of *Salem*, afterwards called *Theod.* *Jerusalem*: but also in the reignes of *David*, *Solomon*, *Iehosaphat*, and other good Princes. But now no such matter; nay the contrary, like as the Prince of *Orange* his Country is fertile of all fruits save *Oranges*; whence the French Proverb, *En 1414.* *Orange is n'y a point de Oranges.*

But now Murderers *Hierapolis* was become a very *Poneropolis*, the City of God a den of Thieves, or (as the Papists maliciously say of *Geneva*) a *profecta Sanctu-ary of regnery*. By Murderers here may be meant Persecutors of the pious, and oppressors of the poor man, whose livelihood is his life, *Mark 12. ult.* *Luke 8. 43.* A poor man in his house is like a snail in his shell: crush that, and you kill him.

Ver. 22. Thy silver is become dross Heb: *droffer*. A proverbial kind of speech, deciphering Apostacy. It is as if the Prophet had said, There is nothing pure in thee, nothing sincere or simple; *sed omnia fallacia, omnia fucata, omnia inquinata*, but all things are deceitful, degenerate and corrupt. *Dross* looketh like silver, and is nothing left: Wine mixt (or marred) with water hath the name of wine, when it is *nihil nisi vappa*: Hypocrites are meer seemers, *1am. 1. 26.* *Juglers*, *Job 13. 16.* having a form of Knowledge, *Rom. 2.* a form of Godliness, *2 Tim. 3. 5.* fair professors they are, and foul sinners. But be not deceived, God is not mocked; he is a faithful Metallary, faith a Father, and will easily find out mens mixtures and impostures. It is to be feared that he hath yet a further controversy with this Nation for our hateful Hypocrisy and Apostacy: for where now, alas, is our ancient fervour and forwardness, our heating and whetting one another? O how dull and dilute are we, &c.

Ver. 23. Thy Princes are rebellious Or, *Revolters*, Apostates: there is an Elegancy in the Original, such as this Prophet is full of: *ac si dicas primi sunt Pravi vel Perversi*; so faith *Calvin* here; *Episcopi* may be called *Aposcopi*, *Cardinales Carnales* vel *Carpinales*, *Carper* men; *Canonici*, *Canonici*, *Præpositi præpositi*, &c. This note *A Lapide* is very angry at, & *lapides loquitur*.

And companions of Thieves Whilest they not only suffered such to go unpunished, but also shared with them, as *Psalm 50. 18.* *Cato* complained that in his time some thieves stood at the bar in cold Irons, when others and worse sat on the Bench with Gold-chains about their necks. The bold Pirat told *Alexander* to his teeth, that he was the Arch-Pirat of the World. And what shall we think of Pope *Alexander*, who Anno 1505. sent a Bull of Pardons for many, dispensing thereby with such as kept away, or by any fraud had gotten the goods of other men, which they

C

they

Sculcet in loc.

they should now retain still without scruple of conscience, so as they paid a rateable portion thereof to his Holinesses receivers? And at this day Popish Priests will absolve a thief of his wickedness, if he may have half with him of the stolen goods.

Every one loveth gifts] Not only *taketh*; although in taking also the Greek proverb faith, *ἡ πίστις, ἡ ἀγάπη, ἡ εὐδοκία, ἡ ἐπιμέλεια*, great care and caution should be used. *Olim didici quid sint munera*, said a grave man. See *Deut. 16. 19.*

And followeth after rewards] As an Hunter his game, or a Merchant his gain, or a Martialist his enemy; *Sellantur retributiones*, i. e. *Collidunt inter se iudices*, saith the Chaldee Paraphrast: the Judges complot, saying one to another, Help thou me in Judging against the poor, and I'll do as much for thee another time.

They judge not the fatherless] Because friendless, penniless. *Sed pupillos ledere, est pupillam oculi Dei contingere.*

Neither doth the cause of the Widow come before them] The Widow cannot speak for her self (in the Original she hath her name from *Dumnes*) and hath no mony to make room for her: hence her cause is slighted.

Ver. 24. Therefore thus saith the Lord] Dominator, *Διτοκτοῦν, Δουλεύων*, the great House-keeper of the World.

The Lord of Hosts] Heb. *Jehovah of Armies.*

The mighty One of Israel] Able enough to deal with them, and to punish their facinus majoris abollere.

Ab] Some render it *H-u*, Alas, to shew that God punisheth *nolens & dolens*, unwillingly and with grief, as *Lam. 3. 33.* Others make it to be an expression of joy, to shew what content he will take in punishing the obstinate: and so it followeth.

I will ease me—I will avenge me] As it is an ease to a full stomack to digorge: and as to a vindictive person Revenge is very sweet.

Est vindicta bonum visa jucundius ipsa.

So (but in a way of Justice) God delighteth in the destruction of his stubborn enemies. See *Deut. 28. 63.* *Ezek. 5. 13.* *Prov. 1. 26.*

Mine Adversaries] Such by a specialty are corrupt Judges, as Calvin here noteth. *Ver. 25. And I will turn my hand upon thee*] So *Zech. 13.*] I will turn my hand upon the little ones; so soon doth it repent the Lord concerning his servants. Here he mitigateth the former fearful menace, and promiseth a Reformation.

And purge away thy dross] *Et expurgabo, ut purificatum, scorias tuas.* The wicked are the dross of the State, *Psalm 119. 119.* and wickedness is the dross and dregs of the soul *Prov. 17. 3. & 27. 21.* God promiseth her to purge out both, to separate the precious from the vile, to reform & refine all: a Metaphor from Metallaries.

And I will take away all thy time] 1. Thine Hypocrisie: for time hath a shew of silver, but is not so, nay it is a deadly enemy to gold & silver, saith One, making them hard and brittle. It is also a Tyrant over them, and will hardly be separated from them. Hereby are figured your most noted, rooted, and inveterate sins.

Ver. 26. And I will restore] By new minting the Common-wealth, *Velut adulterinum nummum*, as *Jer. 9. 7.* *Mal. 3. 3.* This I will do for thee after thy Captivity, but especially after the coming of Christ in the flesh.

Thou shalt be called] Thou shalt have the name and the note, the comfort and the credit of such a one.

The City of Righteousness] Wherein dwelleth Righteousness: or the City of the Righteous, of Jesus Christ the Righteous One, 1 *Joh. 2. 2.* and of his people, which shall be all righteous, *Isa. 60. 21.* Thou shalt be a very *Jehovah-shammah*, *Ezek. 48. 35.*

The faithful City] As once thou wast, *ver. 21.*

Ver. 27. Zion shall be redeemed in judgement] Or, by judgement executed on her enemies, who are also Gods enemies, *ver. 24.*

And her converts] Such as were *Manasseh*, made of a Lion a Lamb, *Matthew* of a Publican an Evangelist, *Paul* of a Pharisee an Apostle, *Justin* of a Philosopher a Martyr, *Cyprian* of a Rhetorician, and (as some think) a Magician, a most famous Bishop; *Austin* of a Manichee, a Champion of the Church: *Petrus Paulus* hergerius, of the Popes Nuncio a zealous Preacher at Zurich: that I speak not of *Peter Martyr* converts in Italy, Earl *Martinius*, Marquess *Caracciolo*, *Lacisius*, *Tremellius*,

lim, Zanchius, and other great Divines. *Bucer* was first wrought upon by *Luthers* Hift. of Modern Livings by *Lu. 10.* Sermon preached before the Emperour at Worms, and so of a Dominican became a famous Protestant. *Bilney* was converted by reading *Erasmus* his Translation of the New Testament, for the Eloquence of it; and particularly by that sweet sentence, 1 *Tim. 1. 15.* *Latimer* was converted by blessed *Bilney* (as he calleth him) from a stiff Papist to a stout Professor of the Truth; *Julius Palmer* the Martyr, by reading *Calvins* Institutions; *Dr. Sibbs* by a Sermon preached by Mr. *Paul Bains*; Mr. *Whately* by Mr. *Do.*

In Righteousness] or by Gods faithfulness in fulfilling his promises, whereby they are made partakers of the Divine Nature, having escaped the corruption that is in the World through lust, 2 *Pet. 1. 4.*

Ver. 28. And the destruction] Heb. the shivering or scattering. *Tremellius* rendereth it, the fragments or scraps, sc. of the dross above mentioned; these shall be broken and burnt together.

Shall be together] As well the sinners in Zion or Hypocrites, as the Transgressors or notorious offenders, shall be destroyed without distinction. Such as turn aside unto their crooked ways, sealing their passage to Hell as it were, the Lord shall lead them forth with the workers of iniquity, with openly prophane persons, *Psalm 125. 5.* The Angels also shall bundle them up together to be burnt, *Mat. 13. 30.*

Ver. 29. For they shall be ashamed of the Oaks] *Pudescunt & peribunt*; they shall be ashamed of their false ways of worship, but not with a godly shame, such as *corruptio*, as *Ephraim*, *Jer. 31. 19.* that made him say, What have I do any more with Idols? *Isa. 40. 25.*

Hof. 14. 8. See *Ezek. 16. 61. & 36. 31.* *Dan. 9. 5.* 2 *Thess. 3. 14.* Of this holy shame *Chryostom* saith, that it is the beginning of Salvation, as that which drives a man into himself, makes him fall low in his own eyes, shame and heat himself in the presence of God, seek for covering by Christ, that the shame of his nakedness may not appear, *Rev. 3. 18. &c.* But the shame here mentioned is of another nature, unseasonable, unprofitable, not conducing at all to true Repentance; such as was that of *Cain*, and of those Jews in *Jeremy*, Chap. 2. 26; and of Reprobates at the Resurrection, *Dan. 12. 2.*

Which ye have desired] Or have delighted in, as Adulterers do sin their sweet sin, as they call it.

And the Gardens] where you have wickedly worshipped *Priapus* or *Baal-peor*. *Thas ye have chosen*] Where ye have had your *sacra stultitia*, which now, ye see, cannot help you.

Ver. 30. For ye shall be as an oak] *Peccato poenam accommodat*: By oaks they sinned, and by a withering oak is their punishment set forth: as also by a garden that wanteth water, wherein every thing fadeth and hangeh the head, as suffering a *Marasmus*. Well might God say, *Hof. 12. 10.* I have multiplied Visions, and used similitudes by the Ministry of the Prophets, such as are very natural, plain and proper.

Ver. 31. And the strong shall be as tow] The Idol is here called the strong one, either by an Irony, *sicut siquis scelestum bonum virum dicat*, as if one should say to a knave, You are a right honest man: or else according to the Idolaters false opinion of it, and vain expectation of it: like as 2 *Chron. 28. 23.* the gods of *Damascus* are said to have smitten, or plagued *Ahaa*: not that they did so indeed (for an Idol is nothing in the World, and this strong in the Text is weak as water, *Jer. 10. 5.* 2 *Cor. 8. 4.*) but he thought they did so: like as the silly Papists also think of their Hefaints and She-faints, whereof they have not a few, but are shamefully soyled and frustrated: besides that they are here and elsewhere threatened with *inquenchable fire*. *Hierom* following *Symmachus*, for tow hath the refuse of tow which is quickly kindled.

And the maker of it] Or, and his work: that is, all your pains taken to no purpose in worshipping your mawmets, and bringing your Memories (as they are called) and presents to them.

And they shall both burn together] As one faith of *Aretinus* obscene book that it is *opus dignum quod cremetur cum Autore*, fit for nothing but to make a bone-fire to burn the Author of it in. The Beast and his Complices shall be cast alive into the burning lake.

CHAP. II.

Adhaerunt,
Vulg.
In usu habent,
Child.

Prudentius.

*In that day] Nempe statim quæsi commissæ, ver. 17. at the let-time in it implied
also, saith One, that God will keep his time to a day : we have a saying like our
selves, A day breaks no square : but it is not so with God, Exod. 12. 40, 41. the
first born were slain at mid-night : because just then, the 400. or 401. years of their
sojourning*

De consen.
Evang. lib. 1.
cap. 18.

sojourning in Egypt were expired, Dan. 5. 30. In that night was Belshazzar slain: because then exactly the Seventy years of their Captivity were ended.

Ver. 12. *For the day of the Lord of Hosts shall be upon every one that is proud*] These he knoweth afar off, Psalm 138. 6. these he resisteth as it were in battel-array, Jam. 4. 6. these he casteth down to the ground, Psalm 147. 6. One of the seven Wise men of Greece said, that God made it his business, to humble the proud, and to lift up the lowly.

Ver. 13. *And upon all the Cedars of Lebanon*] which was to the North: *Ab Aquilone nihil boni.*

That are high and lifted up] No mans might or height, whether of State or of Stature, can secure him in the day of Gods displeasure.

And upon all the Oaks of Basan] which was to the East: by which way the Chaldees were to come upon them.

Ver. 14. *And upon all the high Mountains*] *Optimates & dynastæ designat:* Hereby he meaneth the Grandees and Magnificoes, and all that are puffed up with an opinion of their own power or policy.

Ver. 15. *And upon every high Tower*] In these the Jews trusted, as sure succours in time of distress: but all in vain.

Ver. 16. *And upon all the ships of Tarshish*] Or of the Mediterranean sea; the ships whereof were of great bulk and burden; and perhaps were garnished and laid with curious pictures, called here *Pictures of desire*;

Vltg.

Pictasq; innare carinas.

Ver. 17. *And the loftiness of man shall be*] This is oft inculcated; and all little enough to abate and abase the pride of people, and to bring down every high thought that exalteth itself against the Knowledge of God, and the Obedience of Jesus Christ, 2 Cor. 10. 5. This holy fisher-man, that he might catch souls, spreads his Net, dilates his discourse: telling the proud person over and over what to trust to.

Ver. 18. *And the Idols he shall utterly abolish*] Their names shall be cut off out of the Land, and they shall no more be remembered, Zech. 13. 2. unless it be with shame and detestation, as Ezek. 16. 61. Psalm 16. 4. Hof. 14. 8. Isa. 30. 22.

Ver. 19. *And they shall go into the holes*] See ver. 10.

Ver. 20. *In that day a man shall cast his Idols*] Though never so much worth either for weight or workmanship, for value or elegancy: he shall pollute what before he had perfumed, Isa. 30. 22.

To the Moles and to the Bats] *Cæci cæca cæci*, having their eyes opened in that extrem danger: as the Mole hath they say, when the pangs of death are upon her. These ashamed of their vain confidences, and basting to hide themselves, shall cast their Idols into by-corners, saying as chap. 30. 22. *Get you hence.* Moles do all their mischief by working under ground; so saith Epiphanius do Hereticks: but if once they be above ground, they are weak and contemptible creatures. Bats have wings as a Bird, and teeth as a Beast: being both, and yet neither. Such are our *Vesportilian* Professors, time-serving Gospellers, who should do well to cast away either their wings or their teeth: and loathing this bat like Nature, be what they are, either birds or beasts.

Ver. 21. *To go into the clefts of the Rocks*] See ver. 10. Only here the double repetition of this dreadful Judgement is very Emphatical: and may serve to teach Preachers to inculcate upon their Hearers Gods severity against sinners, and to remind them much of those last things, Death, Judgement, Hell. *Unam ubiq; de his differetur*, saith Chrysostom that excellent Preacher. O that these things might reform from all Pulpits!

Ver. 22. *Cease ye from man*] Man or means, humane helps and creature comforts; think not that these can secure you from an angry God, or moat you up against his fire; Put not your trust in Princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his dust: in that very day his golden thoughts perish, Psalm 146. 3, 4. See the Notes there.

who

whose breath is in his nostrils] Every moment ready to puff out: as the Emperor Jovianus did; a good Emperour, but he reigned only seven months, being stifled (as tis thought) with the smell of his bed-chamber newly white-limed, where Euryp. Oros. in he had commanded a great fire to be made in a cold night. Hence Hierome, Jovianus who succeeded Julian the Apostate in the Empire, when as yet he had scarce tasted of the goodness of it, *fecore prunarum suffocatus interiit*, died suffocated with the stench of hot-burning coals, declaring to all men what a poor thing man is in his greatest power. The Cardinal of Lorraine, was lighted to his Lodging, and to his B. vius de long home both at once by a poisoned Torch: Pope Adrian 4. was choaked by a flie getting into his Wind-pipe, Anno Dom. 1159.

For wherein is he to be esteemed?] All his power without God is but weakness, all his wisdom folly, all his plenty poverty. What is man, saith a Father, but *Son' Nihil & Nil*, and *Soyl*? Breath and Body; a puff of wind the one; a pile of dust the other; no solidity in either. *Abstinet ergo vos ab ipso h. mine* — *nam quanti estis?* what reckoning is to be made of him?

CHAP. III.

Ver. 1. *For behold*] This is also part of the former Sermon, though made the beginning of another Chapter: for of our Prophet that is some way true which Petrarch saith of Livy, viz. that he wrote many Books, quos in *Decades* non ipse sed *fastidiosa legentium scidit imperitia*, which not himself but others without any great skill divided into Decads; *sc. Chapters.*

The Lord—doth take away] Heb. *is taking away*, i. e. He will surely and suddenly do it, and thereby pave a way to the utter ruine of all. For as it was a Sign *Sampson* meant to pull down the House when he pulled away the pillars: so that God is about to ruine a State, when he plucketh away those that are the shores and props of it.

The Ray and the Staff] *Validum & validam*, so I somerender it, the *Miriams* as Sept. Placat. well as the *Moseses*, Mic. 6. 4. Others, *baculum & bacillum*, the Staff and the little Staff; all the supports and stayes of the State, both great and small, one with another: Cease ye therefore from man, as chap. 2. 22.

The whole stay of bread] Sustainance as well as Supporters, *quicquid alimento aut munimento esse poterat.*

Ver. 2. *The mighty man and the man of War*] Such as were *David's* Mighties, *Hannibal*, *Fabius Maximus* (of whom the Poet, *Hic patria est, murq; urbis sunt pellere in uno*) *Scipio Africanus*, of whose death when *Metellus* heard, he run out into the publick Forum, and cried out, *Concurrite cives, urbis vestra menia corrumpunt.* Come forth, and consult what is to be done, for your City is undone.

The Judge and the Prophet] When God gathereth such by clusters as it were, some evil is at hand: as when men pull up their hedges and fencer, it is open-tide.

And the prudent] Heb. the *Diviner*: such as have their eyes on their head, Eccl. 2. 14. their hearts at their right hands, Eccl. 10. 20. that judiciously pondering things past, can prudently order things present, and providently foresee to prevent dangers likely to ensue.

And the ancient] With whom is Wisdom and Counsel. Job 32. 4. 6, 7.

Ver. 3. *The Captain of fifty*] One of the least and lowest Commanders in War: such also shall fail, and therefore all must needs fall to wrack and ruine; this *Epaminondas* when he was dying foresaw at *Thabes*, and therefore counselled his Country-men to make peace upon any terms.

And the honourable] Heb. the man eminent in countenance. Sept. *βασιλευς*, a man of respect and authority; in the eyes of *Augustus Caesar* saith such a rare Majesty as a man could hardly endure to behold them, without closing of his own.

And the cunning artificer] Such as was *Hiram* (whom for honour sake *Solomon* called *Father*) *Archimedes*, and such others who are of great use to a State, for making of Engines and Instruments.

And the eloquent Orator] Heb. *skilled in Charms*: *Quintilian* describes an Orator

Intelligentem, meditantem & gravem orationem. Oecolamp.
 cor thus: *Vir bonus dicendi peritus*, a good man well-spoken. *Ille regit dissimulans* & *pellora mulcet*, he carryeth the people which way he pleaseth: The Athenians called such *disuasores* and set an high price upon them, as they did on *Pericles*, *Demosthenes*, *Phocion*, &c.

Dii avertant principes puerorum. Vopli.

Ver. 4. *And I will give children to be their Princes*] *si non annis, at animis*; such as were *Ahaz*, *Manassah*, the four last Kings of *Judah*; the calamity of that Kingdom. Princes that are wise, wilful, weak or wicked, are the peoples woe, *Ecclef.* 10. 16. this childhood of theirs is the maturity of their Subjects misery. See *Iob* 34. 30.

And babes shall rule over them] Sept. *Mockers*. some render it *Foxes*. Others *Esfeminate persons*. But *babes* is best. Such a one was *Rehoboam*, and *Honorius* the Emperour, who when he heard that his City of *Rome* was taken by *Alarichus*, grieved most of all for the loss of a certain bird which was there kept for him, and by him called *Rome Indignum* [ane, *Regem aures pretere uribus*, saith the Historian.

Ver. 5. *And the people shall be oppressed one by another*] the greater devouring the lesser, as fishes do. How should it be otherwise, when there is either no Government, or not that which is good, but all things turned as here, copy-turvy, without any respect to age, order, or dignity, and

Virg.

Scinditur incertum studium in contraria vulgus.

This dissention is the mother of Diffolution, saith *Nazianzen*. This Dissipation and perversion of Order and Manners is the fore-runner of utter desolation and subversion.

Ver. 6. *When a man shall take hold of his brother*] This is a further mischief that Government shall go a begging, and scarce one be found that shall hold it worth having. The *Venetians* have Magistrates called *Pragadi*, because at first men were prayed to take the office, and not many would accept of it. This was the case here: Men are naturally ambitious of Ruledom (the Bramble thinks it a goodly thing to reign over the Trees) but they may soon have enough of it, and be forced to cry out as he once did of his Diadem, *O vilis pannus*! O base rag! not worth taking up at a mans feet!

Thou hast clothing] fit for a Prince, some badge of honour, and such Apparel as may procure thee respect: For

Hunc homines decorant, quem vestimenta decorant.

Let this ruin be under thy hand] that is, by an *Hypallage*, let thy hand be under this ruin, that is, under this desolate and ruined State, to raise it up and repair it.

Ver. 7. *In that day shall he swear, saying*] This come to this pass in some places at this day. *Us ambigant prudentiores, otium, an officium aliquod Reip. sint persecuturi*, that Wise men doubt whether they had best bear Office or not. But true goodness is public-spirited, though to private disadvantage.

In caducum parietem non inclinabo.

I will not be an healer] i. e. a Ruler. I will not be a binder up, or a *Chyrurgion*; for this State is no better then a great Spittle; the whole Head is sick, and the whole Heart heavy, &c. I dare not therefore meddle with it, sith it is incurable, incorrigible. The Septuagint render it, *I will not be thy Prince*: A King hath his Name in Greek from healing, as *Plutarch* observeth: because he is to be the Physician or Surgeon of the Common wealth.

Azab ab eis cor medella.

In mine house is neither bread, nor clothing] I have not for mine own, much less for you. A Prince had need to be well under-laid, that he may not need to pill and poll his Subjects, or in judging to gape after gain.

Ver. 8. *For Jerusalem is false*] Therefore I'll not meddle, sith it is a very sad thing to be Physician to a dying State, quando conelamatum est, when men are forsaken of their hopes.

Because their tongues and their doings are against the Lord] They set their mouths against Heaven, and like so many Wolves they howl upwards: they lay the reins in the neck, and let their unruly tongues run riot. And as they talk, so they act, doing wickedly

wickedly with both hands earnestly, against the Author of their Being and Well-being.

To provoke the eyes of his glory] His eyes run to and fro through the earth: and all the wickedness in the world is committed before his face. This they know, and yet go on in sin, as if they did it on purpose to provoke him, and to see what he can do. *Oecolampadius* noteth, that Gods eyes are here mentioned, because men are easily provoked to anger by a hurt in the eye. And *Junius* here observeth, that Gods eyes are called the *Eyes of his Glory*, because as he is glorious in himself, so he is either to be glorified by us, or else he will surely glorifie himself upon us, such especially as are obstinate and impudent, as here.

Ver. 9. *The frow of their countenance doth witness against them*] q.d. You may see by their very looks what *Lewd* looks they are. Their cruelty, pride, envy, hypocisie, mulierosity stiteth and sheweth it self apparently in their faces and fore-heads. *Widom* maketh the face to shine, saith *Salomon*; & *ipse aspectus viri boni delectat*. Good men look lovely, saith *Seneca*, as did that *Angel of God*, *John Bradford*, quoth *Dr. Taylor* Martyr: not for *Cain*, when discontented at God and displeased at his brother, *Gen.* 4. 6. he scowled and looked like a dog under a door, as we say. The thoughts are oft known by the countenance: and the heart is printed upon the face. *Damascen* calleth the eyes, the exact images of the Imaginations. And the *Italians* have a Proverb that a man with his words clofe and his countenance loose, may travel undiscovered, what he is or goes about, all the world over. The word here used for *show* or *trial*, doth in *Hebraic* signifie to make a mans self unknown.

And they declare their sin, as Sodom] They tell it out, as *Judg.* 14. 16. And as the shameless *Sodomites* said to *Lot*, Bring them out to us that we may know them, *Gen.* 19. 5. See the like impudency in *Lamech*, *Gen.* 4. 23, 24. In *Lot*'s two daughters, *Gen.* 19. 36, 37. This impudent naming of their incestuous brats as begotten by their own Father sheweth, that they declared their sin, as *Sodom*, where they had lived and learned it.

They hide it not] So *Exek.* 24. 7. Her blood is in the midst of her: she set it upon the top of a Rock, as it were a fanning, she poured it not upon the ground, to cover it with dust. See *Ier.* 2. 25.

Woto their soul] to their very soul. All wickedness hath a woe hanging at the heels of it: but especially that which is grown impudent, a noon-day Devil. The Septuagint here have it thus: *Woto their soul, for that they have taken evil counsel: saying, let us bind the just One, for that he is not for our purpose or profit*. Wherein they do insinuate the Myserie of Christs Passion, saith *Oecolampadius*, and do manifestly tax their own Nation. *Epiphanius* testifieth of the Jews at *Tiberias* after the last destruction of *Jerusalem*, that it was usual with them when any of their dear friends or kindred were at the point of death, to whisper these words secretly into their ears, *Crede in Jesum Nazarenum crucifixum*, Believe in Jesus of Nazareth, whom our Chieftains crucified: for he it is who shall come to judge thee at the last day; Now if this be true, how great is the obstinacy and impudence of that perverse people, who still sin against such strong convictions?

Epiphanius. apud Lonicet. in Theat. Hist. p. 96.

Ver. 10. *Say ye to the Righteous*] Tell them so from me, saith God, for their comfort and encouragement. *Zuinglius* when he had preached terrour to the wicked, was wont to add, *Probo vir, hoc a'bil ad te*. All this concerneth not thee, O thou godly man. When the dogs in a house are beaten, the Children will be apt to fright and cry: So when the wicked are threatened, good men are apt to be troubled. Say therefore to such, and let them know assuredly,

That it shall be well with him] Heb. *that good, sc.* shall betide him, whatever befalleth others. God shall be with the good, 2 *Chron.* 19. ult. Yet God is good to *Israel*, to the pure in heart, *Psal.* 73. 1. *Ecc.* 8. 12.

For they shall eat the fruit of their doings] They shall reap in due time if they faint not; they shall eat of the fat, and drink of the sweet, *Isa.* 25. 6. See chap. 65. 13. & *Prov.* 14. 14. with the Notes.

Ver. 11. *Wo to the wicked*] This Sentence should ever sound in the wicked mans ears, for a powerfull reterence from wickedness, considering the evil Consequent thereof, that doleful woe and alas for evermore! And when thou art making

Serm. of Repentance.

Jun.

making (saith One) a covenant with sin; say to thy soul, as Boaz said to his kinsman, *Ruth* 4. 4. At what time thou buyest it, thou must have *Ruth* with it: If thou wilt have the pleasure of sin, the wayes of wickedness, thou must also have the vengeance and wrath of God with it; and let thy soul answer as he here doth; No, I may not do it. I shall mar and spoil a better Inheritance, I shall inherit a curse, &c. Look saith Mr. Bradford Martyr to the tag tyed to Gods Law (the malediction) which is such as cannot but make us to cast our curiish tails betwixt our legs, if we believe it.

It shall goill with him] *Vt cumq; sibi de rebus presentibus gratuletur*. Though he stroake himself on the head, saying, I shall have peace though I walk in the imaginations of my heart, to add drunkenness to thirst, *Deut.* 29. 19. Tell him from me, saith God, Evil *sc.* shall betide him, Yea *Azazel*, an only evil awaiteth him, *Ezek.* 7. 5. let him look for it.

The reward of his hands shall be given him] He shall reap as he sowed, drink as he brewed, *Gal.* 6. 7, 8.

Mox aut poena manet miseris, aut palma beatis:
Quiq; sue vite semina jacta metet.

Ver. 12. *A for my people*] Now the people of my Wrath, and of my curse, Loammi, dis-covenanted, discarded.

Heyl. Conf. m. g.

Children are their oppressors] *Rulers* he calleth them not, as being too good a Name for them: but *Oppressors*, and these were boyes and women, i. e. such as were no wiser then children, nor had any more command of their passions then weak women, and were therefore unfit for Government. *Branhild* the wife of *Sigbert* King of *Alais*, *Fridegund* the wife of *Chilperick*, and *Katherine Medices* wife of *Henry* the 2. are said to be the *Furies of France*. What work they made in that Kingdom in their generations, by abusing their Husbonds love and authority, Histories are full. The like did *Jezabel* in *Israel*, *Ahab* in *Judah*, and Dame *Alice Pierce* here in *England* in King *Edward* the thirds dayes. This Woman being the Kings Concubine, and presuming on his favour, whom in his old age she had subdued, grew so insolent, that she imprisoned *Sir Peter la Mare*, Speaker for the Parliament: intermeddled with Courts of Justice, and other Offices, where she her self would sit to effect her desire; which though in all who are so exalted are ever excessive, yet in a woman most immoderate, as having less of discretion, and more of greediness. *Heliogabalus* in a merriment set up a Senate of Women, but then their Ordinances were correspondent, as what Attire each Woman should use, how they should take place, when salute, &c. But these in the Text working upon their Husbonds Impotencies (who were children in the sense that *Shechem* the son of *Hamor* is so called, *Gen.* 34. 19. *Neg; dissolut puer*, a lad ora boy, because swayed not by right reason, but by blind affection) exacted of the poor people unreasonable Tributes and Pensions, for the maintenance of their pride and luxury. *Eft hac ingens plaga*, saith One, this is a great mischief to a State, such as *Greece* and *Rome* sometimes groaned under. *Diophantus* the son of *Ithemistocles* once boasted that he Ruled all *Greece*, because he Ruled his mother: she Ruled his Father, and he Ruled *Greece*. *Cato* also complained, *Mulieres regunt nos, nos Senatam, Sexatus Romam, Roma orbem*. Our Women, said he, Rule us, we Rule the Senate, the Senate the City and the City the whole world.

Quidam dicunt te.

O my people, they which lead thee] Or, those that bless thee, and pronounce thee happy, saying, as do thy false Prophets, those Satterers, because thou hast with thee the Oracles and Ordinances of God, the Ceremonies and Sacrifices, praising thee therefore and promising thee all happiness, soothing thee up in thy sins, &c. *Qui ducunt te, seducunt*; False Guides they are, and

Destroy the way of thy Paths] Heb. They swallow up, that is, they hide from thee thy duty, and so harden thee in thy sin.

Ver. 13. *The Lord standeth up to plead*] Or, to debate, *Job* 9. 3. *Prov.* 25. 8, 9. to argue the case, and to hear pleas. He is content, for the clearing of his Justice, and conviction of sinners, to submit his courtes unto scanning. See chap. 5. 3. *Judicate queso*,

queso, Judge I pray you: so *Jer.* 2. 9. Wherefore I will yet plead with you, and with your childrens children will I plead. But when that is done,

He standeth to judge the people] And the Lord will enter into Judgement, *ver.* 14. three several words are here made use of for Judgement, to shew, saith *Oecolampadius*, that God hath been is, and shall be Judge; and that in his Judgement, *nihil relinquitur in expensum*, nothing shall be left unconsidered.

Ver. 14. *The Lord will enter into judgement with the ancients*] i. with the Prince and Rulers, each of which shall have cause to cry out

Judex ante fui, nunc judicis ante tribunal
Sisor.

For ye have eaten up the Vineyard] *Vos, non caret Emphasi*. Te, even ye, that should have preserved it, and wrought in it, have depastured and destroyed my Vineyard, that is my Church, as chap. 5. 17. or poor mens possessions, through your extortions and oppressions.

And the spoil of the poor is in your houses] You are taken *ἐνδουρῶσιν* in the very *Deprehensi estis in furto*. *Oecolamp.*

all of your theft, as Cacus was, and Verres, &c.

Ver. 15. *What mean you that you beat my people to pieces?*] Heb. *What to you?* all in a word, short and sharp, q. d. What reason had you? What authority to do thus? That was a witty answer that was given once here to the Popes Exactor, who thus? That was a witty answer that was given once here to the Popes Exactor, who pleaded that all Churches were his, and therefore he might call for what summs he pleased; a nimble Disputant replied, that all Churches were the Popes in a sence, viz. *Tuitions, sed non frustione, defensione, non dissipations*, i. e. to defend them, but not to destroy them. If God give any man power, it is for edification, and not for destruction, *2 Cor.* 13. 10.

And grind the faces] holding their Noses to the grind stone, as we say by hard usage. See on *Mic.* 3. 3.

Saith the Lord God] *Dixit Dominator dominus*; he who is higher then the highest, and being Lord of Hosts, hath thofe at hand that are higher then they, *Eccles.* 5. 8.

Ver. 16. *Moreover the Lord saith*] He hath this other saying to the other sex, for the maintaining of whole pride and luxury their Husbonds and Paramours exercised such cruelty, as before in the Reign of *Henry* 2. King of *France*, Anno 1554. many were burned there for Religion, as they said; but indeed to satiate the covetousness, and support the pomp of *Diana Valentina* the Kings Mistress, to whom he had given all the confiscation of goods made in the Kingdom for cause of Heresie. *Hist. of coun. of Trent.* 387.

Because the Daughters of Zion] the Court Ladies.

Are haughty] *Elata*, h. e. *superbia inflata*, puffed up with pride, first in heart, and then in habit: for pride will bud, *Ezek.* 7. 10.

And walk] Women should keep the house, saith *Paul*. *Sarah* was in the Tent, *Gen.* 17. 9. and these professed to be her Daughters, but were nothing like her; *Modestia enim a superbia triumphata est*. Tit. 2. 5.

With stretched forth necks] like Cranes or Swans, that they might shew their fair foreheads, whereas nature hath given the submiss and modest visages.

And wanton eyes] Heb. *Lying or deceiving*, viz. by their lewd lascivious looks, twinkling and making signes. Some render it *facie fercensata* with their painted faces, and counterfeit visages, whereby to the reproach of their Maker they would seem fairer then they are.

Walking and mincing as they go] Or tripping or tabring, with an affected gate, after the manner of Dancers. Or rustling in their Silks and Taffeties, with which last word the original seemeth to have affinity. Others derive it from *Taph* a little child, & render it *instar puerulorum ambulans*, they take short steps, as little ones do; so nice *Minutus & suaver* *conferunt*. *Jac. Revlus.*

Making a tinkling with their feet] going as if they were shackled, or as yong Colts that are to be broken and brought to a pace. Some think they wore bells about their legs, or spangles on their pantofles. Pope *Sixtus quartus* was wont to give his Harlot *Tyresia* pantofles covered with Pearls.

Ver. 17. *Therefore the Lord will smite with a scab the crown of the head*] He will not only pull off their rich pantofles off their feet, but also their lovely locks from off their heads, with scabs and scales, perhaps caused by some foul Disease, as the *lues Venerea*, or *plica Polonica*.

And will discover their secret parts] not having a rag left to cover them with, whilst stript of all by the enemy, they are driven away as those *Egyptians* were, chap. 20. 4. naked and bare-foot, even with their *bustocks* uncovered to the shame of Egypt: or as the *Albigenses* in France at *Carcaffona* had quarter for their lives given them, by the Popish Bishops and other Crucians that persecuted them: but on this condition, that both men and women should depart the Town stark naked in the view of the whole Army.

Ver. 18. *The Lord will take away the bravery*] All the following bravery: for the Prophet as punctually and particularly threatneth all down, as if he had lately seen the Ladies Wardrobes in *Jerusalem*. And if this vanity of gallantry be so blameworthy in a woman, who is naturally *ῥοδοδωρεὺς* addicted to fine attire, how much more in a man, who shall turn *Lands* into *laces*, and embroyder his cloak with Woods and Parks, and Lordships, lining it, haply, with Obligations, and Bonds, and Statutes?

Of their tinkling ornament, &c.] Here and in the following Verses we have an Inventory of the Ladies gallantry, such as made the mighty men fall in the War, ver. 25. 26. This was the fruit of their twinkling eyes and tinkling Ornaments. *Vatubius* saith that the Spanish women did wear bells about their heels when they danced.

And the round tires like the Moon] *Lunata monilia*. *Statius*.

Ver. 19, 20, 21, 22, 23. *And the chains and the bracelets, &c.*] The particulars of all their bravery we can say little unto upon certainty; sith we are at this day ignorant what Ornaments and Abillments were then in use: and besides, the Names here given unto them are such as the Jews themselves can hardly tell what to make of. It is a sad thing that the gawds and gayeties of this Age and Country are such and so many, as that not six or seven Verses, but so many whole Chapters might be easily taken up in Inventorying them. *Lysander* a Heathen will rise up in Judgement against many amongst us: for he would not suffer his Daughters to wear gorgeous attire, saying, it would not make them so comely as common. That is very remarkable that is storied of Mr. Fox the Martyrologue, that when a son of his returning from his travels into forraign parts, came to him in *Oxford*, attired in a loose outlandish fashion, Who are you? said his old Father, not knowing him. He replied, I am your son: O what enemy of thine, said he, hath taught thee so much vanity? The Hebrew word *begged* for a garment, comes from *Bagdad*, which signifieth to deal perfidiously or treacherously, as *Isa. 21. 17*. perhaps, because it is *seguementum & testimonium*, not more a covering of mans shame, then a testimony of his first sin in falling from God. So that a man or woman hath no more cause to brag of his fine cloaths or to be proud of them, then a Thief of a silk-robe, or then one bath of a Plaster laid to his filthy sore.

Ver. 24. *And there shall be in stead of sweet smell, stink*] *Ex illuvie & sordibus caperitatus & carceris*. *Martial* and *Marcellinus* tell us of a natural stench the Jews have, such as made the Emperour *Aurelius* coming amongst some of them, and annoyed with their ill savour, to cry out, O *Marcomanni*, O *Quadi*, O *Sarmatae*, &c. O *Marcomans*, *Quades* and *Sarmatians*, at length I have met with those that are more nasty and loathsome then you are. These dainty Dames are threatened with dirty doings in captivity and prison, such as should render them odious.

And in stead of a girdle, a rent] Or rags, or a beating, the Vulgar rendereth it a cord.

A d instead of well set hair] Heb. *work of even or smooth setting*, or *trimming*. *ῥοδοδωρεὺς* or hair-trimmers were anciently noted for effeminate. *Pempey* is taxed in History for that he did, *Unico digitulo caput scalpere*, scratch his well-set hair with his little finger only.

Baldness] *Pro crispanti crine calvitium*, & *pro fuscia pectorali cilicium*. Pride is so hateful to God, that such as are guilty of it seldom escape his visible vengeance.

And burning instead of beauty] *Burning*, that is *sun-burning*.

Ver. 25.

Ver. 25. *Thy men shall fall by the sword*] for suffering and favouring the womens excesses, such as are now adays naked breasts and shoulders: *Abhorred filth*! Our King *Henry* the 6. at such a sight cried, *Fie fie Ladies, in sooth you are too blame*, &c.

Ver. 26. *And her gates shall lament*] because unfrequented, as *Lam. 1. 4*. *And the King desolate*] swept and wiped of all; not, as once, with her *suffrised* head and stretcht forth neck.

Sitstb upon the ground] as a sad mourner. *Mony* was coined by *Vespasian* with a woman sitting at the root of a Palm-tree, and this inscription, *Judea capta*.

CHAP. IV.

Ver. 1. *And in that day*] *sc.* that day of desolation, chap. 3. 26. *Seven Women*] i.e. many women: See the like *Zach. 8. 23*. The women had been grievously threatened, chap. 3. the men also for their fakes, ver. 25. 26. and yet the Prophet hath not done with them; so hainous is sin in either sex. *Shall take hold of one man*] who themselves were wont to be sued unto by many men: and perhaps were not content with their own Husbands when they had them alive, but were sick of a *Plurisie*.

We will eat our own bread, &c.] whereas the husband giveth to his wife food, rayment and due benevolence: they would crave the last only, which yet they could not do neither in this sort, but by laying aside womanlike modesty.

Only let us be called by thy name] As wives used to be by their husbands names, both among the Jews and other Nations, as *Mary Cleophas*, *Mary Zebedee*, &c. *Solomon* wife was after his name called *Shulamite*, *Cant. 6. 13*. and the *Roman Ladies* were wont to say to their husbands, *Obi tu Cajus, ibi ego Ceja*.

To take away our reproach] of want of husbands and children. See *Psalm 78. 63*. *Judg. 11. 36, 37*. *Jer. 30. 17*.

Ver. 2. *In that day the branch of the Lord*] Here the Prophet draweth to a close of this excellent Sermon, and he concludeth it as he began, with a gracious promise of the coming and Kingdom of Christ, and of the felicity of his Subjects, which consisteth, first, in their sanctity, ver. 3. 4. Secondly, in their security, ver. 5. 6. This is more amply set forth, chap. 11.

The branch of the Lord] The Lord Christ the Consolation and Expectation of *Israel*, called elsewhere the *Bud* or *Branch*, Chap. 11. 1. *Zech. 3. 8*. & 6. 12. (See the Notes there, *Luke 1. 78*. The Day-spring from on high is by *Beza* rendered the *Branch* from on high) and the *Branch of Righteousness*, *Jer. 23. 5*. & 33. 15. The Jew Doctors also understand it of the Messiah, *Israd germen quod de virga Jesse virore virginis pullulavit*, saith *Bernard*. The Branch of the Lord he is called, saith *Osculampagino*, because being true God, he hath God to his Father in Heaven: and the *Fruit of the earth*, because being also true man, he had the Virgin to his mother in earth. *Eccce habes incarnationis mysterium*. Lo here we have, saith he, the great Myserie of God manifested in the flesh. Others by the *Fruit of the earth* here do understand the body of the Church, which is as the Plant that groweth out of that Branch.

Shall be beautiful and glorious — excellent and comely] Heb. *Beany and glory*, excellency and comeliness, or *gaynes* and *goodlines*, all in the abstract, and yet all too little. All this Christ is and more to his Elect, who are here set forth by many Titles, as the *escaped of Israel*, the *residue in Zion*, the *remnant in Jerusalem*, the *Wris-tien among the living there*, &c. *Sape autem ad paupertatem aut punctionem redigitur Ecclesia*. Howbeit known to the Lord are all his, as well as if he had their Names set down in a book.

Ver. 3. *He that is left in Zion*] See on ver. 2. *Shall be called holy*] Heb. *holy shall be said to him or of him*: he shall have the Name and Note of a Saint, the comfort and the credit of it. Christs holiness shall be both imputed and imparted unto them: He shall both expiate their sins, and heal their Natures, pay their Debts, and give them a stock of grace and holiness; so that men shall call them an *holy people*, chap. 62. 12.

Eben

Even every one that is written among the Living] written in Gods book of Life, which is matter of greater joy then to have the Devils subdued unto us, *Luk. 10. 26.* for a man may cast out Devils, and yet be himself cast to the Devil, *Mat. 7. 22, 23.* but in Gods book of Life, there is no blots, no crossings out : but as many as are ordained to eternal Life believe, and the same are kept (as in a Garison) by the power of God through faith unto salvation. The Prophet seemeth her to allude to that custom in Jerusalem, of enrolling the names of all the Citizens, *Psal. 48. 3.* Christ Jesus is the Master of the Rolls in Heaven, *Rev. 13.* wherein none are recorded but such as are designed to glory and virtue, *1 Pet. 1. 2.* *2 Thess. 2. 13.* All others are said to be dead in trespasses and sins, *Eph. 2. 1.* and to be written in the earth, *Jer. 17. 13.* Those Priests that could not produce their genealogy, were cashiered by the Tirshatha : so shall those one day be by Christ, whose names are not found written among the Living in Jerusalem.

1 Pet. 1. 4.
See Ezek. 13.

Ezra 2. 63.

Sordes quæ ex-
eunt & excer-
nuntur è cor-
pore hominis
per variis
mentis.

Ver. 4. When the Lord shall have washed away the filth] the ordure or excrement ; sin is the excrement of the soul, the superfluity or garbage of naughtiness, the Devils vomit. From this abominable filth Christ hath loved and washed his with his own blood, that he may make them Kings and Priests unto God and his Father, *Rev. 1. 5.* He not only washeth his people from their sins, but taketh away their swinish Natures, whereby they would else return to their former wallowing in the mire, as so many Borborites.

Of the Daughters of Zion] Whose pride in apparel, wantonness, luxury, &c. those Peccadillo's as they are commonly counted, are here rightly called filth and blood by these Penitentiaries, whose property is to aggravate and lay load upon their former evil practices, which now swell like Toads in their eyes ; neither can they find words had enough to call them by.

By the spirit of judgement] By pouring upon them the clean water of the Holy Spirit, whereby also they are enabled to make a right judgement of things that are excellent (or that differ) and to judge themselves worthy to be destroyed for their many and mighty sins.

And by the spirit of burning] so called because it burneth up our corruptions ; carnal vitia & carnisinomatæ : and secondly, because it enflameth our hearts with a zeal of Gods glory, making us all on a light fire, as Chrysostom saith that Peter was like a man made all of fire walking amongst stubble. And of one that desired to know what kind of man Basil was, it is said, there was presented in a dream a Pillar of fire with this Motto, Talis est Basilus, such an one is Basil.

Ver. 5. And the Lord will create] for the safeguard and security of his peculiar people, thus purified unto himself, *Tir. 2. 14.* and that they may serve him without fear in holiness and righteousness before him all and every day of their lives, *Luke 1. 74, 75.* God (rather then fail) will create (as he did of old in Egypt and the Wilderness) a cloud by day, a flaming fire by night ; against heat, a Tabernacle ; against storm and rain, a Cover ; any thing, every thing that heart can wish, or need require ; dux eris & defensor, lux eris & consolator. He will be to all his a Sun and a shield ; He will give grace and glory, &c. *Psal. 84. 11.* See *Cant. 2. 3.*

Upon every dwelling-place] upon every private house, and place of his peoples abode : their walls are continually before him, *chap. 49. 16.* He loveth to look upon their Habitations, and will hedge them about, *Job 1. 10.*

And upon her assemblies] or meeting-places for Gods service. Howbeit this is to be taken cum exceptione crucis ; the poor Protestants in France have not only been disturbed but destroyed, at their Church-assemblies, by the Duke of Guise and other Popish Persecutors. But the godly in such a case glorify God in the very fire, and bear fruit in such a tempest, by Gods defence and benediction.

A cloud and smoke] Or a smoaky cloud, alluding to that cloudy Pillar, *Exod. 13. 21 & 14. 19.* which was a cloud by day, and a fire by night to Israel : so is Christ a cooling Refreshment to his own in the scorching day of Temptation or trouble ; and a comfortable Lamp of Light to direct and protect them through the Wilderness of this world. The Cloud was spread over them for a covering, *Psal. 105. 39.* and sometimes came betwixt them and their enemies behind them, *Exod. 14. 19.* And this was done in Egypt, where was no rain : how then was there a cloud ? God created it.

For

For upon all the glory] Israel is called Gods glory, *chap. 46. 13.* the house of his glory, *chap. 6. 7.* a crown of glory, *chap. 62. 3.* A Throne of glory, *Jer. 4. 21.* Gods Ornament. *Ezek. 7. 20.* the beauty of his Ornament, and that set in Majesty, is His Royal Diadem, *Isa. 62. 3.* His Jewels, *Mal. 3. 17.* which he wears (as great men do their Jewels) to make him glorious in the eyes of men : they are the signet on his right hand, *Isa. 49.*

Shall be a covering] As the Cloud covered the Tabernacle, and as the Rams-skins covered the Ark from the violence of wind and weather : so will Christ the Church.

Ver. 6. And there shall be a Tabernacle for a shadow] Or, He shall be. Christ is a shelter and a shadow to his, when as all worldly comforts are but as so many Burning-glasses, to scorch the soul more.

CHAP. V.

Ver. 1. Now will I sing] Now, or Now I pray, as stirring up his Hearers to attention ; for here beginneth his third Sermon. He had endeavoured (but with little good effect) to convince them of their detestable unthankfulness, Apostacy, and other enormities, in prose : Now he resolves to try another course, and to be unto them as a Poet rather then a Prophet, if haply they might be taken by the sweetness of his verse, and loveliness of his Voice, as *Ezek. 33. 32.*

*Metra parant animos, comprehendunt plurima paucis :
Aures delectant, pristinæ commemorant.*

True it is that Poets for most part, are dulcissimi vani, most sweetly vain, as Ausonius said of Homer. And some have noted well concerning St. Paul, that citing his country man Aratus (for he was a Cilician) he nameth him not, (but only faith, Certe, your own Poet, *Act. 17. 28.*) notwithstanding the Piety of his beginning, *1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* or the Divineness of his Subject, the Heavens ; more sublime and pure matter then useful to be in the wanton Pages of other Poets. But our Divine Poet is of another alloy, and his holy Song is of the same strain with that of Moses, of Deborah and Barak, of Hannah, of David (qui noster Orpheus est, saith Enthy- of Solomon with his Song of Songs ; mihi, the sweet singer of Israel, *2 Sam. 23. 1.*) of Solomon with his Song of Songs ; saving that this is lugubre carmen saith Occolamadius, Et tragedia quam comedia similis, a lamentable ditty, and more like a Tragedy then a Comedy : for though the Prophet beginneth merrily, yet he endeth heavily : it is of Mercy and Judgement that he singeth.

To my well-beloved] i. e. to Christ the Churches Bridegroom, cuius amicus & administer sum, whose Paranymp I am and well-wisher. See *John. 3. 29.* *2 Cor. 11. 23.* some render it for my Beloved, or in his defence.

A song] Or Poem, whereto this first verse is the Proem or Preface. A spiritual song it is, most Artificially composed, and set out with the most exquisite skill that might be.

Of my Beloved] Of him whom my soul loveth, as *Cant. 1. 7.* Jonathan loved David, *1. 1.* with a love of Union, *1 Sam. 18. 1. 2.* with a love of complacency, *ver. 19. 3.* with a love of benevolence, *chap. 20. 4.* so doth a gracious heart love Jesus Christ. My Love was crucified, said Ignatius, whose heart was even a Lump of Love.

Touching his Vineyard] That degenerate Plant of a strange Vine unto him, *Jer. 2. 21.* the plantation and supplantation wherof is here 1. parabolically propounded. Secondly, more plainly expounded. Some read it To his Vineyard : Others for his Vineyard. See *Matth. 21. 33. 34.* *Mar. 11. 12.* *Luke. 20. 9. 16.*

My Beloved] See how oft he harps upon this sweet firing, and cannot come off. What a man loveth he will be talking off, as the Huntsman of his hounds, the Drunkard of his cups, the worldling of his wealth, &c. Ten times in nine verses together doth St. Paul mention the name of Jesus, *1 Cor. 1. &c.* shewing thereby that it was

Epist. 12. quæ
est ad Roman

to him *melin ore, meloi in aure, jubitum in corde*, the sweetest Musick.
Haib a Vineyard | So the Church is here, ver. 7. and el[se]where frequently and fity
 titled : *Conferat autem vinea, falth Ocolampadisa*. To a Vineyard is the Church com-
 pared for sundry reasons : as the great care men take about it, the great delight they
 take in it, the sweet fruits they expect from it, the great worth of its fruit, the little
 worth of its stemm, *Ezek. 15. 3.* if it prove fruitless, the lowly and feeble condition
 thereof, the continual need it hath to be dressed, supported, sheltered, pruned, *Job.*
15. 2. a'pi, calbazeos, amputat, pulat.

[a very fruitful hill] Heb. in an horn the son of oyl, that is an *horny-hill*, bow-
ing like a half-Moon, and so exposed to the Sun beams all the day long. Some say
that *Judea* lyeth in the form of a *horn*, like as the Low-Countries do in the form of a
Lion, under *Leo Belgicus*. The son of oyl or fatness, that is exceeding fat : *Judea*
is called *Symen totius orbis*, a Land flowing with Milk and Honey, *Ezek* 20.6. a very
Carnalopia of all comforts; *Basyl* telleth us that it was a Tradition of great Anti-
quity, that *Adam* when he was thrust out of Paradise, *ad dolorem leniret*, for a miti-
gation of his grief, chose *Judea* (that most fruitful Country) for a place to dwell
in : whence it is that *Sodom* and her sisters (which were a part of that Country)
are said to be pleasant as the garden of God, *Gen* 13.10.

Pro Sepivie
alii verunt
Fed t, paslina
vit, plant, vit.

Ver. 2. *And he fenced it* *Maceria murusque*. He hedged it in, or walled it about, protecting his people from the rage of enemies wherewith that Countrey was begirt. God was a wall of fire to them, *Zech. 2. 5.* and a wall of water to them, as *Exod. 14. 22.* whence their land, though part of the Continent, is called an *Island*, *Illa. 26. 6.* not only because separated from other Countries, but because secured and made — *media insuperabilis munda.*

And gathered out the stones thereof.] He not only cast out the Canaanites, but flatly forbid Idolatry, and all other wickednesses, *παρὰ τὰ ὀνόματα* every scandal or rock of offence, that might hinder their growth, or turn them out of the way, *Heb. 12. 13.*

And planted it with the choicest Vine] Heb. *Sorek*; the Vines of which place (Judg. 16.4.) may seem to be the best and choicest: like as now in Germany are the Vines of Herbolip. See Jer. 2.21. The Saints of God are noble Plants and of choice spirits: they are the chieftest Personages, and of highest account in Heaven.

And build a Tower in the midst of it] for both Beauty, Defence, and Convenience. This may be meant of *Jerusalem*, or the Temple therein, that *Tower of the flock*, and the *strong Hold of the Daughter of Gods people*, Mic. 4. 8. Religion set up in the power and purity of it, is the beauty and bulwark of any place.

the Vine : but alas that labour might have been saved, for any grapes he got, or wine he made.

Fallitur augurio spes bona saepe suo.

Little good is done many times, by the most pressing and piercing Exhortations and Arguments used by Gods faithful Prophets.

And he looked that it should bring forth grapes | i. e. good grapes, as little thinking *ut opera perdat et spes eliciat*, to have lost all his care and cost, as he did. For who planteth a Vineyard and eateth not of the fruit thereof? or who feedeth a Flock, and eateth not of the milk of the Flock? 1 Cor. 9.7.

And it brought forth wild-grapes] *flinking Puffs*, as the word signifieth, that which was naught and noylom : grapes of *Sodom* and clusters of *Gomorrab*, Deur. 32:12,33. He looked for the *fruit of the spirit*, but beheld the *works of the flesh*, Gal. 5. No whit answerable to his continual care, culture and custody : they made him, as One faith, a contumacious and contumelious retribution. Thus the wicked answer Heavens kindness with an ungrateful wickedness.

Ver. 3. *And now, O ye Inhabitants of Jerusalem*] Here we have Gods Plea (before his Sentence) and therein his *Appeal* to them, and his *Indictment* against them. First he appealeth to the *Jews* themselves, & maketh them Judge: in their own cause. So *Nathan* dealt by *David*, and *Jesus* by the wicked *Jews* of his time , *Mat.* 21. 40.

Judicate quæſo, only judge a righteous Judgement, *John 7. 24.* and then I dare report me to the conſcience of any one amongſt you, and will therence fetch witneſſes.

Between me and my Vineyard] With which I am now at variance : Sin is that *hell-bag, make-bate, trouble-town*, that sets odds betwixt God and his greatest favourites.

Ver. 4. *What could have been done to my Vineyard?*] See the like angry expostulations, Jer. 2. 5. Mic. 6. 3. when God hath done all that can be done to do wretched men good, they oft do their utmost to defeat him, and undo themselves. *Quid debui facere Domino meo quod fecerim?* said *Aufim* of himself by way of penitent confession: *quis ego, qualis ego? quid non mali ego?* The Cypress-tree, the more it is watered, the less fruitful: so it is with many people. But God can no way be charged with their barrenness.

*At Paris ut vivat regnetq; beatus,
Cogi posse negat. —————*

Horat.

Ver. 5. *And now go to, I will tell you, &c.*] God loveth to fore-signifie, to warn ere he woundeth, and to foretell a judgement ere he inflicteth it. This he doth that he may be prevented, *Amos 4. 12. Prolata est sententia ut non fiat.* Well might the Lord say, *Fury is not in me, Isa. 27. 3.*

I will take away the hedge thereof. Hedge and Wall shall be taken away at once from an ungrateful people: and all laid open to the wrath of God and rage of enemies; it shall be *open side* indeed: See *Psalms* 80. 12, 13. And what may be reafonably pleaded against God at such a time, when he may say to men as *Reuben* did to his brethren, *Did not I warn you, saying, Sin not?*

It shall be eaten up — *is shall be trodden down*] All shall run to ruine, as it did at *Jerusalem* by the *Babylonians*, but especially by the *Romans*: and as it did in *Christendom* about six hundred years after *Christ's* Incarnation, when Religion was become a matter of *form*, yea of *scorn*; then the *Saracens* in the *East*, and the *barbarians* in the *West* broke in, and bore down all before them.

Ver. 6. *And I will lay it waste*] Heb. *Wafsefni*, I will utterly root it up and ruin it. *Lege & Luge* ; wrath is come upon *jury* to the utmost. Lukewarm *Laodicea* was swallowed up by an Earthquake, as *Eutropius* testifies. The rest of those seven famous Churches are over-run by the *Turk*. And our utter ruin, unless we repent, may be as plainly foreseen as if Letters had been sent us from Heaven to such a purpose.

both to dig and beg for it, as he, *Luke 13. 8.* Such labour shall now be no longer lost, such cost cast away no more. Cutting shall be used where there is no longer hope of curing.

But there shall come up *Bryers and Thorns*] Being bereft of the means of Grace, they shall run into foul and flagitious practices, which shall ripen them for ruine : See *Heb.* 6. 8.

See Heb. 6. 8.
I will also command the clouds] The Prophets and Ministers.
That they bring no rain upon it] No not a small shower or mist. *Non pluvia dignabitur eundem imbrem.* saith *Oecolampadius.*

Ver. 7. For the Vineyard, &c.] Expositio breviter mentem hujus Cantici. Here we have the Parable expounded and applied: the Scripture is its own best Interpreter, sometimes (as here, and John 7:39.) the fence is annexed. The Rabbins have a saying, Nulla est objectio in Lege quæ non habet solutionem in latere.

He plesant plant] *Delectabilis in parvioribus, infruticulosa in palmitibus.* Heb. *his plants of Delights*, but now turned into the degenerate plant of a strange Vine unto him, Jer. 2. 23. Good Progenitors may have a bad off spring: the reason whereof is given by *Ausim*, *Homo liberis gignit ex carne vetusta & peccatrice, non ex spiritu*, &c. Man begetteth children of the old and sinful flesh, and not of the Spirit.

And he looked for judgements, but behold oppression] Or conspiracy, or, as some render it a scab, a cleaving scab, such as a man cannot easily be rid or recovered of. And here in the Original is excellent Rhetoric past Englishing : it is as if we should say,

Con. Palag.
Lib. 2. cap. 9.

say, a Preacher, a Prevaricator rather; a Dispensation, a Dispersion; the sound is almost the same, the fence much different. There is a lawful use of Rhetorick in divine discourses. *Austin* confesseth that whilst he heard *Ambrose* for his Eloquence only, together with his words which he loved, the matter which he at first cared not for, came into his mind: and whilst, saith he, I opened my heart to listen how *truly* he spoke, I came to consider also how *truly* he spoke; *gradatim quidem*.

For righteousness, but behold a cry] The clamour of the oppressed entered into the ears of the Lord of Sabaoth, who heareth their groans, and beholdeth their grievances, *Job* 34. 28. *Psalms* 12. 5. *Jam.* 5. 4.

*Clamitat in celum vox sanguinis & Sodomorum,
Vox oppressorum, mercesq; reicta laborum.*

The twofold *Ecce*. Behold oppression, Behold a cry, sheweth it to be an evil action with an accent, a wickedness with a witness; *Aliam Hebræorum labrumiam notat.*

Ver. 8. *Wo unto them that joyn house to house*] The Prophet goeth on in the Exposition of his Parable, shewing us some more of those wild or sinking grapes, with the sad effects thereof, to the end of the Chapter. He beginneth with Covetousness (that Root of all evil, as *Paul* calleth it, *1 Tim.* 6. 10. that *Metropolis* of all wickedness, as *Bion*) and throweth a *Wo* at it, as do also sundry other Prophets. Covetous persons are of the Dragons temper, who (they say) is so thirsty, that no water can quench his thirst. Covetousness is a dry drunkenness, saith *One*, an insatiable Dropie, and like Hell it self, *ver.* 14. ——— *insatiabiliter cava guttura pandit*: its *Never-enough* will be once quit with fire enough in the bottom of Hell. Here they are brought in *joyning house to house*, as *Shallum* did at *Jerusalem*, *Jer.* 22. 13, 14. as *Nero* did at *Rome* for the enlarging of his Palace to a vast extent: whence that of the Poet,

*Roma domus fiet, Veios migras Quirites,
St non & Veios occupet ista domus.*

That lay field to field] encroaching upon others, and engrossing all to your selves: as *Will*, the Conquerer did at *New-forrest*, wherein 46. Parish Churches were demolished, with the removing of all the Inhabitants, to make room for beasts or dog-game. But in true account,

*Parva seges satis est: laudato ingentia rura,
Exiguus coluit.*

The holy Patriarchs were content to dwell in Tents. *Abrahams* only purchase was a burying place. *David* in that Letany of his (as *One* calleth it) blesteth himself from those men of Gods hand who have their portion here, *Psalms* 17. 14. Christ biddeth us lay up Treasures, and build Tabernacles for our selves in Heaven: and having food and rayment, saith the Apostle, let us therewith be content, *1 Tim.* 6.

*Discite quam parvo liceat producere vitam:
Et quantum Natura petat.*

If a man will study rather to satisfy his hunger than his humour, a little will serve. But it is as easie to quench the fire of *Aetna*, as the thoughts set on fire by covetousness. *Onus Pelao juveni non sufficit orbis.*

Till there be no place] *se.* left uneized upon by you: *usq; ad defitionem loci*, no place or room for any other.

That they may be placed alone] Man is a sociable creature, and not born for himself. *Aristotle* calleth him *Natures good-fellow*: but the covetous caytiff hath put off all humanity, and would have all to himself, be placed alone. And herein, as *Ambrose* rightly observeth, he is worse then the unreasonable creatures. *Avi avi-bus se associat*, saith he, *pecus pecori adjungitur, piscis piscibus*, Birds, Beasts and Fishes

fishes fort and shoale together, and account it no loss, but a comfort to be in company of their own kind. *Solus tu homo, consortem excludis, includis feras: feras habitacula Lib. de Na- bestiarum, destruis hominum*; Only thou, O sorry man, shuttest out men like thy self, both and incloseth for cattle, pullest down houses, settest up pinfolds and sheep-cotes, &c. And yet thou canst not live without poor Labourers: Only thou hatest to have them live by thee.

Ver. 9. *In mine ears said the Lord of hosts*] Or, in the ears of the Lord of hosts: *g. d.* God well heareth and knoweth all your cunning contrivances, your coloured and cloaked covetousness as it is called, *1 Thess.* 2. 5. *2 Pet.* 2. 3. The cries also of those poor whom you have by fraud or force unrooted, and undone, is come into Gods ears, *Deut.* 15. 9. and 24. 15. and he will reckon with you: though by your greatness you can bear out your wrong dealing, because it is ——— *facinus majoris abollæ*. Yet God will arraign you one day for an *Abaddon*: and in the mean while

Of a truth many houses shall be desolate] You shall be driven out of your great and fair houses, *aut à milite, aut à morte*, either by the enemy, or by Death, who shall come upon you with a *firmæ ejjectione*, and then the place of your habitation shall know you no more: a poor fool God will make of you, *Jer.* 17. 11. *Luk.* 12. 20. *If many houses be not desolate*, never trust him more: if they be not left for Cadowes and Jack-dawes to dwell in.

Ver. 10. *Tea, ten acres of Vineyard shall yeeld one Bath*] viz. of wine; a poor proportion; not a gallon of wine, for an acre of ground planted with vines.

And the seed of an homer shall yeeld an Ephah] and no more: the earth shall yeild but the tenth part of what was sown; so little joy shall you have either of your enlarged houses, or fields laid to fields, by evil arts. *Et signanter decem ponis jugera*, saith *Oecolampadius* here: neither is it for nothing that the Prophet saith *ten acres of Vineyard*, &c. and that they shall have but the tyth of their feed again: to teach them how angry God is with such, as thorough covetousness refuse to pay their tythes duly, and truly, &c.

Ver. 11. *Wo unto them that rise up early*] Heb. *the early risers*, but for an ill purpose. *O intolerandum flagitium*, saith *One*, ——— *homines inertia, somnigque plenissimos*, &c. O intolerable wickedness, that men so lazy, and more sleepy then dormice, should be up, and at it so very betimes (they rise early to corrupt their actions, saith another Prophet, *Zeph.* 3. 7.) and should have their brains crowing before day. Neither are they so soon up alone, but they call up others (as the Hebrew word here signifieth) to serve them: and sit with them on their Alebench; for they are good fellows they say, and must have company.

That they may follow strong drink] pursue it eagerly, as the worldling doth his gain, *Stadium ebrietatis illi* the hunter his game; Their Motto is, *I take away our liquor, ye take away our life.* *ib. cit.* By strong drink here understand any inebriating liquor, whereof besides wine, the *Lib. 14. cap.* Italians have twenty distinct Species, to please the *Gusto*. *Pliny* cries out *Hei mirâ uli vitiorum solertia inventum est quemadmodum aqua quoque inebriaret! Porcentosum sunt potione genus*, &c.

That continue unto night] All the live-long day: these *Ale-bakes* kick to it, quaffing and carousing. *Diem noctemque continuare potando nulli probum*, saith *Tacitus* of the old Germans; to drink whole dayes together is amongst them no disgrace: neither is it among many of their posterity, to this day. About the midst of *Q. Elizabeths* reign, that curied sin was first brought over into England, say some, out of the *Low-Countries*: before which time there was neither general practice, nor legal punishment of that vice in this Kingdom. *Fullers Church hist.* 61.

Till wine enflame them] By which expression, *omnem ebriorum insaniam intelligit*, saith *Oecolampadius*, he meaneth all the drunkards mad pranks, when heated with wine, and yet more with lulls and passions. See *Prov.* 23. 29 — 34. *Tyrone* the *Rebell* 1567. was such a drunkard, that to cool his body when it was immoderately inflamed with wine and *Uskabagh*, he would many times be buried in the earth up to the chin. *Can. d. Ellx.* pag. 89.

Ver. 12. *And the harp and the viol*] To make themselves the more mad upon pleasure, they had their musick of all sorts, that thereby they might banish all seriousness, and be lulled faster asleep in carnal security. *Fecenninis cantibus omnia personant*: *E 2*

Martial.

Lucan. l. har.
Lib. 4.

Juvenal.

bant : a practice still in use among drunkards, to drown the noise of their consciences ; like as the old *Italians* to drown the noise of the heavens when it thundred , were wont to ring their greatest bells, beat up their drums and tabers, &c. So *Amos* 6. 4, G.

Are in their feasts] Or, *are their feasts, or drinkings.*

But they regard not the work of the Lord; that is the figt making, whether of themselves to glorify God in some honest employment, and not to make drunkenness their occupation: or, of other creatures, wherein they might find much of God, as *Pliny* did in the musick of the Gnat, and the curious point of the Butter-fly: as *Galen* did in the double motion of the Lungs, called *Sysphole* and *Diafhole*: but especially as *David* did in the contemplation of the Univerſe, *Pſal.* 8. and as *Mr. John Dod* did in the flower he had in his hand at *Holdeſby*; where being invited by an honourable person to fee that ſtately houſe, he answered, *In this flower I can ſee more of God, than in all the beautiful buildings in the World.* Thus if theſe drunkards had done, they would not have fo abuſed Gods good creatures. But *boredom* and *wine*, and *new wine* had taken away their hearts, *Hof.* 4. 11. Neither regarded they any thing, but the ſparkling of the wine in the cup, *Prov.* 23. 31. and the beauty of the ſtrange woman, *ver.* 33. in the fragrance of their beaſtly luſt.

Neither consider the operation of his hands] the present disposing of his creatures, either by way of mercy or judgment. They passe by his providences unobserved, his late judgments upon the ten Tribes, *Amos*. 6. 6. his heavy plagues hanging over their own heads, called his *work* and the *counsel of the holy One of Israel*, *ver.* 19. *Nihilominus sapienter nihil ex suo*, they minde nothing but their luxury and looseness.

Ver. 13. Therefore my people are gone into captivity] i. e. they are sure to go: So Am. 6. 7.

Because they have no knowledge] Heb. *Propter non-scientiam*, i. e. *ut ita dicam, non-curantiam*, for their brutish officancy and inconsiderateness, as having buried their wits in their guts, and being miserably besotted by their daily sensuality. *Jer. 5. 4.* Surely they are poor, they are foolish: for they know not the way of the Lord, nor the judgment of their God.

And their honourable men are famished] Heb. are men of hunger or famine. *Congrua hic malo lues.* They had abused their meat and drink to surfeiting and drunkenness: now they shall know the worth of those good creatures by the want of them.

And their multitude dried up with thirst.] The common folk also shall taste of the common calamity: as they did very deeply when besieged by *Vespasian*, for the space of five months. Ox dung was then a precious dish unto them, and the shreadings of pot-hearbs cast out and trodden under foot and withered, were taken up again for nourishment: yea some, to prolong their lives, would not stick to eat up that that others had vomited and cast up. See *I/a*. 9. 19, 20.

Ver. 14. *Therefore hell hath enlarged herself, &c.* To swallow up those insatiable *Hellstones* and *Lurcones*. Drunkards and Epicures: These *Swallowbells* and Sensualists, *Cerberusian*, *virgaquina* *pandebant*: *Dionysius of Athens* was surnamed *Swallowbell*, and young *Cicero Tricongius*, because he could take off three pottles of wine at a draught: Therefore Death and Hell

Have opened their mouth without measure] *biente vñdu amplissimo bellones ifto ab-*
sorber, to devour such pelts and botches of mackind. Oh that the caroufers were per-
 swaded, as Mahomet told his followers, that in *every grape shere dwelt a devil* !
 And Oh that they would foresee and prevent a worse punishment in hell then befell that
 poor Turk, who being found drunk, had a ladleful of boyling lead poured down his
 throat, by the command of a certain Bawhaw !

And their glory] their great ones, those men of honour, *ver.* 13.

And their multitude]. The meaner sort : *Nos numeri sumus*.

And their pomp]. Or their noise, or tumult : their revel-*rons*, as they call it, when they have drunk all the *Out's*, and are now a singing and ballowing.

Ver. 15. *And the mean man shall be brought down, &c.*] Here the Prophet, before he comes to the third denunciation (for this part of the chapter, like Ezekiel's roule, is full of lamentation and mourning, and woe, chap. 2. 10.) intereth three good effects of the fore-threatened punishments; 1. that the wicked shall be thereby tamed, in this *vers.* 2. that Gods glory shall be asserted *vers.* 16. and 3. that Gods

poor people shall be graciously provided for, *ver.* 17. See for this *ver.* *chap.* 2 9.

And the eyes of the haughty | See on chap. 2. 11.

Ver. 16. Bue the Lord of Hosts shall be exalted] See chap. 2. 11.

Ver. 16. But the Lord of Hosts, the God of Israel, is holy: for he shall be sanctified. [He shall be religiously acknowledged, approved of and worshipped as an enemy to sin, and an upright judge, because of his most righteous judgments. It shall be said, Certainly there is a God that ruleth in the earth. Psal. 58. 12.]

Ver. 17. *Then shall the Lambs feed after their manner* i. e. freely and quietly : by **Lambs** here understand the godly poor (those **Lambs** with golden fleeces) who shall be graciously provided for.

And the waste places of the fat ones] *Medullariorum*, of those fat Bulls of Bashan, who had oppressed the poor, and laid waste their dwellings : but are now served in like sort by the enemy.

Shall the strangers eat] Such as had been strangers at home, because held captive in a far country, but are now returned, and repossessed of all.

Ver. 18. *Woe unto them that draw iniquity* [that draw sin to them, as a beast draweth a cart after it. Here the Prophet reproveth and threateneth such, laith an Interpreter, as sin without any strong temptation or occasion drawing them therunto: yea they draw sin to themselves as with ropes, & quodammodo velut ierum suum. Jun. & repugnant cogunt: not remembering that sin halfe hell is the keels of it. Let such get from under sins cart asfoon as they can: Otherwise they shall be holden with the cords (punishments) of their iniquity: they shall dye without instruction, &c. Pro. 5. 22. The Devils as they finned without a tempter, so they perish without a Saviour. *Causa.*

Ver. 19. *That say Let him make [speech]* That year when they should fear, jest at Gods judgments, and mock at his menaces, as if they were only bug-bear terms, devised on purpose to affright silly people: but that themselves had more wit than to regard them. This also was the guise of those Atheists in after-ages, *Jer. 17. 15. Ezek. 12. 23. Am. 5. 18. 2 Pet. 3. 3. ἐμπαίζοντες*, they made childrens play of Gods direfull threats, as the Greek word signifieth: and that they may not plead ignorance, the Apostle addeth, *ver. 5. that they were willingly ignorant*, they choaked their natural light, and contradicted the testimony of their own consciences. *Magna eorum hodieque res est*: such dark-heaps are found in every corner.

And let the counsel of the Holy one of Israel, viz. *The Holy one of Israel*. Oecolampi
Or thus: God is the *Holy one of Israel*, which Israel eiz: and thinkest thou that
he will do us hurt? Hereupon the Prophet addeth

he will do us hurt? Hereupon the Prophet added, [Ver. 20. *Woe unto them that call evil good, &c.*] that can make *Candida de nigris, &c. de candidibus atra*, and go about to invert the nature of things, and to change the very names of them: whilest they call (not out of ignorance or infirmity, but out of base calumny, or gross flattery) *evil good, and good evil*; cleping drunkenness good fellowship, covetousness good husbandry, prodigality liberality, swearing with a grace a gentleman like quality, fornication a trick of youth, adultery an enjoyment of the fellow-creature, as *Romans* call it, &c. Thus the Athenians flattered their own vices, calling *αἰεὶ καὶ τὰ κατὰ φύσιν οὐκ ἀγαθὰ, οὐλομένην ὁρμήν τῶν πόλεων*, &c. *Cicero* said it was the nature of things, that men should be deceived by the names of things.

In Cells:

David. Par.
vlt.

^s Myst. of ineq.
e p. 15.

me good judgment, and knowledge : give me senses habitually exercised to discern betwixt good and evil, *Heb. 5.* *Utr.* and then take heed that we neither make Censures whip, nor Charities cloak too long : we may offend in both.

Ver. 21. *Woe unto them that are wife in their own eyes* *wifer then David* (as the proud Prince of Tyre thought himself, *Ezek.* 28. 3.) or than any Prophet of them all. This self conceitedness is *ἡ αὐτοῦ ἑαυτοῦ φροσύνη*, said that Heathen, the hindrance of all true Proficiency, and a mischiefous marre-god: here is a Woe banded at the heels of it. And lest any should hold that to be a small matter, let them consider what befell *Nero* after that bitter curse pronounced against it, *Judg.* 5. 23. the very name and memorial of it is utterly extinct and blotted out: as also what befell the barren Fig-tree, when once cursed by Christ, it withered away suddenly, *Mat.* 21. 19, 20. both root and branch; though naturally the Fig-tree is the most joycefull of any, and beareth the brunt of winter-blais.

Ver. 22. *Woe unto them that are mighty to drink wine* [*Iterum taxat hoc vitium, id quod insularat.* The Prophet inveigleth against this vice a second time, because it was grown so common. Drunkards also are a foolish kind of creatures, and had therefore more then need to be double dealt with; like as Physicians use to give double quantities, to such as have Palxies or Epilepsies; so to awaken their dull drowly senses. Many of these fots take it for a great glory, that they are mighty to drink wine; as did *Darius* King of *Persia* who caused it to be written upon his tomb, I was a great hunter, I could also drink much wine, and bear it bravely. This was (as one well faith) to glory in his thame: it being rather the commendation of a tūn then of a man (for a beaſt will scarce abide it) to be able to take in and contain much liquor. When *Bonofus* the drunken Roman had hangd himself, it went for a byword *Amphoram perdere non hominem*, that a tun or tankard hung there, and not a man. And when one was commended to King *Alphonſus* for a great drinker and able to bear it, he answered that that was a good praise in a sponge, but not in a Prince. This, if *Alexander* the Great, and *Tiberius* the Emperour (those great drinkers and incouragers of others to that vice) had well remembered, they would not have been so infamous as they are and will be to all posterity.

And men of strength or *valour* : but to do what ? *οἶνον ἢ βύβιν μαζαν* as the Comedian hath it, to drink and do worse only : a goodly prize surely, a fair commendation ; *fortes esse & strenuos non constat hostes*, *sed ad exhaurandos calices* ; *gigantes esse non ad bellandum*, *sed ad potandum*, to be carpet-knights, not of *Mars* but of *Bacchus*, and fitter for a canopy than a camp.

To mingle] Or, to pour in, whether into their own wide gullets, or into the cup to make others drunk: for preventing whereof *Minos* King of *Cree*, made a Law that men should not drink one to another *in usum* to drunkenness; So did *Lycrgus* at *Lacedemon*. And our King *Edgar* made an Ordinance for putting pins in cups that none should quaffe whole ones, or cause others to do so.

Ver. 23. *Which justify the wicked for reward*] q. d. Woe to such also, for even they both are abomination to the Lord, *Prov. 17. 15.* See the Note there. See also *chap. I. 23.*

Ver. 24. *Therefore as the fire devoureth the stubble*] For all the crimes afore mentioned, and for that, to all the former they add this, that they have cast away the *Law of the Lord* and *despised his word*.

As the fire] Heb the tongue of fire, that is, the top of the flame, which resembleth a tongue, that is also thin, broad, long, and of a fiery colour; *setting on fire the course of nature, and is it self set on fire of hell*, Jam. 3. 6.

Devoureth the stubble, and the flame consumeth the chaff] Sin doth as naturally draw and suck judgments to it, as the loadstone doth iron, as dry stubble and light chaff doth fire: suddenly and with no ado shall finners be consumed, when God once taketh them to do: *exoritur & exaritur.*

So their root shall be rottenness] in allusion to the vine, *ver. 1.* which brought forth rotten grapes, *ver. 4.*

And their blossome shall goe up as dust] shall vanish and come to nothing, as it needs
must where the root is putrified. Of wild vines *Pliny* saith, *Obscitant fructum posui*
quam potrigunt, they rather make a shew of fruit then yeeld any. And there are some
vines

vines saith *Varro*, whose fruit ever rotteth before it bath time to ripen. He meaneth
they shall vanish in their greatest flourish of seeming felicity.

Ver. 25 *Therefore is the anger of the Lord kindled* For contempt of the Law, but especially of the Gospel, wrath came upon that wretched people of the Jews to the utmost, or *untill the end*, as some read it. They are to this day a people of Gods wrath and curse, and become a wofull example of that Rule, *Atrociosa delicta puniuntur atrocibus poenis*, Hainous fins bring heauy punishments. This defolation of theirs

And he hath stretcht forth his hand against them. His mighty hand as St. *James* hath it, wherewith he oft leaveth bloody wailes on the backs of the best, when they provoke him. And thus he crusheth the wicked in pieces, and crumblcth them to crattle.

And hath [missen them] Revenge is the next effect of anger.
And the hills did tremble] i. e. The highest among them : or literally, the fenfels.

hills seemed terrible or to great unpleasantness. And their carcases were torn in the midst of the streets.] What havoc there was made of men at the last destruction of *Jerusalem*, *Josephus*, *Egesippus*, *Orosius* and *Eusebius* fully tell us. What with the extremity of famine, what with the fury of the sword, and what with sickness during the siege, there perished about 600000 able men: or as others say 1100000, besides 97000 carried captive. *Titus* the Roman General, seeing the infinite carcases of the Jews cast out unburied without the walls of the City was much grieved, and took God to witness that he was not the author of that calamity, but that the fault was altogether in those stubborn Jews, that held out the City against him.

For all this his anger is not turned away] With those froward ones God will shew himself froward, *Psal.* 18. 26. and not give place to their perversity, till they had submitted. It must be an humble submission that pacifieth Gods wrath.

Ver. 26. *And he will lift up an ensign* That is, by his secret providence he shall bring on the enemies army. The Roman forces are called Gods armies, *Mat. 22. 7.* and *Titus* confessed that he only lent God his hand to execute his wrath on that rebellious people the Jews.

And will hiss unto them] Bring them together with little ado ; as Pilots hiss for their ship-boys, or shepherds whistle for their sheep to come about them.

From the end of the earth] Rome was far remote from Jerusalem: and in the Roman army were likely, many French, Spaniards, Italians, and perhaps Britons.

And behold they shall come with speed.] Sooner than those mockers imagined, who said ver. 19. *Let him make speed.* Hence the enemy is compared to a swift Eagle, *Deut.* 28.

Ver. 27. *None shall be weary nor stumble*] Though they come speedily, yet they shall none of them tire or turn out of the way; but come on with expedition; *robusti, alacres, felices, probe armati, &c.* ver. 27, 28, 29. being lively, lusty, happy, well appointed, fierce.

None shall slumber or sleep] More then the necessity of nature requireth : they shall be no less vigilant then diligent.

Neither shall the girdle of their loins be loosed] They may put up their swords sometimes, but not put them off at all, as it is said of *Julius Caesar*.

Nor the latchet i.e. So as to hinder their march.

Ver. 28. *Whose arrows are sharp*] Or *sharpened*, *sc.* to wound the deeper.
Their horses hoofs] *Judea* was a *stony* Country : but hard to hard will not easily break.

Ver. 29. *Their roaring shall be like a Lion*] At whose terrible roar, the beasts of the field are said to stand as amazed.

They shall lay hold on the prey] Not of wealth only but of persons, and shall hold their own when they have gotten them.

Ver. 30. *Like the roaring of the sea*] The noise whereof is so hideous, that the roaring of the Devil is set forth by it. *1am. 2. 10.* See the Note there.

And if one look into the land [Or, to the earth below, behold darkness, &c. as if to the Heavens, the light also there is darkned. Man cannot help them, God will nor. To such fruits of an evil, an only evil, are such oft brought, as think themselves out of the reach of God's good Providence.]

CHAP. VI

CHAP. VI.

Ver. 1. *In the year that Uzaiab died*] This was the year 1540. from Noah's Flood, say Chronologers. Where One well observeth how divers things were done this year within the Church, and without. The Gentiles in Greece at the Town of Eleum behold their Olympick games: the Prophet *Isaiab* in Judea beholdeth the glory of God, and heareth the *Trisagion* of the blessed Angels. So in the year of Grace 1617. The Pope proclaimed a Jubilee for the peace of Italy and Austria, &c. The Reformed Churches in Germany kept a Jubilee likewise at the same time, in way of thankfulness to God for the Gospel restored a just hundred years before by Luther, Zuinglius, and other Reformers.

I saw also] *sc. in spiritu & in ecstasi*, in Spirit and in a Rapture. Some compare it with that Vision which Ezekiel saw afterwards, chap. 1. This whole Book is called *The Vision of Isaiab*; chap. 1. 1. and why? see the Note there: *Est autem ceterima hac prophetia*, but this is a most famous Prophecy of the utter exaltation and exaltation of the Jews: and is alledged against them by all the four Evangelists, and by Saint Paul, Rom. 11.

The Lord] The Three in One, and One in Three: *ver. 8.* Who shall go for us? Confer Gen. 1. 26. & 3. 22. See *John* 12. 41. Where it is applied to God the Son, and *Act.* 23. 25. where to God the Holy Ghost. This Lord of all was seen by the Prophet, not in his Essence, or in the Infinite excellency of his Majesty, *Exod.* 33. 20. 1 Tim. 6. 16. but in some visible module of his Glory: like as we cannot see the Sun in *volta* but in *radius*, in the body of it, but in the beams only.

Sitting upon a Throne] *Infer judicis & vindicis*, as a just Judge and sharp Revenger of this people's rebellions: and this Throne is in the Temple too, the place wherein they most of all trusted, crying, The Temple of the Lord, the Temple of the Lord, *Jer.* 7. Lo here they were to be sentenced, because they had cast away the Law of the Lord of Hosts, and despised the word of the Holy One of Israel, chap. 5. 24.

High and lifted up] Stately for sight, and lofty for sight, as was Solomon, 1 King. 10. 18, 20.

And his train filled the Temple] His train, or his skirts, viz. of his Robes. The Sept. and Chaldees have it, *The house was full of his glory*. The fence is, *saith Oculampadius*, that the least part of the divine Majesty is greater than the greatest glory of men, as 1 Cor. 1. 25. He hath upon his Vesture and on his Thigh this Name written, *King of Kings, and Lord of Lords*. Here we can see but his back-parts, his train and line. We need see no more that we may live. *Zerxus* the famous Painter drew in a Table a fair Temple with the doors open, and *Venus* going in, so as the beholders could behold but her back and her train: as not able to deparit her fair face, and fore-parts.

Ver. 2. *Above it stood the Seraphims*] Those Heavenly Salamanders, that are all on a light fire with Love to God, and Zeal of his Glory, *Nam.* 21. 6. *Isa.* 30. 6. Fiery Serpents full of deadly poison are also called Seraphims *απυρσκιος* the Greeks call them. That old Serpent the Devil can transform himself into an Angel of Light, *At bonum erat tibi si ignifer magis esses quam Lucifer*, *saith Bernard* in his third Sermon upon this Vision of *Isaiab*.

Each one had six wings] So had those four beasts or living wights, *Rev.* 4. 8. See the Note there: and observe that in the Revelation the Holy Ghost borroweth most of the Elegancies and Flowers found in the Old Testament, to set out the story of the New in succeeding Ages.

With twain he covered his face] At with a double scarf, before Gods surpassing brightness, that would put out their eyes else. When the Lightning flasheth in mens eyes, they clap their hands on their faces: so here do the Angels. The Moon never casteth less light then when she is nearest the Sun. *Sol reliqua Sidera occultat, quibus & lumen suum sanerat: sic & Deus glorie*, *Act.* 7. 2. neither are any so humble as they who are nearest to God: Angels make their addressees with greatest self-abasements: what then should vile men do? *worms and not men!*

And with twain he covered his feet] As conscious to themselves of a kind of comparative

Bucholz.

Rev. Hist.
Pontif. Ro.
pag. 306.

Sirmata.

Rev. 19 16.

Plin. Lib. 2.
cap. 6.

parative impurity, *Job* 4. 18. and 15. 15. and unworthiness so to stand before God, &c. to minister unto Him.

And with twain he did fly] that is, he was ready to fly, *volabans, & volabans*: as *Gabriel* came to *Daniel* with weariness of flight, *Dan.* 9. 21. that is, with incredible swiftness. Their six wings, say some, might set forth a sixfold motion, upward, downward, forward, backward, to the right hand, or to the left: any way were they ready to fly where God would, *ita ut celeritate superant ventos, fulmina, Solem, caelosq; omnes*, swifter then the wind, thunder-bolt, Sun, or any of the celestial orbes.

Ver. 3. *And one cried to another*] *Hymnum cantant* *psalmodizant*, and that, as it may seem, by way of Antiphony as those did, *Exod.* 15. 1, 21.

And said Holy, holy, holy] Hereby shewing their earnestness and unsatisfiability in praising God, as *Jer.* 22. 20. *Mat.* 23. 37. the ingemination importeth strong affection. *Infinitis vicibus iterant*, *saith Procopius*: the holy Angels have no rest (and yet they have no unrest neither) day and night, saying, *Holy, holy, holy Lord God Almighty which was, and is, and is to come*, *Rev.* 4. 8. The ancient Rabbines (as *R. Simeon Ben Joai*) proved the Trinity of persons from this text, *saith Galatin* (as *R. Simeon Ben Joai*) proved the Trinity of persons from this text, *saith Galatin*; appointing their posterity to repeat these words twice a day at least, viz. at the rising and setting of the Sun, which also they do to this day: and when they do it, they leap three times.

The whole earth is full of his glory] Not the Land of Judea only, but the wide world, as *Psalms* 97. 6, 8. & *Isa.* 40. 5. shall be full of Gods glory, when the Gospel shall be preached to all Nations. This was for comfort to our Prophet, that although his Country-men were cast off for their contumacy, yet he should not lose the fruit of his labours, when once that great Myserie of godliness was revealed, God (whom he had now seen upon the Throne, and that purposely for his confirmation) manifested in the flesh, justified in the spirit, *saith of Angels*, *preached unto the Gentiles*, *be- 1 Tim.* 3. 16. *lived on in the world, received up into glory*.

Ver. 4. *And the posts of the door were moved*] Presently upon the Angels hymn, this fell out, with such a force it was uttered, like as at our Saviours Resurrection, when the Angel rolled back the stone and sat upon it, there was a great Earthquake, *Mat.* 28. 2. By the moving of the posts or thresholds was signified the destruction of the Temple: like as by the smok wherewith the house was filled, the burning of it down by the Chaldees, as also the just execution of the Jews. Their Temple that had been filled with the train of glory, is now filled with smok going out of Gods Nostrils when he was angry, *Psalms* 18. 8. See *Deut.* 29. 20.

Ver. 5. *Then said I, Wo is me*] The ordinary fear of the faithful, when they had seen the Lord in his Majesty, *Gen.* 16. 13. *Deut.* 5. 24. *Heb.* 12. 21. *Judg.* 13. 22. How shall the wicked then be able to stand before him at the last day?

For I am undone] I am a dead man: such no man shall see God and live, *Exod.* 33. 20.

Because I am a man of unclean lips] i.e. of a foul nature, and sinful practice: his original uncleanness, that filthy Fountain and well-spring of wickedness, made him cry out in this manner, *Pollutor sum quam ut laudem Deum*. Angels praise God, as I have heard them: but I wicked wretch am altogether unfit for such an employment. Infinite is the distance and disproportion betwixt the High and Holy God, and me a loathsome Leper, a fardid caytiffe, &c. The nearer a man draweth to God, the more doth rottenness enter into his bones, *Hab.* 3. 16. *Now mine eyes have seen thee*, *saith Job*, therefore I abhor my self and repent in dust and ashes, *Job* 42. 6. Depart from me, Lord, *saith Peter*, for I am a sinful man, Gr. *aniam a finier*, that is Luke 5. a compound or hodgepodge of dirt and sin. *Quis tu Domine? quis ego?* said One; *Tu abyssus essentia, veritatis, & glorie: ego abyssus nihili, vanitatis & miseriae*, Who art Thou Lord? and what am I? Thou art an Abyss of Essence, Truth and Glory: and I an abyss of nothing, of sin and of misery.

And I dwell in the midst of a people of unclean lips] whose Language I have learned, with whose sinful practices I have too much symbolized, and in whose punishments therefore I am like to be involved: for there is a double danger to a man by conversing with the ungodly. 1. *Infection of sin*: 2. *Infection of punishment*. Lo was the Worlds Miracle, who kept himself fresh in Sodoms salt-water.

F

Ver. 6.

Ver. 6. Then flew one of the Seraphims unto me] *Relinquit chorum illum sanctissimum ut serviat polluto*; he leaveth that holy company, that he may do service to a poor polluted creature! The brightest Angel in Heaven thinketh not himself too good to serve the Saints, *Heb. 1. 14.* If there come to us at any time a Messenger, one of a thousand to declare unto us our righteousness, to be unto us a Minister of Reconciliation, we are to receive him as an Angel of God.

Having a live coal in his hand] a coal from the Altar, shadowing the merits and Spirit of Christ purging his people from all sin. The Tongue whereby this quick-coal of Christ's Righteousness is applied to the soul, is the Grace of Faith, *Alt. 15. 9.*

Ver. 7. And he laid it upon my mouth] Not to burn him (for all this was visitational) but to expiate and purify his lips by the Spirit of judgement and of burning, Chap. 4. 4. to fire him up to an holy contention in godliness, and to fit him yet further for his Office, as the Apostles were for theirs by cloven tongues of fire, *Alt. 2.*

And said, Lo this hath touched thy lips] To the sign words are used to make a perfect Sacrament. And here the cautiousness of the Angel is to be noted: He saith not *I have touched*, but *lo this coal hath touched thy lips*. So Paul, yet not I, but the Grace of God in me. So the good and faithful servant, *Not I, but thy Talent hath gained five Talents*, *Luk. 19. 16.* The Seraph was himself a burning creature as his very name importeth: howbeit it was not the Seraph but the Retheph or burning-coal that did the deed, that God might have all the glory.

Thine iniquity is taken away] Sacraments take not away sin: but only testify that iniquity is purged by Christ alone, who hath merited justification and Sanctification.

Ver. 8. Whom shall I send] Lay hands upon no man rashly, but with deliberation. The myserie of the Trinity is well observed by some in the following words: as by others this, that Ministers serve not men, but the only true God, Father, Son and Holy Ghost, *1 Cor. 4. 1. 2 Cor. 5. 21.*

Who shall go for us] God knew whom he would send, but he will have the Prophet offer himself: for he loveth a cheerful server, and Ministers must take the oversight of Gods Flock, not of constraint but willingly, *1 Pet. 5. 2.*

Here am I, send me] This was right: and this was wrought in him not by bare fear of punishment (as we read of one Baishma a dumb man, that wandering in a Desert, and met with a Lion, he was struck with such exceeding fear and trepidation, that thereupon the string of his tongue was loosed, and he spake ever after) *sed igne Dei tactus & altus est*. The Seraph had comforted him, and this was the effect of it. The Prophet after the touch of the live-coal, felt his gifts encreased, his zeal kindled, and hence his forwardness thus to offer God his service. So ought such to do as find themselves fitted for the work: If thou hast not Mancher, said Bucer to Bradford, give the people Barly-bread, such as thou canst: it will be accepted. It is no small commendation to a man to addict himself to the Ministry of the Saints, as the house of Stephanus did, *1 Cor. 16. 15.* and to be to every good work ready, *Tit. 3. 1.* that is, forward and forth-putting, cheerful and vigorous.

Ver. 9. And he said, Go and tell this people] Once my people, but now no more so; (*Loammis*) but a people laden with iniquity, and so a people of my wrath and of my curse, no longer owned by me, but disavowed and abandoned, as their Fathers one were, *Exod. 32. 7.*

Hear ye indeed, but understand not] This is that heavy and dreadful doom, whereunto for authority sake, is premised that glorious Vision of the Lord sitting on his Throne, and passing Sentence, together with the renewed mission of this Prophet on so unpleasing an Errand. Hear ye shall for a mischief to you, but understand no more then the seats you sit on, or the Pillars you lean against, because stupified, delivered up to a Reprobate sense.

And see indeed] *sc.* both my Words, *Jer. 2. 31.* and my Works, when my hand is lifted up especially, *Isa. 26. 11.* See *chap. 42. 18, 19, 20.*

But perceive not] *sc.* that the cause of your calamity is your sin, the end Repentance, the Author God: with whom therefore it is a righteous thing to punish you with spiritual blindness and hardness of heart, that ye may proceed and perish. Now then if any be ignorant, let him be ignorant for me, as *1 Cor. 14. 38.* And, let him

1 Cor. 15. 10.

Nobis, id est
tribus Elolhim]
five personis
sancti. Trin.
Plicat.

Paulinas.

Verba indige-
nantis. Plicat.

him that is filthy be filthy still, or Let him be yet more filthy; *Rev. 22. 11.* Abate in malam crucem, as a Father saith to his incorrigible child. See the like angry expressions, *Ezek. 20. 39. Isa. 50. 11. Psalm 81. 12, 13. Matth. 23. 32, 34.*

Ver. 10. Make the heart of this people fat] *sc.* by preaching to them the Word of God; which because they regard not, it shall become unto them a favour of death, as sweet Oynments kill beetles, as a shrill voyce hurteth weak ears, as Lime is less sensible, and fat-hearted people are noted by Aristotle for dull and stupid. There is not a greater mischief can befall a man on this side Hell, then to be given up to a dead and dedolent disposition, such as was that of those, *Eph. 4. 18.* of the Jews in Christ's time and ever since, and of many Papists, who continue blind in the midst of so much light, and will not renounce those Errors whereof they are clearly convinced.

And make their ears heavy] Preach them to Hell: this is an accidental effect of the Word preached, and proceedeth from mens corruptions, *Zech. 7. 11.* But as an hard heart, so a heavy ear is a singular judgement, *Alt. 7. 51.* Antagoras reciting his *Thebas* (a book that he had made) among the Boeotians, and they little regarding him, he folded up his book, and said, Ye may well be called *Baotians, quia Erat bonum habetis aures*, for ye have Oxes-ears; playing upon the Notation of their Apophth. Name.

Let them should see with their eyes, &c.] Or, that they may not see with their eyes, or hear, &c. but be as so many fots and stocks or statues, that have eyes and see not, &c. to their utter ruine and destruction. Neither is there any the least injustice in such a proceeding. An Apprentice hath given him by his Master a Candle to light him to bed, which he abuseth to light him to game or drink. Hereupon his Master taketh it from him, bloweth it out, and sendeth him darkling to bed, in the way thereto, he breaketh his arms or his face by some fall: will any man blame the Master, fith the candle was his, and allowed for use? I trow not: think the like here.

And converse] which whilome they would not, now they shall not: but having made a match with mischief, they shall henceforth have enough of it: they love to have it so, *Jer. 5. 21.* they forsake their own mercies, *Jon. 2. 8.* they are miserable by their own election.

And be healed] *sc.* pardoned and purged. *Arg. hic pulchre exprimitur* (saith One) *ordo obtinende salutis*; and here is excellently set forth the order of obtaining Salvation. For first it is requisite that we have ears to hear, and eyes to see, (not ears stopped, and eyes dawbed up as these had) 2. That what we hear and see, we understand with the heart, that is, that there be yielded thereunto both Assent of the mind, and Consent of the will; this is Faith. 3. That we turn to the Lord by true Repentance; and then we are sure of healing, which is by pardon of sin, and power against it.

Ver. 11. Then said I, Lord how long] *sc.* In all this sad stroke upon the souls of this poor people last? Is there no hope of an end? hast thou utterly cast off Israel? See here the good affection of godly Ministers towards even obdurate and obdurate sinners: how deeply and dearly they oft pity them, and pray from them, as did also Moses, Samuel, Paul.

Until the Cities be wasted, &c.] Till these uncounsellable and incorrigible Refractories be utterly rooted out by the Babylonians first, and then by the Romans. Ver. 12. And the Lord have removed men far away] Judas lay utterly waste for 70. years: inasmuch that after the slaughter of Gedaliah, when all man, woman, and child fled into Egypt, there was not a Jew left in the Country. And in that last bedelation by the Romans, such affliction befell them as never had been from the beginning, nor shall be to the worlds end, *Mar. 13. 19.* After Titus had slain a thousand thousand of them, and carryed away Captive 900000. more, Adrian the Emperor, for their sedition under Barchochab, drove all the Jews utterly out of *Jerry*, set a fow of white Marble over the chief gate of Jerusalem in reproach of their Religion, and by Proclamation forbad them so much as to look toward that land in once a year, and bewail the destruction of their Temple, giving a peice of money

Leo Modena

It may be rendered Gods Tenth. But what meant *Lyra* to argue from hence that Tythes are due to the Church?

In radice & caudice. Junius. Piscator.

to the Souldiers: and at this day when or wherever they build an house, they use to leave about a yard-square of it unplastered, on which they write *Zecher lechorban*, The memory of the Desolation.

Ver. 12. *But yet in it shall be a tenth*] i. e. some Ele& left in the land for a reserve. And these are called a *Tenth*, 1. Because, as the Tenths, they are consecrated to God, *Levit. 27.* 2. Because but a few: So that God may say as once of the cured Lepers, *Where are the other nine?* Such were those that looked for the Consolation of Israel when Christ came in the flesh, *Zachary, Simeon, Anna, the Marias, Joseph of Arimathea, the Apostles, Peters Converts, &c.*

And it shall return and shall be eaten] Or, it shall, after its return again, be burnt up or removed: so they were to some purpose by the Romans. See on ver. 12.

As a Tyle-tree, or as an Oak] Trees that are *dura ac durabiles*, hard and long-lasting: and although they lose their fruit and leaves, or be cut down, yet

Their substance is in them] the substance of the matter, the sap remaineth in the Trunk and Root. Some think there is an allusion in this Text to a Bank or Causey that went from the Kings House to the Temple, and was born up with Trees planted on either side of it: which Trees as they kept up the Causey, so do the godly the State, *1 Chron. 26. 16, 18. 1 King. 10. 5. 2 Chron. 9. 11. Semen sanctum statumen terre.*

CHAP. VII.

In Pentate.

Ver. 1. *And it came to pass*] This is not a superfluous Transition, as *Auslin* maketh it: but importeth, that the following discourse is no less to be regarded than the foregoing.

In the days of Ahaz] that *Surdy-stigmatick*, under whom *Isaiah* was, as *Eliab* under *Ahab*: and for the comfort of the godly, prophesied then most sweetly concerning Christ and his Kingdom.

The son of Jotham, the son of Uzziah] for whose sake, say the *Rabbins*, this wretch was thus relieved.

King of Judah] *Titularis, sed non Tutelaris* (as it was once said of *Culperick King of France*) *utpote qui Reip. desuit, non presuit.*

That Rezin the King of Syria] He is first named, as being *Generalissmo*. See of him, *2 King. 15. 37.* He was King of *Damascene*, and *Celosyria*.

And Pekah King of Israel] These two Kings had severally invaded *Judah* before with great success, *2 Chron. 28. 5, 8.* And heartened thereby, now they joyn their forces, thinking to make a full conquest: but were as much deceived and disappointed, as were the Pope and *Spaviard* here in Eighty-eight: and more then once in *Ireland*, where *D. Aquila* with his Spaniards being beaten out, said in open Treaty, that when the Devil upon the Mount shewed Christ all the Kingdoms of the Earth and the glory of them, he did not doubt but he left out *Ireland*, and kept it for himself.

Went up] but not in Gods Name, *non Dei missu & nutu ut ante, sed proprio motu & ambitione.*

But could not prevail against it] Heb. *could not war*, sc. with any good success: They came into the Countrey like Thunder and Lightning, as *duo fulmina belli*. but went out like a snuffe.

Ver. 2. *And it was told the house of David*] i. e. the King and chief Officers of the Crown and Court. His news flyeth swift, and filleth all places.

Syria is confederate with Ephraim though these two were oft at deadly feud betwixt themselves, yet they could combine for a mischief to Gods people. So could *Herodians* and *Pharisees*, *Herod* and *Pilate*. &c. The Devil doubtless had a design by these two Champions of his to have utterly rooted out the House of *David* (as he sought also afterwards to do by *Herod, Caligula* and others) and so to have prevented Christ his being made of the Seed of *Abraham* according to the flesh, *Rom. 1. 3.* but that could not be.

And his heart was moved] *Concussus est & conquassatus*. Impiety triumpheth in prosperity

prosperity: trembleth in adversity. *Tullus Hostilius*, that godless King of *Rome*, set up *Pavor* and *Pallor* for Gods to himself. *Saul* and *Achitophel* in distress despair-ed, and disparted themselves: So did *Demosthenes*, *Cato*, and other Heathen Sages, who were without God in the world, and therefore without comfort. Sin maketh men timorous, *Lev. 26. 36.* but Righteousness bold, *Prov. 28. 1. Psalm 27. 1.* The Spirit of power and of a sound mind are fitly set together, *2 Tim. 1. 7.*

Ver. 3. *Then said the Lord unto Isaiah*] Wicked *Ahaz* shall have a Prophet sent him with a Promise, if it be but to leave him without excuse: There was also a godly party in the Land, whose comfort was aimed at, and for whose sake *Shear jashub* was also taken along, as carrying comfort in this very name: *Portendit enim omnes pii qui divini verbi satum generandi sunt saluos & incolumes fore, divinis munibus exornatos.*

At the end of the Conduit of the upper pool] Where he is walking, and talking about sending to *Assyria* for help. The place is pointed out for confirmation of the truth of the Prophesie. So in the Gospel the Apostles are foretold where to fetch the Ass, where to prepare the Pasover. This place was without the City, over against the Palace-Royal: the very same where afterwards *Rabshakab* (the fugitive son of our Prophet *Isaiah*, say the *Rabbins*; but without reason) railed upon the living God. This Prophesie here and now delivered, might haply be some support to *King. 18.*

good *Hezekiah* under that trial.

Of the Fullers field] Fullers must have store of water, and room enough for the dressing and drying of their clothes. Ministers are by an Ancient called *Fullones animarum*, Fullers of mens souls.

Ver. 4. *Take heed and be quiet*] *Cave & quiesce*: Or as others render it, *Vide ut sis*. See that thou say nothing: fret not, faint not, send no message to the *Assyrian*, rest by Faith upon the Lord of Hosts, get a blessed Sabbath of Spirit, a well composed frame of Soul: for in quietness and confidence consisteth thy safety, as *Chap. 30. 15.*

Fear not, neither be faint-hearted] See on ver. 2.

For the two tails of these smoking fire-brands] By a most elegant Metaphor; he nameth not one of these two Potentates as not worth naming: but calleth them in contempt a couple of fire-brands, such as would do mischief but cannot, because but smoking, and not burning; and but the tails of smoking fire-brands neither, such as are smoking their last, and shall shortly be utterly extinct. In a word, they have more pride then power, being a meer flash.

Ver. 5. *Because Syria, Ephraim, &c.*] This was the fruit of their fury fuming out at their Noses, ver. 4. and proving like Imoak, which the higher it riseth, the sooner it vanisheth: or like the bubbles blown up into the ayr by children, into whose eyes they soon fall back again. There is no wisdom, nor understanding, nor counsel against the Lord, *Prov. 21. 30.* See the Note there.

Ver. 6. *Let us go up against Judah and vex it*] So they had done severally, and so they think much more to do jointly. *Sed aliter Deo visum est.* There is a Council in Heaven that dasheth the mould of all contrary Counsels upon earth, as *Psalm 2. 4.*

And let us make a breach therein for us] Or, *let us divide it*, and share it betwixt us, or set a King over it that may be a vassal to us both. Thus the Pope gave away *England* *Primo occupaturo*, to him that should first take it in *Henry* the eighths days: but he reckoned without his Host, as they say.

Even the son of Tabeel] A Syrian, likely, as *Tabrimmon*, *1 King. 15. 18.* a good *Rimmonite*, *2 King 5. 18.* So *Tabeel* a good God. *Rimmon* was the Syrians God. The *Chaldees* expoundeth it *Good or Right for us.*

Ver. 7. *It shall not stand*] The Counsel of the Lord, that shall stand, *Psalm 33. 11.* when the worlds Wizzards shall be taken in their own craftiness, *1 Cor. 3. 19.* *It shall not be*] All their projects are dashed by a word. *Videus, R. deo*, saith He that sitteth in Heaven, *Psalm 2.* I look and laugh: and wherein they dealt proudly, I am above them, *Exod. 18. 11.*

Ver. 8. *For the head of Syria is Damascus*] Not *Jerusalem*, as they haply had contrived it: looking upon *Jerusalem* as a City fatally founded to bear Rule, as One faith of *Constantinople*.

And

And the head of Damascus is Rezin] Let him set his heart at rest, and not reach after the Dominion of Judah: left falling from his high hopes, he lose that he hath already, and cry out with that Ambitionist, *Si mea jata sequor.*

And within threescore and five years] *sc.* from the time that Amos foretold it, Chap. 5. 27. & 7. 8. that is, from the twenty fourth year of Uzziah to the sixth of Hezekiah, when as the ten Tribes were carried away by Salmanser, 2 King. 17. Thus Hierom out of *Seder-Olam*. But I like better *Piscators* computation, which is thus within 65. years, that is, from the fourth year of Abaz now current to the 23. of Manasseh, when Ephraim ceased indeed to be a people by the command of Esurbaddon son of Sennacherib: whereof see Ezra 4. 2.

Ver. 9. And the head of Samaria, Remaliah's son] In contempt he hath neither his Name nor Title of a King given him, but is fairly warned to keep within his bounds: he is not like to hold long that he hath. It is dangerous meddling with Jerusalem, Zech. 12. 2, 3, 6.

*Valde brevis
sententia est,
sed gravis
admonitio.
Oecolamp.*

If ye will not believe, surely ye shall not be established] Jehosaphat said as much, 2 Chron. 20. 20. and our Saviour somewhat like, John 8. 20. Isaiah saw the King and people still fluctuating and trembling, notwithstanding the divine Promise: and telleth them what to trust to; unless they will trust in God, they will never be soundly settled: Faith quelleth and killeth distrustful fear, and maketh a man walk about the world like a Conquerour. There is an *Elegancy* here in the Original that cannot be Englished.

Ver. 10. Moreover the Lord shall speak against Ahaz] Wicked though he were, and under the power of unbelief, yet he shall see that he hath to do with a very gracious and long-suffering God, who, by a wonderful condescension, will needs give him a sign; *Inauditum vero, dari signum incredulo.* Christ would not so far gratify the unbelieving Pharisees, but calleth them an evil and bastardly brood for seeking a sign from Heaven, Mat. 12. 39.

Ver. 11. Ask the sign of the Lord] not of any other God, to whom thou art addicted.

Thy God] From whom thou hast deeply revolted: but of whom thou mightest upon thy return be graciously re-accepted.

Ask it either in the depth] This was a fair offer to so foul a sinner: but all would not do; no though he should have had a sight of Heaven or of Hell for a sign; And yet *Belarmine* thinketh, that one glimpse of Hell were enough to work upon the most hard-hearted sinner in the world, and to make him yield to any thing.

Ver. 12. I will not ask] Ah lewd Isael! I will not ask; what a base answer was this of a Bedlam Belialist? what a wretched entertainment of such an over-bounding Mercy? He doth upon the matter say, *He ask no Ask, He try no sign, I know a trick worth two of that: God shall for me, keep his signs to himself: I crave no such curioſitie at his hands: I can otherwise help my self, viz. by lending to the Assyrian. If the Lord could and would have helped, how happy is that so lately no less than an hundred and twenty thousand of my Subjects were cut off in one day by this Remaliah's son, as you contemptuously call him?*

Neither will I tempt the Lord] Or, neither will I make trial of the Lord, as in the former Note. *Ambrose* was mistaken who thought that Ahaz refused to ask or try the Lord, out of modesty and humility: rather it was out of perversity, or (at best) Hypocrisy. *His descendens in nostris conscientias, fidei good Oecolampadius.* Here let us each descend and dive into his own conscience, to see whether we also have not matched Ahaz in his madness, or at leastwise, coasted too near upon his unkind usage of the Lord, by rejecting his sweet offers of Grace and motions of Mercy: by slighting his holy Sacraments, those Signs and Seals of the Righteousness that is by Faith. *Adis fides, & aberit periculum.*

Ver. 13. Hear ye now ye House of David] But shamefully degenerate from your chrice-worthy Progenitors; and strangely forgetful of Gods Promises for a perpetual Succession: which if ye remembered and believed, ye would not be so causelessly terrified.

Is it a small thing for you] How heartily angry is the Prophet, how blessedly blown up in this case of so great dishonour done to God? we should be so too.

To

To weary men] to vex and molest: the *Septuagint* have it, *to strive, or wrestle* as *Agonem* read fall with men; By men he meaneth himself and his fellow-Prophets, whom Abaz and his Courtiers slighted and misused. Let this comfort Gods faithful Ministers under the worlds indignities and injuries. See *Matth.* 5. 11, 12.

But will ye weary my God] whom I serve in my spirit; and now no more thy God, as ver. 11. sith thou hast refused to be Ruled by him, and that after manifest conviction, and greatest importunity to bring thee to a better temper. *Non autem tuum, & rex Ahaz. Pileat.*

Ver. 14. Therefore the Lord himself shall give you a sign] Give it you, *ingratis* *Agonem* read *tuum, & rex Ahaz. Pileat.* without your leave, of his own proffer. If we believe not, yet God remaineth faithful, 2 Tim. 2. 13. Rom. 3. 3. The House of David was as it were great with child with Christ, and with Gods promises in him; therefore (to be sure) it could not be rooted out (as these two Kings designed) before Christ were come into the world. Hence his wonderful Conception and Birth is made here a Sign of his peoples Safety here, and Salvation hereafter. And had Abaz and his people believed this latter, they would not have much doubted of the former; but rather argued with St. Paul, Having given us his Son, how shall he not wish him give us all Rom. 8. 32.

Things also? *sign*] A singular sign, a sign both from above and from beneath: for he joyined *lumen sue eternitatis limo tue mortalitatis*, the light of his Eternity to the mud of thy mortality, as a Father hath it, Job. 1. 14. Phil. 2. 6, 7.

Behold] A Note of attention and admiration. One compareth it to the sounding of a Trumpet before some notable Proclamation: Another to a hand in the Margaret, pointing to some remarkable matter: so doth this *Ecce* to Christs incarnation, as a thing in Gods Decree, and to his peoples Faith already present.

A Virgin] *Hagnalimah* that famous Virgin, so long since spoken of, Gen. 3. 15. *Hec simul est genitrix filia, sponsa Dei.* that female glory, the Virgin Mary, with whom the Angel spake concerning mans salvation, *Matth.* 1. 18, 23. *Luke* 1. 27, 35. as the Devil before had done with the first woman, concerning the means of his destruction. Of this Virgin-Mother the Sibylls are said thus to have prophesied also, *quot fidera celo.*

*Virginis in corpus voluit dimittere celo
Ipse Deum prolem, cum nuntiat Angelus alma
Matri, quæ miseros contracta fœde levabit.*

See more in *Virgils* 4th *Eclg.* and *Aug. de civ. Dei, lib. 10 cap. 27.* Some tell us that when this blessed Virgin brought forth, there was seen at Rome about the Sun, the likeness of a woman carrying a child in her arms, and a voyce heard, saying, *Pan the great God is born into the world.*

Shall conceive and bear a son] *Shiloh*, the son of her secondine, Gen. 49. 10. the true *Melchisedeck*, as many without father, and as God without mother. Heb. 7. 5. See *Luke* 1. 35. But how blank were the Jews when they saw the issue of their late Jewish Virgin turned to a Daughter? and how silly is that saying of theirs in their *Talmud*, For our sins which are many, the coming of the Messiah is deferred? *7a. Sanhed. cap. 11.* For our sins which are many, the coming of the Messiah is deferred? *7a. Sanhed. cap. 11.* For our sins which are many, the coming of the Messiah is deferred? *7a. Sanhed. cap. 11.* For our sins which are many, the coming of the Messiah is deferred? *7a. Sanhed. cap. 11.*

And shall call] Or, Thou (Virgin) shalt call; as having the right of nomination.

His Name Immanuel] That is, God with us, as *Matth.* 1. 23. See the Note there. *Cujus nomen illius numen facile declarabit.* Christ indeed was not called by this name *Immanuel*, that we anywhere read of (as neither was Solomon by the name of *Jedediah*, 2 Sam. 12. 25, 26.) unless it be *chap. 8. 8.* but the import of this name is most truly affirmed and acknowledged to be fully made good in him.

Ver. 15. Butter and Honey shall he eat] i. e. He shall be fed with Childrens meat, after the manner of other Infants; for as he shall take upon him our nature, periphrasis. so shall he also partake with us in our natural infirmities: feeding as other Children there did, on butter and honey, not able to discern good from evil through want of judgement;

judgement, till he came to be of discretion, *Luke 2. 52.* with *Deut. 1. 39.* that he might be in all things like unto us, and that we might once come unto the measure of the stature of the fulness of Christ, *Eph. 4. 13.* that we might become *strong in the Lord, and in the power of his might, able to do all things through Christ that strengtheneth us, Phil. 4.* Stumble not at his weakness, but gather assurance of his Love, who so sweetly joyned his Majesty to our meanness, his might to our weakness : abasing himself to the shape and state of a feeble weak and helpless child.

ver. 16. *For before the child*] *Hannagrar*, this child *Shear* *ʔashub* here present, ver. 3. the proper sign of this present deliverance, as *Iſa.* 8. 4. made so by occasion of the mention of *Immanuel* that was to be born many years after, of a Virgin.

The land that thou abhorrest] Or, by which thou art vexed, as ver 6. Confer *Exod.* 1. 12. *Nam.* 22. 3. So the *Danes* were abhorred by the *Englishs*, the *French* by the *Sicilians*, as appeared by those bloody *Vespers*.

Shall be left of both her Kings] Who shall be cut off by a seasonable vengeance : See this fulfilled, 2 King. 15. 30. and 16. 9. within a year or two of this prophecy.

Ver. 17. *The Lord shall bring upon thee, &c.* [*sc.* in case thou believe not. Thou and thine shall perish, notwithstanding this present deliverance; the Lord will destroy thee after that he hath done thee good, as *Jer. 24. 20. Et cujus verbum credere noluisti, ejus verberibus fidem habebis.*] Thou shalt foon have enough of the Assyrian, in whom thou wilt needs trust, and not in Me. Him thou shalt call in for help against others: but he, having taken a taste of lo fertile a soil and wealthy a state, shall at length over-run all: Like as afterwards also the old Gaws did *Italy*, and the Saracens the Greek Empire.

Ver. 18. *The Lord will hiss for the flye, &c.*] Out of *Egypt* and the confines. The people of which parts are fitly called *flyes*, say Expositors, for their numerosity, swiftness, stench, impudency, harsh language, *ab vocis absone stridore*. The country being hot, and lying low aboundeth with flies and gnats, such as proud *Pharob* was vexed with.

And for the bees that is in Assyria] That country is full of woods, and so of bees : to which also the Assyrians are fitly compared, as for their numerousness, their military skill and comely marshalling of their forces, their golden armour, their industry and constancy in battle; so for their force and fury especially. *Virgil* speaking of bees saith,

*Illis ira modum superat, laeq̃ue venenū
Inspirant stimulis, & vitam in vulnere linquunt.*

See the *Babylonical* fierceness and cruelty graphically described, *Jer.* 51. 34. It was so much the greater, because sent for and set on they were by Gods hiss or whistle.

Ver. 19. *And they shall come and shall rest all of them*] As flies do upon flesh, and as bees upon trees : they shall seize all.

In the desolate walks, &c.] Hereby is set forth, saith *Calvin*, that in no lurking place any of the Jews should be secreted or secured from their enemies, but that they shall range about and rage everywhere throughout the whole land. And because all this is done at *his*, the backwardness of Christians is condemned, saith *Maccuslaus*, who cannot by most earnest preaching of long continuance be brought to do as God requireth them.

Ver. 20. *In the same day shall the Lord shave*] Not *bear* but *shave*, with a razor, to fetch forth the calamity of war which waitheth and taketh away all, and maketh clean work, as we use to say: *nihil in toto regno inanius reliquit, sed omnia summo ad imum explicavit Affricus*. The Affrican is here called Gods razor, because his instrument to shave as he pleareth: though haply by exceeding his commission, as *Zach. i. 15*. he might prove a *deceitful razor*, as *Psal. 53. 2.* that instead of shaving the hair, lanceth the flesh.

That is hired] Whether by *Abaz* himself, but for a better purpose, *2 King.* 16:7, 8. not to hurt but to help, though it fell out otherwise: or by *God*, who paid the *Aff-rian* for his hire the Lands of *Israel* and of *Syria*: see the like *Ezek.* 29:18, 19. Barbers use not their razors but for reward.

Beyond the river] Euphrates that ran between Syria and Assyria, but could not keep off the Assyrian Destroyer.

The head, and the hair of the feet] Elsewhere called *head and tail*, that is, high and low. Prince and Peasant.

And it shall also consume the beard] 1. the Priests, *Psal.* 133. 2. as some sense it :
or, as others, all the comeliness and virility of the Jewish nation.

Ver. 21. *A man shall nourish two sheep*] He that was wont to say, *Mille mea Siculis errant in montibus agne*, shall now be reduced to too great penury as to be glad of two sheep, and have scarce a yong Heifer left for his necessary subsistence, who was wont to have many ploughs going. They shall not now, as heretofore, *joyne house to house, and land to land*: they shall not keep race-horses, or hunting dogs, &c.

Ver. 22. *For the abundance of milk*] yielded him by his two cows, through the paucity of people and plenty of grass.

He shall eat butter] eat his fill, for there are none to buy it of him; none to pull it out of his mouth.

For butter and honey shall every one eat] not cates and dainties, as chap. 5. 12. but
mean fare such as he can get : as wild-honey, such as the Baptist fed on.

Ver. 23. *Where there are bowls and vines* | Which once were to the sensual Jews
an occasion of drunkenness and forgetfulness of God, chap. 5. 11, 12. *A Lapid* or
chap. 5. 2. telleth us that at *Herbopolis* in Germany there are abundance of vine-
yards, so that they have more wine there than water: and such huge wine-vessels
that the vintners have doors in the sides of them whereby they enter (as *Diogenes* did
his bush) to make them clean and fit for their use.

Shall be briars and thorns] *Agri quondam visibus confiti, erunt obstiti vepribus, & dumetis densissimis hirsuti.*

Ver. 24. *With arrows and with bows shall they come*] for their necessary defence against the wild beasts that haunt those desert places, *propter densa ferarum iustra hominibus infesta*: This was threatened, *Lev. 26. 22.*

Ver. 25. *And on all the hills that shall be digged, &c.*] A good Translation of a **Assemb.**
 some instead of a good Commentary : Some very learned render the words thus, **Annot.**

text is instead of a good Commentary: Some very learned men, who have read
*and on the bills that had want to be digged with mattocks or spades, that no fear of bryar or
 thorn might come thither. shall a place also be for sending in of oxen, and the sreading of
 better cattle: Which shall range and graze freely (say they by way of glofs) after
 their wonted manner in those places, from whence they and their owners had formerly
 been ejected and excluded by the violent oppressions and undue enclosures of the
 richer and greater sort, chap. 5. 17.*

CHAP. VIII.

Ver. 1. **T***Ake thee a great roll*] Or volume, so called either because it was rolled up together like the web upon the pinne : or (as others) because it revealeth that unto us, which otherwise we knew not. Blasphemous was that fear of the Jews who called the Evangel or Gospel *Aven-gillation* a volume of vanity. And no better was that of B. Bonner Chaplain who called the Bible (that blessed book) *In scorn his little pretty Gods book.* This one small piece of it is here titled *grande evangel* for the fulness of the matter in fewness of words.

James, a great roll, for the fulness of the matter in fewnells of words. See Isa. 30. 8.
 And write it in with a mans pen] that is, plainly and clearly : that when it shall be
 fastened to the gate of the Temple, or some way else be expost to publike view, he
 that runneth may read it, *Habac. 2. 2.* and he that readeth may understand it : and
 not be so written as that was, *Dan. 5. 5, 7.* which none could read and unridde, but
 the Prophet himself : nor be as *Aristoteles Acroamaticke*, published and yet un-
 published.

published.
[Concerning *Mahe-ma-lal-ba-shi-baz*] 1. *Make speed to the spoil, hasten the prey:* words whereby God calleth the King of *Alyria* out of his countrey to take the spoil speedily of *Syria* and *Samaria*; both which groaned for his coming, and *banda* for his moving. This was afterwards given for a name to *Ishab's* new-born babe, viz. at his circumcision: and that before two sufficient witnesses who might attest both the child's name, and the reason of it, which the Prophet likely told them: Such another

compound name was *Shear-jashub*, chap. 7. *Zorobabel*, *Hagio-Christopherites*, &c. and amongst us *Kerp-sabbath*, *Hope-still*, &c.

Ver. 2. *And I took unto me faithful witnesses*] So they might be, and yet not godly men: as *Galba* and our *Rich*. 3. were said to be bad men, but yet good Princes. Some think that this *Oriah* was the same with him that brought in the Altar of *Damascus*. He had been better perhaps, but at last revolted: as did *Demas* (of whom *Dorotheus* saith that he became a Priest in an idol-temple at *Thessalonica*) and *Damascus* who turned *Mahometan*, as some write. *Zachariah* the other witness was a man of great eminency, as being grand-father (by the mothers side) to good *Hozekiah*.

Ver. 3. *And I went unto the Prophets*] Prophets wives were anciently called *Prophetesses*; like as Bishops wives (saith *Lapide* the Jesuit) were also called *Bishop-pesses*, Presbyters wives *Presbyteresses*, Deacons wives *Diaconesses*: Jesuits have still their *Jesuitesses*, as Majors their *Majorettes*, &c.

Maher-balal-habs-baz] q. d. *Make haste, come away* to so rich a booty, to the rifling and ruining of these two potent and opulent Kingdoms. God hereby seemeth to help the *Assyrian* as *Cicero* once did his friend, *Si dormis, exporgiscere: si stas, ingredere: si ingrederis, curre: si curris, advola*, &c. and at the calling of this child by his name, the prediction was remembered, and the thing ascertained.

Ver. 4. *For before the child*, &c.] That is within a year or two: for it was an extraordinary thing that is reported of *Maximilian* the Emperour that he was eight year old at least ere he spake any thing: but afterwards he became a fluent and elegant Speaker.

The riches of Damascus] Riches do many times change their masters; and Kingdoms are oft turned upside down, when they fall to persecuting the people of God especially, as did these Syrians and Israelites.

Before the King of Assyria] Spoils taken from the enemy were and are usually carried in triumph before the Conqueror.

Ver. 5. *The Lord spake also unto me again saying*] Heb. *And the Lord further added to speak unto me*. Here the Israelites, apart from the Syrians, are specially threatened with destruction, because they abandoned their brethren the two other tribes, and trusted to confederacies and aids of foreign Princes.

Ver. 6. *Forasmuch as this people*] The ten revolted tribes not worth the naming: see ver. 5.

Refuse the waters of Shiloah] Slight and contemn the small means and strength of the Church, *humilem & obscurum statum regni Zionis*.

That run softly] at the foot of mount Zion, creeping and crooking slowly and slyly: called therefore, as some think, the *Dragons Well*, Neb. 2. 13. *Cesar* saith the like of the river *Aravis* (probably *Sone*) and the Poet *Claudian* of *Nilus*,

*Lere fluit Nilus, sed cunctis amnisbus extat
Otilior, nullas confusus murmure vires.*

And rejoice in Rezin and Remaliah's son] rejoice in a thing of nought, as *Amos* his expression is chap. 6. 13. The Hebrew here hath it thus, *And joy is to Rezin*, &c. that is, the Syrians and Israelites both are much cheered up to see that Judah is at so great an *under*; and so easy to be overcome, as they think.

Ver. 7. *Now therefore behold the Lord bringeth*] They that slighted still-running *Shiloah*, shall have the waters of *Euphrates* strong and many to overwhelm and swallow them up. God loveth to retaliate.

Even the King of Assyria and all his glory] i. e. his armies and forces wherein he gloryeth. See chap. 10. 8. and 36. 9.

And he shall] Or, *it shall*, viz. the River *Euphrates*, whose exundation is here graphically described, and thereby depainted to the life the practice of tyrants in over-running whole countreys as by a deluge, as did the *Assyrian* of old, and as doth the great *Tark* at this day.

Ver. 8. *And he shall pass thorough Judah*] After Israel subdued: but yet with a difference, as chap. 27. 7, 8. for the Israelites and Syrians were utterly drowned with this

The Bell. Gall.
lib. i.

חֲשֵׁב עֲשֵׂה
וְעָשָׂה.

this proud flood, but the Jews were only drenched; it reached but to the neck, their head was ever above water: and that because *Emanuel* (better than any *Christopher*) bore them up.

And the stretching out of his wings] that is, of his immense forces: the *Assyrian*, by another Allegory, being here compared to an Eagle, which covereth her whole prey with her wings.

Shall fill the breadth of thy Land, O Immanuel] Shall surely, unless thou O Lord Christ, (who art King of this country by a specialty) shalt please to prevent it. Learn we likewise in all our straits or ailments to run to our *Immanuel*, and implore his help, remembering that he is *God with us*, he is a man amidst us; *cum Patre dator*, *inter nos petitor*, as *Austin* hath it; he gives with the Father, he prays with the sutor; he will deliver and defend his subjects and suppliants.

Ver. 9. *Associate your selves O ye people*] In confidence of her King *Immanuel's* succour and support, the Church thus holily insulteth over her most active enemies, foretelling their utter subversion. *The Virgin daughter of Zion* doth the like, chap. 37. 22. as binding upon her invincible Champion *Immanuel*, ver. 2. 3. whose very name here putteth spirits into her, and maketh her take hearts of grace, as they say. *Basil* here putteth Christians in time of persecution boldly bespeak their adversaries in these words, though somewhat otherwise rendered by the *Septuagint*, by mistake of a letter: *If again ye prevail, ye shall yet again be vanquished*. And truly of the Church it may be foretold better than of *Troy*,

*Villa tamen vinces, everisque Trojare surgas:
Obruet hostiles illa ruina domos.*

Orid. FaR.

Gird your selves and ye shall be broken in pieces] Ye shall, ye shall without fail, though ye little believe it. It shall be done (as is therefore here so often threatned) as sure as the coat is on your back, or the heart in your belly.

Ver. 10. *Take counsel together*] Do so if you will: but when all's done, the counsel of the Lord shall stand: and you shall consult nothing better than shame to your selves.

Speak a word] All these expressions serve to set forth the bitter hatred born by these wicked ones against Gods poor people, whom they sought by all means to mischief, but could not.

For God is with us] Heb. *Immanuel*: that sweet name was to the godly party *mel in ore, melos in aure, jubulum in corde*: and hence so oft recited: these heavenly birds, having got such a note, record it over and over.

Ver. 11. *For the Lord spake thus to me with a strong hand*] that is, with his spirit accompanying his word, and setting it home to my heart, that so I might speak from the heart to the heart. Some render it, *Taking me by the hand, fidelis pedagogi instar*, *Sicut apprehensionem manu*. like a loving and faithful schoolmaster: and thereby pulling me back that I should not walk in the common road.

That I should not walk in the way of this people] not howle with those wolves, not tune my fiddle to the base of the times, not follow a multitude to do evil: but rather to keep a constant counter-motion to the Many; and rather to go right alone than not at all. *Cassianus* gives very good Counsel, *Vive ut pauci, ut cum paucis in*—In Epist.

veniri mereris in regno Dei, Live thou as but few else do, that with those few thou mayst be found in Gods Kingdom. Now none can do thus, but onely they to whom the Lord both speaketh, and layeth hold also upon their hand that they be not led away with the error of the wicked, 2 Pet. 3. 17.

Ver. 12. *Say ye not a Confederacy*] A Confederacy, a Confederacy, sc. between Syria and Samaria, is made against us; this was *vox populi*, all the talk in those dayes, and every bodies mouth was full of it, and heart afraid of it: But say ye not so, comply not, consent not, chime not in with the spirits and speeches of other men. Away with all such despairing language. For help against which

Ver. 13. *Sanctify the Lord of hostes himself*] Even your sweetest *Immanuel*: non sanctificatur autem nisi in eum credatur, sanctify him, I say, by believing in your hearts and confessing with your mouths, Rom. 10. 9. and walking as becometh the Gospel

Gospel, — in nothing terrified by your adversaries, Phil. 1. 27, 28.

And let him be your fear] That is, the Object of your fear, as Gen. 31. 53. *Pfal.* 76. 11. where God is called Fear by an Appellative Proper. So the Chaldee Paraphrase frequently calleth God *Dechilab*, i. Fear. The Greeks call him *Θεός* of *Δεός* Fear. Bernard saith well, God is to be feared as a Lord, honoured as a Father, loved as a Spouse. This fear of God is a sovereign remedy against the fear of the creature; and is therefore here and elsewhere opposed to it. Surely as one fire driveth out another: and as *Moses* his Serpent swallowed up the Sorcerers Serpents: so here.

Ver. 14. And he shall be for a sanctuary] *In quo serventur, & in lapidibus, in quo firmiter stent pii: impii vero impingant, ruant & conterantur*, a Sanctuary of safety, a stone of stability, though to the wicked he prove otherwise: even a stone of offence to stumble them, and a snare to take them in for their hurt. Christ as he is *Pietorum rupes*, a Rock of Refuge to the godly; so he is *reorum scopulus*, a Rock of Revenge to dash in pieces the impenitent, as *Val. Max.* once said, the Tribunal of *L. Cassius* was. This was chiefly fulfilled in the time of the Gospel. See *Rom.* 9. 23. 1 *Pet.* 2. 6. *Matth.* 21. 42. *Act.* 4. 11.

But for a stone of stumbling] *Petra perditionis*, to all that refuse to be Ruled by him, and to rely upon him: with these froward ones he will shew himself froward, *Pfal.* 18. 27.

Ver. 15. And many among them shall stumble and fall] So may Gods Elect, but not so as to be broken: because they cannot fall below a supporting hand of God, *Pfal.* 37. 24. Utter prolapson cannot befall them possibly.

And be broken, and shamed, and taken] The Septuagint here add of their own; and men shall be taken, that are in a supposed safety: living as if they were out of the reach of Gods Rod.

Ver. 16. Bind up the Testimony, seal the Law, &c.] *Et lateat, & luceat*: Let thy Doctrine (saith God here to the Prophet) contained in that great Roul, ver. 1. or otherwise published (concerning Immanuel especially) be concealed from these prophane scoffers: but imparted to my Disciples that sit down at my feet to receive my words, Deut. 33. 3. Those Jews in Christs time had the Testimony, that is the Gospel preached to them: but they were wofully blinded; so that when the Messias, to whom all their owd signs so well agreed, was among them, they could by no means own him and receive him, *Matth.* 2. 5. with *John* 1. 11. That Italian Translation of the New Testament which the Jews lately had, is, for their abuse of it, called in and taken from them. Pope Gregory the ninth caused their *Talmud*, wherein Christian Religion is so much blasted, to be burned: and the like did *Julius* the third, about the Year 1553.

Seal the Law among my Disciples] Such as have been *Good Disciples*, taught of God, taught in the Truth in *Jesus*, Eph. 4. 20, 21. Seal the Law, that perfect Law of liberty, the Gospel for such: for their behoof and support in these calamitous times.

Ver. 17. And I will wait upon the Lord] I will patiently and peaceably submit to his Holy Will in the exercise of mine office, hoping that I shall be acknowledged and approved of him, though men reject me, and are for their obduracy deservedly rejected of God.

And I will look for him] as it were with stretcht-out neck. *Difficile opus & arduum*! Good men find it more easie to bear evil, then to wait till the promised good be enjoyed, *Heb.* 10. 36.

Ver. 18. Behold I and the children whom the Lord] that is, my Disciples and Converts, who have the same conflict with me, *Phil.* 1. 30.

Are for signs and for wonders] Hissed and hooted at as so many Monsters by the mad world, ever beside it self in point of Salvation: and accounting the Saints (as the Spaniards were wont to say of the *Portingals*) *Pocos & pocos*, few and foolish: and as the *Turks* count all fools to be Saints: so the most count all Saints to be fools. These shall one day cry, *Nos insensati*.

Ver. 19. And when they shall say unto you] The Prophets wholesome advice to his Disciples. God had hid his face, and withdrawn his favour from this people; therefore they would help themselves as they could, by doing as *Saul* did when forsaken of God, by running to witches and wizzards, refolying with her in the Poet,

Flectere

Flectere si nequo superos, Acheronta movebo.

That peep and that mutter] Utter their predictions in broken and low Language, grunting or grumbling them out in dark and doubtful expressions, as distrusting their own art.

Should not a people seek unto their God?] See *Jer.* 2. 11. *Mic.* 4. 5. Our God is a rewarder of all that diligently seek him, or that seek him out, *Heb.* 11. 6. viz. when he hath withdrawn himself, and hid his face, as ver. 17.

For the living to the dead] q. d. Is that handsome? is it agreeable to right reason? O *stultam commutationem*! vocat nos *Dens vivum*, & nos recurrimus ad *mortuos*. *Oecolamp.*

Ver. 20. To the Law and to the Testimonies] Lo this is the way, walk in it, for the Commandment is a Lamp, and the Law is Light, *Prov.* 6. 23. They have *Moses* and the Prophets, *Luke* 16. 29. these must be the men of our Counsel, *Psal.* 119. 24. even these lively and Life-giving Oracles, *Act.* 7. 38. not dead Idols, or damned Necromancers.

There is no light in them] either of truth or of comfort. Good expressions such kind of creatures may use, it may be: but *Si magice, Deus non vult tales: si pia, non per tales*: their false lights serve but to light them into utter darkness. Happy was *Oecolampadius* (an excellent Commentatour upon this Prophet) who made good the splendour of his own Name, when (beside the light he lent to the Law and Testimonies) he could lay his hand on his breast when he lay a dying of the plague, and say, *Here's plenty of light got from the Scripture*.

Ver. 21. And they shall pass through it] to and again as uncertain of their way: and even at their wits end.

When they shall be hungry] *cum esurierit & esuruerit*, as a Pot boyling casteth up scum.

And curse their King] *Abaz*, say some; *Zedekiah*, say others.

And their God] As those Antichristians, *Rev.* 16. 19. The *Chinois* whip their Gods, when they please them not.

And look upward] as the hungerbit Wolf howls against Heaven.

Ver. 22. Trouble and darkness, &c.] A huge heap of words all to one fence: to set forth their deepest distress without all hope of help.

CHAP. IX.

Ver. 1. **N**evertheless the dimness shall not be such] *Dimness of anguish* had been fore threatened, chap. 8. 22. Now this is added for an allay, as being a promise of a mitigation of their misery, and yet further of Christs Incarnation, which is the sum of all the good news in the world. *Evangelistam hic agit Isaias, non prophetam*, saith One, i. e. *Isaias* here acteth the part of an Evangelist rather then of a Prophet: He foretelleth, saith another Interpreter, that as the *Assyrians* preyed upon *Samaritis* and *Galilee*, so shall the Lord Christ also pray upon them *spiritually*, A Lap. and for their greatest good, ver. 2. And as *Tiglath-pileser* first carried away a few out of *Galilee*, lightly afflicting the Land of *Zebulon*, and the Land of *Nephthaly*: and then *Salmanser* more grievously afflicting her, carried captive those and all the rest of the ten Tribes: Semblably Christ, first preaching in *Galilee*, converted and called therebence sundry of his Disciples: and afterwards when he was lifted up from the earth he drew all men unto him, *John* 12. 32. He rode upon his white-horse (the Apostles) conquering the world, and to conquer, *Rev.* 6. 2. And hence that sincere Joy in the hearts of his servants, far exceeding that of *Harvest* which is not without great toil; or that of Souldiers dividing the spoil, which is not achieved without confused noise, and garments rolled in blood, ver. 2. 3, 5.

By the way of the sea] The sea of *Tiberias*, *John* 21. 1. or lake of *Genesareth*, *Luke* 5. 1.

Beyond Jordan] Or, beside Jordan.

In Galilee of the Gentiles] See the Note on *Matth.* 4. 15.

Ver. 2.

Ver. 2. *The people that walked in darkness*] *Liberatio lucem promissit.* See the Note on *Matth.* 4. 16.

Ver. 3. *Thou hast multiplied the Nation*] Or, *Never since thou multiplyedst this people, didst thou give them such joy* : i. e. such matter of joy as now Thou intendest to do : Or thus, *Thou wilt multiply this Nation* : thou wilt encrease their joy ; especially by sending thy Son, who is called *the Gift*, *John* 4. 10. *the Benefit*, *1 Tim.* 6. 2. such as wherein all discontents are soon swallowed up. Everlasting Joy shall be upon the Heads of the Lords Ransomed ones, they shall obtain joy and gladness, and sorrow and sighing shall flye away, *Isa.* 35. 10.

They joy before thee] Pleasure there must be in the wayes of God, because there in men let out their souls into God the Fountain of all good. Christs Chariot is paved with Love, *Cant.* 3. 9. 10.

According to the joy in Harvest] and a great deal more, *Psal.* 4. 7. They do overabound exceedingly with joy, *2 Cor.* 7. 4. Joyes they have unpeakeable, and full of glory, *1 Pet.* 1. 8.

And as men joyce when they divide the spoil] Wherein the pleasure is usually more then the profit, *Psal.* 119. 162. and yet the profit oft very great too, as *2 Chron.* 20. 25. and as at the sack of *Constantinople*, at the wealth whereof the *Turks* themselves wondered, and derided their folly, that possessing so much they would bestow so little in the defence of themselves and their Countrey.

Ver. 4. *For thou hast broken the yoke of his burthen*] i. e. Thou hast disenfranchised and delivered thy people from the burthenous yokes of their enemies, both corporal and spiritual : that taking thine easie yoke, thy light burthen upon them, they might serve thee without fear in holiness and righteousness before thee all the days of their lives, *Luke* 1. 74. The Jew-Doctors expound all this of *Sancheribs* Tyranny, and their deliverance therefrom. But the Prophet intendeth a further matter, *ver.* 6. 7.

And the staffe of his shoulder] Wherewith he was beaten and ballinado'd. See *chap.* 14. 5.

The Rod of his oppressour] *Metaphora ab agasonibus*, a Metaphor from Horse-drivers, who lay on without mercy. Whipping among the *Turks* hath been usually inflicted even upon the greatest *Bashaws* of the Court upon the least displeasure of the Tyrant : especially if they be not natural *Turks* born. The poor Captives met with hard measure this way at *Babylon* : but Satans slaves with much harder. Christ fitly noteth here, that the Rod wherewith the Devil whippeth sinners is their own lusts and passions : yea herewith they punish themselves, by his inligation, as the Lion beareth himself with his own tail.

As in the day of Midian] beaten by *Gideon*, *Judg.* 7. 22. So the day of *Gibeā*, *Hof.* 9. 9. The day of *Jerusalem*, *Psal.* 137. 7. The battel of *Agin* court ; The *Sicilian* vessels, &c. *Gideon* by the sound of Trumpet and shining of Lamps out of earthen broken vessels, overcame those *Midianites* : so by the Trumpet of his Word and light of the Gospel carried through the world by weak Instruments, hath Christ confounded his Adversaries, *1 John* 2. 14. as One fitly maketh the comparison. See it largely profecuted in sixteen particulars in *Cornelius à Lapide* upon the Text.

Ver. 5. *For every battle of the Warrior*, &c.] Great is the way of war ; when Death heweth its way through a wood of men, in a minute of time, from the mouth of a murdering piece, when fire and sword waste at pleasure. The birth of Christ comforteth against all the miseries of War : whereunto therefore it is opposed both here, and *Mic.* 5. 1, 2. See the Note there. Now then as the *Israelites* frighted and flighted the *Midianites* with saying, *Hic Gideon*, Here's *Gideon* : so may we our spiritual enemies, by crying *Hic Jesus* : *Hoc in signo vincemus*. Here's *Jesus* : we are more then Conquerors through him that loved us.

But this shall be with burning] i. e. with the fire of the holy Ghost, saith *Oscampadius*, burning up our corruptions, as *chap.* 4. 4. and moulding us into a new man. *Didate* senseth it thus : The world shall be filled with blood and wars, and at last shall be consumed with fire at the day of Judgement.

Ver. 6. *For unto us a child is born*] That Child foretold of *chap.* 7. 14. Christ shall be born in the fulness of time, as sure as if he were born already. This was

good

good tidings of great joy to all people, *Luke* 2. 10. The Hebrew *Besher* for good tidings, cometh of *Bashar* for *Flesh* : because (say some Criticks) there should be a taking of *Flesh*, God manifested in the flesh, which should be the best tidings. Antiquity first brought it, and were glad of such an Errand. Still they pry into this Myrre, *prono capite & propenso collo*, *1 Pet.* 1. 12. and can never sufficiently wonder to see that *pietas* *habe* should be *pietas* *habe*, the great God, a little child ; regens *side* *ra*, *regens* *ubera* ; that He who Rulerth the stars, should be sucking at the breast : that the Eternal Word should not be able to speak a word : that He that should come in the Clouds, should appear in clouts, *Luke* 2. 12. in *vilibus & veteribus indumentis*, *Isa.* 60. 8. *Induit* *lindes* *faith* *Ladolphus*, in old tattered rags, in such clouts as we cover wounds, and beggars sores withall, say others. Well might *Synesius* call Christ *viscerum ingentium partum*, *Induit* *lindes* the birth of huge Bowels. For the time of his birth, Christ living just thirty two years and an half, (saith One) and dying at *Easter*, it must needs follow that he was born about the middle of the month *Tisri* which answereth to part of our September, at the Feast of Tabernacles, &c. to which Feast the word *tabernaculum*, *John* 1. 14. probably alludeth.

Unto us a son is given] That only begotten Son of God, *John* 3. 16. begotten of the substance of his Father before all beginnings, after an unpeakeable manner. The Scripture speaketh of it usually by way of circumlocution, *Col.* 1. 15. *Rev.* 19. 12. or giveth us only some glimpse by way of similitude, as *Heb.* 1. 3. This Eternal Son of God, the second Person in Trinity, assumed our Nature, *Heb.* 2. 17. He overtook it (as the Greek word signifieth) as the Shepherd doth his sheep that's run astray. A Shepherd with a sheep upon his shoulder engraved upon the Communion-Cup in the Primitive times of the Gospel, imported the same Notion.

And the Government shall be upon his shoulders] The Power and Majestie of the Kingdom is committed to him by his Father, *chap.* 22. 22. with *Matth.* 28. 18. and he hath strength enough to manage it. *Principes est bajulus* *Reip.* The Hebrews call a Prince *Nassi*, because *Atlas-like*, he is to bear up the Common-wealth, and not to overload his Subjects. Christ, both as Prince of his Church, and as High-Priest also, beareth up and beareth out his people, helping their infirmities, *Rom.* 8. 26. See the Note.

And his Name shall be called] *Heb.* He shall call his Names. 1. God his Father shall : or every true Believer shall call him and count him all this. And sure it is, had we but skill to spell all the Letters in this Name of Christ, it would be a strong Tower unto us, better then that of *David* builded for an Armoury, and completely furnished, *ed.* *Cant.* 4. 4. Compare this Text with *1 Cor.* 1. 30. and see all our doubts answered. Are we perplexed ? He is our wonderful Counsellour, and made unto us of God Wise. Are we in depths of distress ? He is the mighty God, our Redemption. Want we Grace and his Image ? He is the Everlasting Father, our Sanctification. Dorth the guilt of sin sting us ? He is the Prince of peace, our Righteousness.

Wonderful] *Heb.* A Miracle or Wonder, viz. in all his Counsels and Courses, especially for his : *Glorious in holiness, fearful in praises, doing wonders*, *Exod.* 15. 11. *Symmach.* *1pla admirabili.* *Ita.* A Lap.

Counsellour] The Septuagint here calleth Him the Angel of the great Counsel, *Rev.* 1. 13. He is set forth as clothed with a garment down to the foot, which is the Habit of Counsellors at Law, who are thereence called *Gentlemen of the long Robe*. See *Rev.* 3. 17. *Prov.* 8. 14. *Jer.* 32. 19. But because Counsellors are but Subjects, it is added in Christs stile

The mighty God] Able to effect his own Counsels for the behoof of his Subjects. *Saint Paul* calleth him the great God, *Tit.* 2. 13. and *God above all* so be blessed for ever, *Rom.* 9. 5. *God the Potentate* ; so the Sept. render this Text : *God the Giant* ; so *Oscampadius*.

The Everlasting Father] The Father of Eternity : the King Eternal, Immortal ; *1 Tim.* 1. 17. *Ferdinand* the Emperour on his death bed would not acknowledge the Title *Invisibilissimus*, but commanded his Counsellour to call him *Ferdinand* without more addition. Christ is also the Author of Eternity to all his people whom he hath begotten again to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them, *1 Pet.* 1. 3. 4.

The Prince of peace] *Pax omnimoda*, of all kinds of peace ; outward, inward,

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Turk Hist.
fol. 345.

Ib. 345.

of country and of conscience, temporal and eternal. Of all these he is the Prince, as having full power to bestow them: for he is son to the God of peace, *Rom.* 16. 26. He was brought from Heaven with that song of peace, *Luc.* 2. 14. He himself purged our sins, and made our peace, *Heb.* 1. 3. *Eph.* 2. 14. Returned up to Heaven with that farewell of peace, *Joh.* 14. 27. Left to the world the Gospel of peace, *Eph.* 2. 17. Whose Ministers are messengers of peace, *Rom.* 10. 15. Whose followers are the children of peace, *Luk.* 10. 6. &c. Wherefore Christ doth far better deserve then our *Hen.* 7. did, to be stiled the Prince of peace. Especially since

Ver. 7. *Of the increase of his government there shall be no end*] Here the *Memo final* in the middle of the word *Lemurbe* hath occasioned some to give many guesses at the reason of it: yea to conceit many mysteries, where wiser men can find no such matter. It is a good note which One giveth here, viz. that the more Christs government increaseth in the soul, the more peace there is: See *chap.* 32. 17. *Psal.* 119. 136.

To establish it] Or, support it, uphold it. *Bambus quasi Bambus* &c. A King hath his name in Greek from being the foundation of the people. This King of Kings is only worthy of that name: he is not maintained and supported by us & our Subsidies; but we by him, and by the supplies of his Spirit, *Philip.* 1. 19. All our springs are in him, *Jal.* 87. 7.

Now must qui am. 7. 1. The Zeal of the Lord of hosts] i. e. the philanthropy, *Tit.* 3. 4. and free grace of God. *Dilexisti me Domine magis quam te*, saith a Father. Let us reciprocate by being zealous of good works, fervent in spirit, serving the Lord. And when Satan telleth us of our no merits, tell we him that the Zeal of the Lord of hosts shall do us notwithstanding.

Ver. 8. *The Lord sent a word into Jacob*] He sent it as a shaft out of a bow, that will be sure to hit. God loveth to premonish: but woe be to those that will not be warned. The Septuagint render it *The Lord sent a plague, or Death into Jacob*; and indeed after the white horse followeth the red and the black, *Revel.* 6. 2, 4, 5. Like as *Tamerlan*, that warlike Scythian, displayed first a white flag in token of mercy, and then a red, menacing and threatening blood: and then, lastly, a black flag, the messenger and ensign of death was hung abroad.

And it hath lighted upon Israel.] 1. They were not ignorant of such a word, *ver.* 9. 2. They could neither avert, nor avoid his wrath.

Ver. 9. *And all the people shall know*] Know it they do already: but they shall know it by wofull experience. He that trembleth not in hearing, shall be crushed to pieces in feeling, said Mr. Bradford Martyr.

Thus say in pride and stoutness of heart] The Poet could say of his Ajax — *αὐτοῖσι δὲ πικρὸν*. His pride undid him; so doth it many a man: especially when come to that height, that it fighteth against God, as here: When earthen pots will needs be dashing against the Rock of ages, and doing this or that *al despetto di Dio*, as that profane Pope once said, whether God will or no: divine vengeance doggs at heels such *Disperado's*.

Ver. 10. *The bricks are fallen down*] Not thrown down by Providence, but fallen down by Fate or blind fortune. God is not so far honoured as once to be owned by these Atheists, who think they can make their party good against him, and mend what he had marr'd, whether he would or not. Thus this giantlike generation: and the like impiety is in the corrupt nature of us all; For as in water face answereth to face, so doth the heart of a man to a man, saith Solomon.

Prov. 27. 19. The Sycamores are cut down, &c.] Another proverbial speech to the same purpose: Sycamores were then very common in that country, and little set by, *1 King.* 10. 27. Now they are not to be found there, saith Hierom, as neither are Cedars in Lebanon.

Ver. 11. *Therefore the Lord shall set up the adversaries of Rezin*] in whom ye trust. He shall shortly be destroyed by the Assyrian, *2 King.* 16. 9. and then your hopes shall be headless, and make you ashamed.

And join his enemies together] *Heb.* mingle them, viz. in confederacy and agreement against him, though otherwise at odds amongst themselves.

Ver. 12. *The Syrians before*] Under the conduct of the Assyrian, who hath slain their King Rezin, and made them his vassals.

And

And the Philistines behind] Or from the West, westward.

And they shall devour Israel with open mouth] The enemies of Gods people are more savage and ravenous then wild beasts. Hence they are called in Scripture Bears, Lions, Leopards, Unicorns, Tigers, Wolves, &c. Let us therefore bless us out of their bloody jaws: which having escaped, let us sing Blessed be God who hath not given us as a prey to their teeth, *Psal.* 124. 6. The poor Indians cried out that it had been better their country had been given to the Devils of Hell, then to those cruel Spaniards.

For all this his wrath is not turned away] He still frowneth, and hath his hand up to smite, as angry people use to do.

Ver. 13. *For the people turneth not unto him that smiteth them*] This were the onely way to escape God, viz. to run in to him: there is no standing before a Lion: no bearing up sail in a storm, no flouting it out with God Almighty; See the Notes on *Am.* 4. 6. — 11.

Ver. 14. *Head and tail*] i. e. high and low, as *ver.* 15. Here he compareth Israel, non sine *manu*, to a beast with a long tail, for the perverseness of their practices. Or else to the Serpent *Amphisbena*, which stingeth both with head and tail.

Branch and roots] Strong and feeble. A branch or bough hath some tack in it: a root is a spongy, unsubstantial substance.

Ver. 15. *The ancient and honourable is the head*] Thus the Scripture frequently expoundeth it self. In a general calamity all fare alike, Lords and Lozels.

And the Prophet that teacheth lies, he is the tail] Such, like Dogs do *candā adblandi*, footh and smooth men up in their sins, and are the vilest of men. *Quid enim contemptius & abjectius animo fingi potest quam assentari divitibus, linguamque venalem habere?* Such also, as Serpents, glide smoothly over the body; but sting with their tails.

Ver. 16. *For the leaders of this people cause them to erre*] by their ill counsel and example. *Exempla enim non ibi consunt, ubi caperunt.* The Ancients placed the Statues of their Princes and Patriots near the fountains: to shew that they were the springheads of good or evil to the publicke. Some read the words thus, *Those that blest this people* (viz. the false Prophets) have been misleaders; *doctores fautores/adulatores* *ver.* Pope Pius 2. hath this memorable saying, *Nihil excellentius malum in Ecclesia, In Hist. Catholica patratum cuius prima origo a sacerdotibus non dependat, nisi forte occulto quo.* Auker.

dam Dei consilio fiat.

And they that are led of them] Or, blessed by them.

Are destroyed] Or swallowed up, or blindfolded.

Ver. 17. *Therefore the Lord shall have no joy in their young men*] Nay he shall laugh at their destruction, *Prov.* 1.

Neither shall have mercy on their fatherless and widows] They are deceived therefore that being unregenerate, hope to find favour with God, merely for their adversity; and because they have their Hell, as they call it, here, think to have Heaven hereafter.

Because every one is an hypocrite and an evil-doer] That *facies hypocrisis* of our nation is *facies Hippocratica*, saith One; a mortal complexion, a sad Prognostick.

And every mouth speaketh folly] Or villany; sapless, worthless, rotten and stinking stuff, *Eph.* 4. 29.

Ver. 18. *For wickedness burneth as a fire*] God will burn up these wicked Israelites, as once he did those sinfull Sodomites: for unregenerate Israel is to him as Ethiopia, *Am.* 9. 7. when once *scelera abierunt in mores*, and there is a general defection of all forts and States, God will make an utter riddance of them; he will fire the whole forest.

Ver. 19. *Through the wrath of the Lord of hosts is the Land darkened*] viz. by that pride of smoke or vast pillar of smoke mentioned *ver.* 18. *Tristern & miseram rerum faciem designat.*

No man shall spare his brother] Wickedness is cruel: and a man had as good deal with a Cannibal, as with a truly covetous caytiffe.

Ver. 20. *And he shall snatch on the right hand, and be hungry*] *Inexplebiles illorum*

H

avaritiam & rapacitatem notat. They shall rape and scrape by right or wrong, and yet as sick of a *bulimy*, or under the curle of unsatisfiableness, they shall never have enough, *Eccles. 5. 10.* See the Note there.

They shall eat every man the flesh of his own arm } that is, they shall make a prey of
 their nearest allies. Some understand the text of *civil wars* which indeed are most
 unnatural: and concerning which One saith well, *Dissidia nostra sunt amicorum dis-*
pendia, hostium comendia, & publica est divina incendia.

Ver. 21. *Manasseh Ephraim, and Ephraim Manasseh*] Snarling at and intertearing one another as dogs, about the kingly dignity, or some other *reasonable reason*. Thus the Prophet exemplifieth what he had spoken.

And they together shall be against Judah! So *Herod* and *Pilate* could unite against Christ, *Luk* 23:7,8,9. and those that were at greatest enmity amongst themselves, against the Church. *Psal*. 8:5. &c. So in *Julian* the Apostates time, Jews and Gentiles combined against Christians: and in our dayes Papists and Lutherans against Calvinists. How unworthily and impotently do the Lutherans of *Suevia* raise upon that holy man *Oecolampadius*, whose note it is upon this text, that these last dangerous times were foretold by *St. Paul*, 2 *Tim*. 3:1,2. *Annon exdem describunt Paulus & Julianus?* saith He; Do not *Paul* and *Isaiab* describe the same men? *Bulinger* observeth concerning the Anabaptists of *Germany*, that as they are at great odds among themselves, so they all agree against godly Ministers of the truth, to despise and disparage them to the utmost.

Intelles da-
me quid nisi
præda sumus?

In Syngre am,

СНАР. X.

Ver. 1. **W**Oe unto them that decree unrighteous decrees]. Having denounced Woe to wicked of all sorts, the Prophet here threatneth wicked Princes in particular; as the chief causes of Gods judgements by their misgovernment. *Periculosa sunt Propheta facilius, et cui seditionis dica scribi poterat*] This was boldly done of the Prophet: and there wanted not those doublets, that would say it was *sedition*. *Luther*, for like cause, was called the *Trumpet of rebellion*; *sc.* for declaring against the Popes decrees and decretals, though never lo unrighteous and vexatious; not much short of that made by *Nero*, *whosoever confesseth himself a Christian* (fo, a Protestant) *let him, without further defence of himself, be put to death as a convicted enemy of mankind*]

And that write grievousness] Or, and to the writers that write grievous things, viz. the publicke Notaries, regilters, and other under-Officers; such as were those Persian Scribes and Poets, *Esth.* 3. 12, 13. who should, in such a case, have obeyed God rather then men.

Ver. 2. *To turn away the needy from judgments*] To put them beside their right because indigent, and overweighed by the wealthy ones, *quorum auris licet et apud sales iudices possint omnia.*

And to take away the right] Heb. to tear it away by force.

And that they may rob the fatherless] rob the Spittle, as we use to say. Unrighteous ruledom is but robbery with authority.

Ver. 3. *And what will ye do in the day of visitation*] that is, of *visitation* by the Assyrians.

To whom Will ye flee for help? Who have denied help to the poor that fled unto you; but sped no better then the Sheep that fleeth to the Bush for defence in weather, where he is sure to lose part of his fleece.

And where will ye leave your glory? Where will ye bestrutt or bestow your wealth, power, and worldly pomp, purchased by you at too dear a rate, who paid your honesty to get it (*O magno emptas, & parum proficias divitiis!*) and must now lose not it onely, but your liberties and lives also in the next verse!

Ver. 4. *Without me they shall bow down under the prisoners*] i.e. Without any fault of mine, as Hof. 13. 9. Or as some render it, *Ne corruat inter vinclos, & inter occisos* *cadant* : that is *you (your glory)* should not bow down under the prisoners, and they fall under the slain. i. e. that ye *be* not some of you captivated, and others slain by the enemy. And yet behold a worse matter.

For

*Judex injus-
tus latro cum
privilegio est.
Columel. l. 1.*

For all this his anger is not turned away] Endless torments will follow, unless ye
prevent them by repentance : and all your present sufferings are nothing else but a
Hac oratione
viv sanctis
impis evien-
tis. Or. Haec
et vulne-

Ver. 5. O *Assyrian*, the rod of mine anger | Or, Woe to the *Assyrian*: Or, *Hear*
Assur, Alas, the *Assyrian*, q. d. Alas that I am forced by this sharp and iron rod
to correct my people whom I have bred so choicely. *Dolentis vocem assumit Deus*,
saith *Oscolum*.

The rod of mine anger] Or, *my rod of anger*. A rod of anger to beat the little ones, and a staff of indignation to *basinado* the bigger and more stubborn. So *Nebuchad*, *Oecclamp.*
nezzar is called the *hammer of the whole earth*, Jer. 50. 23. *Tamir* called himself *bra Dei ego*
the wrath of God, and the *Desolation of the world*. *Atila* titled himself *King of Huns*, *huns, & omnia*
Medes, Gothes, Dacians, the Terror of the world, and Gods scourge.⁴ The wicked are *uoluntas*.
Gods rod, said that Martyr: whom when he hath worn to the stump, he will call into *a. & Mon*
the fire. *fol. 1544.*
Non potest fieri a quidem volun-

Ver. 6. *I will send him --- I will give him a charge*] *Non potest factū quidem voluntate, sed avarca providentiā*, I will fir him up by a secret providence, which (being nothing else but the carrying on of the divine decree) is that *Helm* that turneth about the whole Ship of the Universe.

Against an hypocritical nation] Pretenders only to religion [*(see chap. v.)*]
et hypocrisis sunt confusi, such as are wholly made up of hypocrisy : God was
 test ev. hypocritae sunt confusi, and far from their reins, Jer. 12. 2. *Nemo nam prope proculque*
Deo. Mat. 15. 8. nor Meteors they are, faith One, shooting, yet *sawing like flares* :
 flaming goodness by seeming good ; *virtutis fragulam pudentissimam*, as Diogenes said
 to Anaxagoras, who, being vicious, wore a white cloak the ensign of innocency. These
 are little better than Devils wrapt up in Samuels mantle : odious therefore to God,
 unwelcome even of Heaven, if they could tell how.

And against the people of my wrath] Who are therefore the worse (and shall fare the worse) because they ought to have been better. Indignation and wrath shall be upon the few first (because of his priviledges) and then upon the Gentile,

Rom. 2. 9. To take the spoil, and to take the prey] As had been foretold in *Mahef-shalal-hazib* his name, chap. 8. 1.

And to tread them down like mire in the streets.] To make mortar of them, as we use to say; *Gens simulatrix tota terrena*, is trodden under foot as unfavourable fait, which is not good enough for the dungbil.

Ver. 7. *Howbeit he meaneth not so* He is otherwise minded and affected then I am; and doth my will merely beside and against his own will. As in applying of leeches the Physician seeketh the health of his Patient, the leech only the filling of his gorge: so is it when God turneth loose a bloody enemy upon his people. He hath excellent ends which they think not on.

But it is in his heart to destroy and cut off] This was to exceed his Commission, which was only to take the spoil, and to take the prey, ver. 6. not to cut off Nations, but to break the bow of all. How much better our King Edward the Confessor; who

and to make havock of all. How much better our King *James* was, p. 214.
when his Captains promised for his sake, they would not leave one *Dane* alive, p. 214.
thought it better to lead a private and unbloody life, then to be a King by such
bloody butcheries? Of *Charles* 5. Emperour we read, that when *Antonius* *Leva* and *Parci* *H*
other of his chief Commanders commended *Alexander* the Great, and *Julius* *Cesar* for
conquering and destroying nations not a few, to their great
prof. *At*

 H_2

Hac oratione
vir sanctus
impios crucien-
tat, & vulne-
rat. Ofor.

Oecolamp.
 Ira Dei ego
 sum, & orbis
 vastitas.
 A. & Mon
 fol. 1544.

who Cand. F.
live p. 214.

and
for
great

*Parci Hill
prof. Mica
895.*

* Perhaps had made some of the chief commanders

37. Kings :
 erib. Hen.6 c
 as he ed Hen.
 ot the champ, E
 ls and warm. K
 rem- the Ine
 wright,

temporals? And when in creating his Cardinals he useth these words, *Effete confratres nostri, & Principes mundi*; Be ye fellow-brethren to us, and Princes of the world? The Assyrian stiled himself *King of Kings*, and accounted his Commanders Compeers to *Hezekiah*, chap. 36. 9. So Cardinal *Bellarmino* held himself *King James* his Mate.

Ver. 9. *Is not Calno as Carchemish?* Here in a vaunt he reckoneth up six royal Cities vanquished by himself and his ancestors: and boasteth how *With a wet finger*, as we say, he had taken in all the country betwixt *Nineveh*, and *Jerusalem*. Of the destruction of *Calno* and *Hamath*, see *Am. 6. 2.*

Is not Hamath? Afterwards called *Antiochia*.

As Arpad? Hear how this proud *Braggadachio*

Projicit ampullas & sequepialia verba!

Is not Samaria as Damascus? Have not I subdued them both *pavi fortitudine & felicitate*?

Ver. 10. *As my hand hath found* [Nota *fastum tyranni*, Note the arrogancy of this tyrant saith *A Lapid*. It was his hand did all, and not Gods (like as afterwards *Timotheus*, the victorious Athenian, into whose toyles cities were laid to fall even as he was sleeping, telling his Countrymen of his great successes, inserted ever and anon these words *Herein Fortune did nothing*) and then, *His hand only found those Kingdomes*, as an obvious prey, which he did no more but meet, and it was taken.

Vig.

Dextra mihi Deus, & telum quod missile libro.

The Kingdomes of the idols In despite of their *Tutulary* deities, which indeed were but *dæmuli* petty-gods, as the word here used (*Elil*) signifieth.

And whose graven images did excel them of Jerusalem? *Os ferreum! vab scelus!* Prodigious blasphemy! this absurd collation and pretation of dumb and dunghill idols before the true and living God, is *omnium mortalium execration: dignissima*.

Ver. 11. *Shall I not as I have done?* God is not in all this mans thoughts: himself doth all that's done.

So do to Jerusalem Why, no: for *their Rock is not as our Rock* (might Gods people have replied) *our enemies themselves being judges. Vere magnus est Deus Christianorum*, said a certain Pagan truly. The God of the Christians is a great God above all gods. But the Devil doth all he can to drive us to despair.

Ver. 12. *Wherefore?* Heb. *And*. A close connection; where pride is in the saddle, there destruction is on the crupper. When the scum is at highest, it falls in the fire.

When the Lord hath performed When he hath sufficiently chastised his children by this rod of his wrath, he will cast it into the fire. So *Jer. 25.* when other Nations have drunk deep of the cup of the divine displeasure, *Babylon* shall suck up the dreggs. What became of the Primitive Persecutors and of such as were most active here in those *dog-days* of *Q. Mary*? See the Acts and Monuments of the Church.

Upon mount Sion For there he usually beginneth, *Jer. 15. 18. 1 Pet. 4. 17.* his own he least of all spareth, *Am. 3. 2.*

I will punish the fruit of the stout heart His arrogant words and lofty looks, proceeding from the pride of his heart. But let himself tell what those fruits are.

Ver. 13. *For he saith, By the strength of my hand, &c.* [Viva hac est istius *Vejovis* *Latioli*, hoc est *Pontificis* *pictura*, saith *Sculptor*. i. e. Here we have a lively picture of Antichrist, who speaketh great things and blasphemies, *Rev. 13. 5.* arrogateh to himself all power and wisdom, dispolet of Kingdoms at his pleasure, robbeth their treasures, &c.

Ver. 14. *And my hand had found* See ver. 10.

As a nest Or, as in a nest, where a man need but only put in his hand and take out the birds or eggs, and hath none to withstand him. *Trojanica Allegoria*.

The riches of the people Whereon they sat abroad as it were; but I have un-nest'd and despoiled them: They meanwhile, as silly doves, saved themselves by flight not fight: or else sitting in their dove-coats saw their nests destroyed,

young

young ones taken away and killed before their eyes, never offering to rescue or revenge.

Ver. 15. *Shall the ax boast it self?* Is not God the Architect and chief Agent? the Assyrian only the Instrument in his hand? What a madness then is it for him thus to vaunt and vapour? Is the man in his right mind, throw ye? How much better that victorious Emperour *Charles 5.* who instead of *Cæsars Veni, Vidi, Vici*, wrote *Veni, Vidi, sed Christus vicit*? Christ is the only Conquerour, *As if the staffe should lift up it self* Or, *When the rod is lift up, is it not wood, lignum inanime, sorry wood?*

Ver. 16. *Therefore shall the Lord... send among his fat ones* i. e. *Pinguis, torcos & validos milites*, his lusty and massive souldiers, in whom he confided.

Leanness i. e. *Luem*, a plague to tame them, and take them down: See this full-fil'd, chap. 37. 36.

And under his glory i. e. His huge army wherein he glorieth. What need we to fear the Turks, said *Sigismund* the young King of Hungary, who need not at all to fear the falling of the Heavens; which if they should fall, yet were we able with our spears and halberds to hold them up for falling upon us? *Turk. hist. fol. 206.*

He will kindle a burning A plague parching up their vitals. The Hebrews say that the bodies of *Sennacheribs* souldiers were by the stroke of an Angel so consumed and burnt up, as that their garments and weapons were not burnt at all.

Ver. 17. *And the light of Israel shall be for a fire* To Israel he shall be a comfortable Light, to their enemies a consuming fire, as *Exod. 14. 24.* *Ecce idem justis & fidelibus juvenis, impiis autem gravis.* *Assyrios, quibus ut (scilicet) ve-*

His thorns and his briars His army, which is so troublesome and vexatious to Israel: God will go thorough them, he will burn them together, *Isai. 27. 4.* *Assyrios, quibus ut (scilicet) ve-*

In one day i. e. In one night, being part of the natural day. So the Spanish *Armada* was quickly disperced, which had been so many years in rigging and letting forward.

Ver. 18. *And he shall consume the glory of his forrest* i. e. Of his army, cutting his way thorough a wood of men, and telling the very glory of his glory, even his best souldiers. All this God shall do to his stout Warriors, and stately Princes.

Both soul and body i. e. full and whole, both here and in hell. *Ecce hic habes animam ar-*

And they shall be as when a standard-bearer fainteth Heb. *Melteth* i. e. through fear doth. *Oculamp.*

calling away his colours: soon after which the whole regiment is routed, and cannot be rallied.

Ver. 19. *And the rest of the trees... shall be few* Heb. a number: metho mispar, a poor few, and inconsiderable company, that may soon be told.

That a child may write them The Hebrews say that *Sennacherib* escaped home with ten only in his company.

Ver. 20. *And it shall come to pass in that day* *Atterus consolationes hic loquitur Deus*, saith *Sculptor*: Here God beginneth to speak pure comforts to his poor people. Here he setteth forth how he will be a lively light to Israel; like as he had been a devouring fire to the Assyrians.

Shall no more again stay upon him that smote them *Piscator istius sapiet*: they had paid for their learning, smarted for their creature confidence: and now they would be better advised, viz. under *Hezekiah*, then they had been under *Ahaz*, *2 King. 16. 10. Hof. 14. 3.*

Ver. 21. *A remnant shall return* sc. to the Lord by true repentance, from whom they had deeply revolted. But of these there is but as a remnant (a poor few) in comparison of the whole piece of cloth.

Ver. 22. *Yet a remnant of them shall return* i. e. Shall be saved from *Sennacherib*, but especially from Satan that old manslayer, *Rom. 9. 27. 19.* and *11. 5.* The greater part of the Jews were then cut off by the Assyrians; and so they are spiritually still by the evil spirits, which hold them in their hardness of heart, and hinder them from embracing the Christian faith: But this befalleth them by Gods holy decree, *Rom. 9. 27. 28.* and just judgment.

The consumption decreed shall overflow with righteousness i. e. The utter destruction of this perverse people (both temporal and spiritual, *Rom. 9. 27.* for the generality

Sculptor.

generality of them) is not to be accounted cruelty, but overflowing righteousness. For God could not in justice but thus rigorously deal with them: and then, for his promise sake to Abraham, Isaac and Jacob, reserving a remnant, shew favour to them again.

Ver. 23. For the Lord God of hosts shall make, &c. Here the same thing is repeated by way of asseveration; because not easily believed or digested, but would lye heavy as hard meat. Behold the severity of God, Rom. 11. 22. and stoop to it.

Ver. 24. O my people that dwellest in Zion, be not afraid. Quam paternè omnia! As a father bespeaketh his little son passing with him thorow a dark entry, &c.

Non occidet
te, quamvis
vapulet.
Occol.

He shall smite thee with a rod. Chasten thee, but not slay thee. Sinite virgams corripientem, ne sentiat malleum conterentem.

And shall lift up his staffe against thee. Or, but he shall lift up his staffe for thee (to some render it) i.e. God shall: and that, after the manner of Egypt, as of old he did for thy Fathers against Pharaoh.

Ver. 25. For yet a very little while. Heb. a little little, or a little of a little. Yet a little modicum, and wrath shall be at an end. Oculampadius rendereth it, adhuc paululum, minus quàm paululum: Hold out therefore faith and patience.

Ver. 26. And the Lord of hosts shall stir up a scourge for him. Far worse then that rod, ver. 24. this scourge was that Angel that slew to many Assyrians in a night, according to that slaughter of Midian, Judg. 7. 22. Psal. 83. 9, 11.

At the rock of Oreb. Where Oreb was slain; like as was Sennacherib after this, in his Temple at Niniveh.

And as his rod was upon the sea. As Moses by his rod or staffe held over the red Sea made way for Israel, but brought destruction on the Egyptians, Exod. 14. 26.

Ver. 27. And the yoke shall be destroyed, because of the anointing. That is, because or for the sake of Messiah the Prince, Dan. 9. 25. the Lord Christ our Saviour and Sospitator, the foundation of all the Churches deliverances. The whole 11th Chapter following is a comment on this sweet promise.

Ver. 28. He is come to Aiath. Elegans hypotyposis, a dainty description of Sennacherib's ingress into the Land, and progress with his army toward Jerusalem, thorow the tribe of Benjamin.

He is passed to Migron. Cities are here set down in order, as distressed by this Poliorcetes, of whom it might be truly said as it is now of the Grand Signior, that no grass groweth on that ground where he hath set his foot once.

At Michmash he hath laid up his carriages. i.e. He shall: but the Prophet speaketh of it, as if presently done: or as if himself had been marching along with them.

Ver. 29. They are gone over the passages. i.e. The streights, between two rocks, 1 Sam. 13. 23.

Ver. 30. Lift up thy voice. Heb. Hinni, i.e. clarum vocem ede, eamque lugubrem, make a grievous out-cry, ejula, quiritare: Nam certa tibi imminet vastitas, for thou art undone.

O poor Anathoth. Jeremies countrey, poor because plundered.

Ver. 31. Madmenah is removed. i.e. Fled for fear, as Gibeon, ver. 29.

Ver. 32. He shall shake his hand. Viz. at Jerusalem, as threatening her destruction; but she shall shake her head at him in contempt, chap. 37. 21. God oft lets his enemies go to the utmost of their tedder, and then pulls them back to their tasks with shame enough, as he did Pharaoh.

Ver. 33. Behold, the Lord shall top the bough. i.e. Those of greatest state and stature in the Assyrian army.

And the haughty shall be humbled. See chap. 2. 11, 17.

Ver. 34. By a mighty one. That is, by an Angel, as chap. 37. 36. See Psal. 78. 25. and 89. 5, 6.

Per Magnificum.

CHAP. XI.

Ver. 1. And there shall come forth a rod. i.e. Christ shall be born: whom our Prophet having called the anointing or Messiah, chap. 10. 27. maketh him and his Kingdom hence forward the chief matter of his discourse, to the end of his book.

Here

Here he beginneth with his Nativity, calling him a Rod or Twig springing not out of the stock of David, but out of the stump of Jesse a mean man; and that then, when the Royal Family was sunk so low as from David the King, to Joseph the Carpenter. Well might Chrysostom say, that the foundation of our Philology was humility: And another, that at Bethlehem brake forth that well of Salvation, which in the type Sculter once David so thirsted after, 1 Sam. 23. 15.

And a branch. Or the Nazaren born at Nazareth (saith Junius) which signifieth a branch; for so it was generally deemed: and our Saviour stileth himself Jesus of Nazareth, Act. 22. 8. and on his Cross they wrote Jesus of Nazareth King of the Jews: wherein that Prodigie (saith A Lapide) seemeth to have fallen out, concerning which the Poet enquireth,

Die quibus in terris inscripti nomine Regis
Nascantur flores.

For Nazareth, he interpreteth a Flower, or something flowry; and for (shall grow) others render shall bud, or bear fruit.

Ver. 2. And the Spirit of the Lord shall rest upon him. After such a description of Christ's person, as ver. 1. followeth here a Declaration of his Kingdom, which is set forth to be First, Spiritual, ver. 2. Secondly, Just, ver. 3. 4. 5. Thirdly, Peaceable, ver. 6. 7. 8. 9. Fourthly, Ample, as made up of Gentiles and Jews, ver. 11, &c.

Shall rest upon him. His Humanity shall be filled topful with the Gifts and Graces of the Holy Ghost, to be as it were an Everlasting Treasure and Cistern full of Diodat. them for the use of the Church, John 1. 16. & 3. 34. Acts 2. 33. And this was Annot. typified by the Holy Ghost descending in the likeness of a Dove at the time of his Baptism, and resting upon him. Matth. 3. 16. John 1. 32, 33.

The Spirit of Wisdom and understanding. These six Princely Vertues (for the Schoolmen, misled by the vulgar Translation, falsely found their septiformes gratias spiritus sancti) were eminently and transcendently in Christ, they should be also found in some measure in all Rulers, Deut. 1. 16. Exod. 18. 25. Lev. 19. 1 King. 3. 12.

Ver. 3. And shall make him of quick understanding. Heb. It shall make him sensus or smell, i.e. by a singular sagacity and sharpness of judgement in smelling out an Hypocrite, as Simon Peter did Simon Magus, who had deceived Philip, even unto Baptism; but Peter soon found him out: how much more will Christ? His sharp Nose easily discerneth and is offended with the stinking breath of the Hypocrites rotten Lungs; though his words be never so scented and perfumed with shews of holiness. So for the innocency of the godly, when being defamed they pray as Paul, apologize and cannot be heard as the Primitive Christians; Christ will bring forth their Righteousness as the Light, and their judgement as the noon day.

And he shall not judge after the sight of his eyes. He cannot be cozened, as knowing all hearts, and as having all things naked and dissected before his eyes, Heb. 4. 13. Matth. 9. 12. John 2. 24. Others judge by relation of others, and secundum allegata & probata, not so Jesus Christ: but he shall always proceed upon his own knowledge, and so pass a most righteous Sentence. Oculampadius thinks the Prophet here alludeth to Solomons sentence passed on the two Harlots, 1 King. 3.

Ver. 4. But with righteousness judge the poor. i.e. The poor in spirit, those meek ones of the earth. So the Anabaptists of Germany called themselves, and said, that now the Promise must be fulfilled, The meek shall inherit the earth; when as they by blood, rapine, cruel wars, seized on the possessions of others. And have we not now amongst us many loaves of the same Leven, brats of the same breed, bloody in their positions and dispositions (the fifth Monarchy-men they call themselves) Christ Jesus (as he hath lately to his great praise, so still) preserve, and bless us out of their bloody fingers, and from their prodigious principles, and practices. He hath promised it here, and much more: Thou shalt give thy Judgement to the King (Christ) and he shall deliver the poor, Psal. 72. 2. viz. from all foes and persecutors.

And he shall smite the earth. i.e. Earthly-minded men, who are of the earth, speak of the earth, and the earth beareth them, Job 3. 31. As the earth is cold and dry

This was
written,
May 1.
1657.

dry: so are they. As the earth is heavy and beareth downward: so do they. As the earth keepeth down her exhalations that naturally would ascend: so is it with such. And lastly, as the earth standeth still in the midst of Heaven, and taketh no notice of the whole circumference that is carried round about it: so are earthly men stupid and insensible, &c. Howbeit, by the Rod of his mouth, that is, by the preaching of the Gospel, Christ doth effoones secretly smite the earth, that is, the consciences of carnal people, glued to the earth, making them sound heavily as a *flawm*.

And with the breath of his lips shall he slay the wicked. The Devil and his Deputies, Antichrist especially, 2 Thess. 2. 8. and that with little ado, even with a blast of his lips only: as with his bare Word he laid on their backs, those Souldiers that came to apprehend him.

Ver. 5. And righteousness shall be the girdle of his Loins. *Symbolum Regis hoc est*, faith *Scolerus*. Kings and Princes have their *sesta in scutis*, their Motto's on their Escutcheons; so hath our King here, viz. Righteousness and Faithfulness: and this is so manifest as if written on his girdle, or belt: See Rev. 19. 16. where for like cause, Christ's high Titles are written on his vesture, and on his thigh. Others, by this Expression understand Christ's alacrity and promptitude to vindicate his Elect, and to punish the wicked, according to his promise, *Vaticinatur de Christi solertia in obsequio regni Dei negotiis, ac tribuit illi cincturam, seu industriam spiritualem pro qualitate obsecranda dispensationis*. Let us also, Christ-like, gird up the loins of our minds, be sober, and hope perfectly, 1 Pet. 1. 13. Gird our selves and serve him, Luke 17. 8. readily, nimbly, handomely and hardily: A loose disquiet and diffident mind is unfit for Gods service.

Ver. 6. The Wolf also shall dwell with the Lamb. Not worrying as he was wont, but made tame and tractable. Lo, such a blessed change is wrought in all true Converts, as is to be seen in Paul, that Wolf of the Tribe of Benjamin prophesied of by Jacob, Gen. 49. 27. as some hold. And the like may be said of Petrus Paulus Vergerius, once the Popes Nuncio, but afterwards a great Preacher of the Gospel. Hugh Luttimer once as obnoxious a Papist as any was in England (they are his own words) but converted by blessed Bilney (as he called him usually) he became a zealous promoter of the truth according to godliness, Confessor general to all Protestants troubled in mind, and the Treasury into which restored ill-gotten goods were cast, to be bestowed on the poor according to his discretion.

And the Leopard shall lie down with the Kid. As they did at the Creation, and afterward in Noah's Ark, all bloodiness and rapine laid aside. Those that love not one another out of a pure heart fervently, but are filled with envy, malice, debate, deceit, malignity, are none of Christ's subjects, nor fellow Citizens with the Saints.

And a little child shall lead them. That is, the child Jesus (say some Interpreters) by the conduct of his Holy Spirit: or the Apostles and other godly Ministers, who were counted but as little children to the Pharisees and Philosophers, called the Grandees and Princes of this world, 1 Cor. 2. 8. But they do best that understand it of such a tractableness and teachableness in Christians, that they can be content to learn of any one, though never so mean, that can better inform them. See this in Apollon, A. 8. 18. 26. Augustine, as himself witnesseth thus in one of his Epistles, *En adsum senex a juvene coepiscopo, Episcopus tot annorum a collega nondum annulo paratus sum discere*, I am here an old man ready to learn from a young man my Coadjutor in the Ministry; and so old a Bishop, from one who hath scarce been a year in the service. Hippocrates adviseth men not to slack or disdain to learn even of those who are counted Idiots.

Ver. 7. And the Cow and the Bear shall feed. An Allegorical description of greatest confidence and innocence, faith *Juxius*. Bears are angry and vindictive creatures: so are the best by nature, Tit. 3. 3. till cicurated and mansued by Gods distinguishing Grace. As for those *semipervecta virtutis homines* (as an Ancient calleth them) Temporaries and Hypocrites, who do only the outward works of duty, without the inward principle, it may be said of them as the civil Law doth of those mixt beasts. Elephants, Camels, &c. *operam prestant, natura fera est*, they do the work of tame beasts, yet have the nature of wild ones.

Their young ones shall lie down together. Heb. their children, i. e. say some, children after

after Parents shall do thus, and their children after them from age to age: not recalcitrant. Arcularius. volting any more to barbarism.

And the Lyon shall eat straw. Not men, and other sensitive creatures, as now. *Conversi non vorant ex rapto: sed leguntur a pascuis, legitime pascuis reculis comesturum*. This (say the Chastits after some Rabbins) shall be literally fulfilled in that golden Age of Christ's personal Reign upon earth: A meer fancy, first vented by Papias, a man of some holiness, but ingenii per tenuis, of very little judgement, faith Eusebius.

Ver. 8. And the sucking child shall play upon the hole of the asp, &c. There shall be no danger from calumniators and cruel-crafties, Alps and Basilisks, quorum in labris venenum festinat, Psalm 140. 4. These homines damnosissimi shall have a new nature transfused into them; their malignities and mischievous qualities shall cease when once truly converted.

Ver. 9. None shall hurt. Here the foregoing Allegory is fully explained. In Gods Holy Mountain, that is, in the Church, there shall be an holy harmlessness, and a sweet Harmony of hearts: The word amongst them shall be this, Beloved, if God so loved us, we ought also to love one another, 1 John 4. 11. Some differences and jars there may fall out among the best, as did betwixt Paul and Barnabas, Hieron and Austin, Luther and Zuinglius: but these last not long; at utmost but till they come to Heaven: and the ground of such a distemper, is, that we know but in part, and therefore love but in part, 1 Cor. 13. O pray for that blessed sight, Eph. 1. 17, 18. and for a fuller comprehension of those several dimensions, Eph. 3. 18. that the earth may be full of the Knowledge of the Lord.

As the waters cover the sea. i. e. The bosom and bottom of it, that Gods Word may dwell richly in us in all wisdom, and that the knowledge we have of it may be a transforming knowledge, 2 Cor. 3. 18. Two or three words of Gods mouth hid in the heart, and there mingled with faith, work such an evident and entire change in a man (saith Lactantius) that you can hardly know him to be the same. *Da mihi unum qui sit iracundus, maledicus, effrenatus, paucissimis Dei verbis tam placidum virum quam ovem reddam*. *Da cupidum, avarum, tenacem, &c.* Give me a man that is angry, ill-spoken, unruly; with a few words of Almighty God, He make him as meek as a Lamb. Give me one that is covetous, an oppressive hold-fast, a very Nabab, He make him a Nadib, of a covetous carle a liberal person, of a Viper a child; of a leacher a chaste man, &c. Lo this is the fruit of the sound and saving Knowledge of God, and of his Word, of our selves and of our duties.

Ver. 10. And in that day. In the day of Christ's power (or Kingdom) the people shall be willing, Psalm 110. 3. The Isles shall wait for Gods Law, Isa. 42. 8. Multitudes of Nations shall come crowding in to his greatest glory, Prov. 14. 2. and for the fulfilling of old Jacobs Prophecy, Gen. 49. 10.

There shall be a root of Jesse. See on ver. 1. Which shall stand for an Ensign. or Standard, whereto all the Elect must Assemble: and hereby is meant the preaching of the Gospel.

Shall the Gentiles seek. *Ferventi studio, magno desiderio, non cessati*: they shall flye thereto as the Clouds, and as Doves scour to their windows, chap. 60. 8.

And his rest. That is, His Church, with whom he relecth and resideth, Psalm 132. 8. He relecth also in his Love to his people, and rejoyceth over them with singing, Zeph. 3. 17. See the Notes there.

Shall be glorious. Heb. glory, sc. per sanctitatem, chap. 4. 5.

Ver. 11. The Lord shall set his hand again the second time. Not to bring them back to the promised Land, to Palestina, as once he did out of Egypt: that's but a Rabbinical dream, not unlike that other, viz. that all Jews, in what Country soever they are buried, do travel thorow certain under-ground-passages till they come to their own Countrey of Jary. But with a stretcht-out hand he shall recover the remnant of his people that shall be left: So the Poet,

— reliquias Dananum atq; immitis Achillei.

He shall recover. Or get, buy, purchase, that poor distressed Nation, out of all places of their dispersion; uniting their minds, and subduing their enemies.

Ver. 12. And he shall set up an Ensign. See on ver. 10.

Eluvio signi crucifixi. Occolamp.

The

The girdle is put for a Kingly Ensign, Job 12. 18. Calvin.

Zeged.

Sleidan. l. 21. pag. 650. Bucholic. Anno. 1548. Aft. & Mon. 919. Fullers Church-Hist. Fol. 405.

Ut vel ex pueris, h. e. ex inopi & impleti quovis. Scultet.

Id. Carsten & waga idu. 700 isopiv.

Dispersas oves The dispersed of Judah] See John 7. 35. Jam. 1. 1. The word dispersed in the Hebrew. Pſcat. brew is Feminine, to shew that no sort or sex shall be excluded, Col. 3. 11.

Ver. 13. *The envy also of Ephraim shall depart*] The fierce wrath or deadly feud that was betwixt the ten revolted Tribes of Judah, the like whereunto was between England and Scotland, and in England between the Houses of York and Lancaster: in which last-mentioned diffention were slain fourcore Princes of the blood Royal, and twice as many Natives of England as were lost in the two Conquests of France. This emulation and hatred of Ephraim against Judah was to be abolished by Christ, Ezek. 37. 17. The Disciples, being of several Tribes, were all of one heart, and of one soul, Act. 4. 32. Neither was there any controversy at all amongst them, as one ancient Greek Copy addeth to that forecited Text.

Ver. 14. *But they shall flee upon the shoulders*] A Metaphor from Conquerors who pursue their enemies, and fall upon the bones of them, as we say. The meaning is, The Gentiles shall be converted to the Christian faith by the Jews, viz. by the Apostles and other Preachers of the Gospel. Thus Philip was found at Azotus, or Asdod, Act. 8. Peter at Joppe, Act. 10. At Gaza and Askelon were many flourishing Churches in the times of Athanasius and Chrysostom, saith Adrichomius. Britannorum inaccessa Romanis loca, Christo patuerunt.

Ver. 15. *And the Lord shall utterly destroy the tongue of the Egyptian sea*] that is, by drying up, or driving away the waters, He shall open a way through the red Sea, which representeth the form and fashion of a Tongue. He alludeth to Exod. 14. for Christ being our Conductor we do enter by Baptism (as by the red Sea) into the Church: and after this life present, into the Kingdom of Heaven.

He shall shake his hand over the River] The River Nilus. The sense is, he shall remove all obstacles and impediments. This was fulfilled, Act. 2.

With his mighty wind] The Chaldee paraphraseth in eloquio prophetarum uorum, by the word of his Prophets: quod Apostolis non parum congruit, (saith Oecolampadius) which very well agreeth to the Apostles, converting the Elect, whom neither height, nor depth could keep from the love of God which is in Christ Jesus our Lord, Rom. 8. 29. The Jews expect (but in vain) that all these things should be fulfilled unto them in the letter by their Messiah, as once they were by Moses at the red Sea.

And make men go over dry-foot] without boat, or boot.

Ver. 16. *And there shall be an high-way*] Agger, via strata, a Causey, chap. 7. 3.

In the day that he came up out of the Land of Egypt] This signal deliverance was a clear Type of our Redemption by Christ. And this Prophecie was fulfilled when thousands of the Egyptians were converted by Mark the Evangelist and other Preachers: as also when other Nations forsook Spiritual Egypt, Rev. 11. 8. and embraced the Truth.

CHAP. XII.

Ver. 1. *And in that day*] sc. when there shall come forth a Rod out of the stem of Jesse, as chap. 11. 1. Blessed be God for a Christ. See Psalm 96. 1. 13. Rev. 6. 11.

Thou shalt say] It is not a dumb kind of thankfulness that is required of the Lords Redeemed, but such as from an heart full of Spiritual Joy breaketh forth into fit words, such as are here set down in this ditty, or Directory.

I will praise thee] The whole life of a true Christian is an holy desire, saith an Ancient: It is or should be surely continua letitia & laus Dei, continual Hallelujah. Deo gratias was ever in Austins mouth. Laudetur Deus, laudetur Deus, in Anothers, i.e. Praised be God, praised be God. The Saints here with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. 15. 6. The Saints and Angels do so in Heaven unceasingly, Rev. 4. hoc est jube eorum negotiosum otium & otiosum negotium.

Thine anger is turned away] My sins are forgiven me: and hence I am of so good cheer, though otherwise distressed. Feri Domine, feri: a peccatis absolutus sum, said Luther. Strike while thou wilt Lord, so long as my sins are pardoned. See Psalm 103. 1, 2, 3. *and thou comfortedst me*] viz. with Gospel-comforts, which are strong and satisfying.

ifying. I do over-abound exceedingly with joy in all our tribulation, saith Paul, 2 Cor. 7. 4.

Ver. 2. *Behold, God is my salvation*] Let such take notice of it as said when time was, There is no help for him in God; Salvation it self cannot save him. Behold, and Oecolamp. My: there is much matter in this Adverb, and that Pronoun, saith an Interpreter. Behold God is my Jesus. So Hierom readeth it: according to that of old Simeon, Mine eyes have seen thy Salvation; And in this and the next Verse Salvation is thrice mentioned, so sweet it was to those that thus sang of it. See the Note on 1 Cor. 1. 8.

I will trust and not be afraid] There is an Elegancy in the Hebrew that cannot be Englished. This Spiritual security floweth from Faith: Experience should both breed and feed it. See Psalm 46. 3. 2 Cor. 1. 10.

For the Lord is my strength] Salvation properly denoteth the privative part of mans happiness, viz. freedom from evil: but it includeth also position in a good estate, and preservation therein, whilst we are kept by the power (or strength) of God through faith unto Salvation.

Ver. 3. *Therefore with joy shall ye draw water*] Joy is the just mans portion: and Christ is the never-failing fountain, whence by a lively faith he may infallibly fetch it. Out of this Fountain only may men quench their Spiritual thirst after Righteousness. Hec sola est aqua qua animas arentes, marcentes & squalidas reficit, & recreat. These Wells of Salvation are those Words of Eternal Life, John 6. 68. the rich and precious promises, 2 Pet. 1. 4 whereby we are made partakers of the Divine Nature, and of the Holy Spirit, which is frequently and fitly compared to water in regard of First Ablution, Ezek. 36. 25. Secondly, of Fructification, Job 8. 11. Isa. 35. 6, 7. Thirdly, of Refrigration, Psalm 42. 1. Rom. 5. 5. Some think the Prophet here alludeth to those softly-running Waters of Siloam, chap. 8. or to the Rock-water that followed them in the Wilderness, or to that famous Fountain, Num. 21. 16, 18. whence they drew waters with so much mirth and melody.

Ver. 4. *And in that day shall ye say, Praise the Lord*] Viz. with us, and for us. Every true Confitebor tibi, hath its Confitemini Domino annexed unto it. The Saints are unsatisfiable in praising God for the great work of their Redemption: and do therefore call in help, all that may be.

Call upon his Name] Which is a special way of praising Him, whilst we make Him the sole Object of our prayers: professing our distance from him, our whole dependence upon him, &c. See 1 Chron. 16. 8. and Psalm 105. 1.

Declare his doings] Sept. his glorious things; those many Miracles of Mercy wrought in our Redemption, which is a work much more excellent then that of making all things at first of nothing, keeping Heaven still upon its hinges, and upholding the whole Universe without a Foundation. Magna sunt opera Dei Creatoris, Creatoris autem longe maxima, saith Gregory.

Make mention that his Name is exalted] Or, celebrate his Name which is High, far above all praise.

Ver. 5. *Sing unto the Lord*] Or, sing of the Lord. Sing a concise and short Song, amplexatus omnibus supervacaneis.

He hath done excellent things] Heb. Excellency or Majesty. All other Spiritual Blessings meet in our Redemption by Christ, as the lines do in the Center, streams in the Fountain.

This is known in all the earth] Or, let this be known, let all the world ring of it. As when the Argives were delivered by the Romans from the Tyranny of the Macedonians and Spartans, the ay was so dissipated with their acclamations and out-cries, that the Birds that flew over the place fell down amazed to the ground. Plutarch.

Ver. 6. *Cry out*] Heb. binni, neigh as Horses do, that are full fed, or fitted for fight. Jubila quantum potes, valide & totis viribus clama, claram & latam vocem ede. For great is the Holy One of Israel in the midst of thee] Or, for the Holy One of Israel who is great, is in the midst of thee. How shouldst thou then do otherwise then well?

CHAP. XIII.

See the Notes
on Nab. 1. 1.
and on
Mal. 1. 1.

Ver. 1. **The burden**] That is, the bardenous Prophecie, it should not have seemed a burden, *Jer.* 23. 36. but it is a grievous burden to graceless persons to be told of their sins. and foretold of their punishments.

Of Babylon] Not that *Babylon in Egypt* (of which *St. Peter*, 1 *Epist.* 5. 13. as some hold) now called *Grandair* the *Soldans* Seat-royal : but the *Metropolis of Chaldaea*. built by *Semiramis* about an hundred years after the Flood, whither the *Jews* were to be carried captive : and concerning which calamity they are here afore-hand comforted. See *Mic.* 7. 8, 16.

Ver. 2. **Life up a Banner**] *Deus hic quasi classicum canit*, God, as *Generalissimus* gives forth his Orders to the *Medes* and *Persians*. He is a *man of War*, *Exod.* 15. 3. yea the *Lord wilour of War*, as the *Chaldee* there paraphraisth. See the like *Jer.* 50. 2.

Upon the High Mountain] Where it may best be seen, *Media* is a Mountainous Country. Or, *contra montem caliginosum*, against the dark Mountain. i. e. *Babylon*, which though situated in a Plain, yet was tunow'd up with her wealth and power. and seemed unmoveable. Famous this City was for an *hortus pensilis*, an Artificial Garden : made by *Nebuchadnezzar* for the pleasure of his Wife *Nicotris* : which hanging over the City darkeneth it : like as that continual Cloud doth the Island of *St. Thomas*, on the backside of *Africa* :

Sirabo. lib. 16.
Curtius. lib. 5.
Josiphus. l. 10.

Exalts the voice unto them, shake the hand] *Propinquos voce, longinquos significatione alarmis convocare* : give the alarm to those that are near-hand, and further off.

Junius.

That they may gaine the gates of the Nobles] Or, of the munificent or Bounteous Lords : for such all Nobles are or ought to be : Our English word *Lord*, contracted of the Saxon word *Laforð*, cometh of *Luof* to lustain or succour others.

Ver. 3. **I have commanded my sanctified ones**] i. e. I have by my secret instinct stirred up and set on my *Medes* and *Persians*, ver. 17. whom in my Decree I have set apart for this holy work of executing vengeance on the *Babylonians*.

I have also called my Mighties] My *Heroes*, armed with my might.

Even them that rejoice in my Highness] Heb. *Exultantes superbia meos*, My brave Souldiers, whom I render victorious and triumphant.

Ver. 4. **The noise of the multitude**] The *Medes* that come against *Babylon* are both numerous and streperous : as is here graphically described by an Elegant *Hypotyposis*.

The Lord of Hosts mustereth the host of the battel] No marvel then that the Forces are so many and mighty. For if he but stamp with his foot, all creatures are up in Arms immediately.

Ver. 5. **They come from a far Country**] Heb. *from a Land of Longinquity*.

Even the Lord, and the weapons of his Indignation] *Ὀπλοποιός, Vessels of wrath*, the Septuagint render them : but in another sence then the Apostle useth that expression, concerning Reprobates designed to destruction.

To destroy the whole Land] Or, the whole world : for so the *Chaldees* in the pride of their Empire, stiled it. The *Romans* did the like, *Luke* 2. 1. The *Turks* do the same at this day : such is their ambition.

Ver. 6. **Howl ye**] For the evils that are coming upon you, as *Jam.* 5. 1. we may well say the same to mystical *Babylon*.

For the day of the Lord is at hand] And yet it came not till above two hundred years after. Think the same of the day of Judgement : and reckon that a thousand years with God is but as one day.

It shall come as a destruction from the Almighty] Heb. *Clešod Mišbaddai*, an elegancy that cannot be Englished. *Sbaddai* (God's name) signifieth a Conqueror, say some : a Destroyer, say others, which a Conqueror must needs be : *Eundem vi-torem & vastatorem esse oportet*. Here is threatened a devastation from the *Devastator*.

Ver. 7. **Therefore shall all hands be faint**] Bafe fear, that cowardly passion shall betray them to the enemy, by expeorating their courage, and causing their hearts to fall into their heels, as we say. But this also cometh from the Lord of Hosts, who is wonderful in Counsel, and excellent in working : for He ordereth the *armor*, *Jer.* 50. 25.

Jer. 50. 25. and he strengtheneth or weakeneth the Armies of either party, *Ezek.* 30. 24. whencefoever the Sword cometh, it is bathed in Heaven, *Isa.* 34. 5.

And every heart shall melt] How much more shall wicked mens hearts do so at the day of Judgement, when the Powers of Heaven shall be shaken, *Luke* 21. 26. Allegorice : *hic veriora erunt in die judicii cujus hic est typus*.

Ver. 8. **And they shall be afraid**]

Conturbabuntur
Innumerabilibus sollicitudinibus.

They shall be amazed one at another] Amused, amazed, amated, as being at their wits ends.

Their faces shall be as flames] So *Jer.* 30. 5. 6. a voyce of fear and trembling, every man with his hands on his loines (the posture of a travelling Woman) and all faces turned into paleness. The Prophet here alludeth, saith *Musculus*, to the face of a smith at dark night, when he standeth blowing his fire : for his face appears as if it had no blood in it, most wan and pale. Or, as others think, to a man affrighted, who first looketh pale (the blood running to the heart to relieve it) afterwards, upon the return of the blood to the outward parts, he looketh red, and of a flame-colour.

Ver. 9. **Behold the day of the Lord cometh cruel**] So it shall seem to the enemies : because an evil, an only evil bebold is come, *Ezek.* 7. 5. without mixture of Mercy.

Ver. 10. **For the Stars of Heaven shall not give their light**] They shall have punishment without pity, misery without mercy, sorrow without succour, mischief without measure, crying without comfort, &c. and all this shall be but a typical hell & Hyppohage.

The Constellations thereof] Which yet some Interpreters take for some single and signal Star, *magnum lucem magna sequuntur tenebrae*.

The Sun shall be darkened] They shall neither have good day, nor good night.

Ver. 11. **And I will punish the world**] That is, the *Chaldean* State : for they reckoned themselves *Κυριαρχοί*, Or *Lords of the world*. See on *ver.* 5. Or to shew that if the whole world should conspire against the Lord, he can as easily punish them, as he did that rabble of Rebels the old world.

And lay low the haughtiness of the terrible] Or, of the roysters, or Tyrants.

Ver. 12. **I will make a man more precious**] *Quod rarum carum* : Men shall be reduced to a small number, not Nobles only, sed *tribolares homunciones*, but Peasants ; nor shall any money be taken in exchange for lives.

Ver. 13. **Therefore I will shake the Heavens**] i. e. for the pride, arrogancy, cruelty, and other impieties of these *Babylonians*, I will bring upon them Tragical calamities and horrid confusions, so that they shall think that Heaven and earth are blended together, and each be ready to say,

In me omnis terraq, poli; mariq, ruina est.

Ver. 14. **And it shall be as the chased Roe**] Or, she, that is *Babylon*, shall be, when drunk with security (that Usher of Destruction) she shall be suddenly surprized. So strong were her Walls and Bulwarks, that she feared no irruption of the enemy : and so bold she bore her self upon her twenty years provision laid in aforehand that she feared no famine, by the straitness of a long siege. *Herodotus* telleth us, that when *Babylon* was taken by *Cyrus*, some part of the City knew not of their condition, till the third day after : the suddenness of their surprisal must needs be very dreadful.

Herod. lib. 1.
Alex. Polli.
lib. 3.

They shall every man] i. e. All her Confederates and Presidiaries.

Ver. 15. **Every one that is found, shall be thrust thorow**] This maketh them flye for it : *Quis enim vult mori ? prosum nemo*. Life is sweet : and men will rather flee then dye.

Every one that is joynd unto them] Or, that is decrepid, worn out with old age : See 2 *Chron.* 36. 17.

Ver. 16.

Ver. 16. *Their children shall be dashed in pieces, &c.*] As had been prayd and prophesied long before, *Psal.* 137. 9. and this was but *lex talionis*: See 2 *Cron.* 36. 17. *Lam.* 5. 11.

Their houses shall be spoiled, and their wives ravished] As those three Commandments. *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal,* are ranked together in the Law: so they are commonly violated together in the lawless violence of war.

Ver. 17. *Behold I will stir up the Medes*] together with the Persians, under the conduct of *Darius* and *Cyrus*.

Which shall not regard silver] *sc.* For a ransom, but shall kill all they meet, though never so rich, and able to redeem their lives, as *Pro.* 13. 8. *Jer.* 41. 8.

Ver. 18. *Their bowes also shall dash the young men*] They shall double destroy them. *O Barbaram crudelitatem!*

And they shall have no pity on the fruit of the womb] *Quamvis adhuc teneri essent & fructus novelli,* ripping up their mothers, as *Am.* 1. 13. as at the *Sicilian Vespers*, and as in the late *Parisian* and *Irish* Massacres, which were the most prodigious horrid villanies that ever the Sun saw.

Their eye shall not spare children] In the Massacre of *Paris*, a bloody Papist having snatcht up a little child of one of the Protestants in his arms, the poor Babe began to play with his beard, and to smile upon him. But he, more mercyleless than a Tiger, stabbed it with a dagger, and so cast it all gore-blood into the River.

Ver. 19. *And Babylon the glory of Kingdoms*] Those four great Monarchies of the world had their times and their turns, their rise and their ruine. The *Roman* Empire can scarce stand on its feet of clay; and by the death of the late Emperour, no King of *Romans* being nominated, is like to suffer great concussions.

Shall be as when God overthrew Sodom] The destruction whereof was the greatest and most stupendous, that ever we read of.

Ver. 20. *Neither shall the Arabian pitch tent there*] The *Scenites* or vagrant Shepherds of *Arabia deserta*, that oft flitted for better pasture, shall shun *Babylon*, as haunted with wild beasts, or rather with Dragons, and Devils in the *Revelation*; all this is applied to, and shall be verified of *Rome*, cap. 18.

Ver. 21. *But wild beasts of the Desert*] Heb. *Ijim, Ochim, &c.* These are names of wild creatures unknown to us in these parts.

And Satyrs] Or Devils in borrowed shapes, and hideous apparitions.

Ver. 22. *And the wild beasts of the Islands*] Heb. *Ijim, i. e.* desolate places and far remote.

And her time is near to come] Though two hundred year hence and more, ere it commence. So *Babylon is fallen, is fallen*, *Rev.* 19. 2. that is, *certo, cito, penitus*, surely, shortly, utterly,

— O moria! Christe veni.

CHAP. XIV.

Ver. 1. *For the Lord will have mercy upon Jacob*] And therefore destroy *Babylon*, as chap. 13. Such is his Love to his Church, that for her sake, and in Revenge of her wrongs, he will fall foul upon her enemies. *Si in Hierosolymis fiat scrutinium, quanto magis in Babylone.*

And the strangers shall be joyed with them] Profelyted: especially when made partakers of the grace of the Gospel.

Ver. 2. *For servants and for hand-maids*] Their Converts shall be willing to lay their hands under their feet, as we say, and glad to do them any service: like as *Cyprian* was for *Cecilius* (whom he called *novæ vitæ parentem*) and *Latimer* for *Bilney*, whom he called *Blessed Bilney*. See *Isa.* 49. 23.

Ver. 3. *That the Lord shall give thee rest, &c.*] The Church hath her *Halcyons* here; neither is she smitten as those are that smote her, but in measure, in the branches, &c.

chae, &c. God stayeth his rough-wind, *Isa.* 27. 8. that is, such afflictions as would shake his plants too much, or quite blow them down. Yea whether South or North-wind bloweth, all shall blow good to them, *Cant.* 4. ult. Blow off their unkindly blossoms: and refresh them both under and after all their sorrow, fear, and hardship.

Ver. 4. *That thou shalt take up this Proverb*] Or taunting speech: this exultatory and insultatory song, which upon the fall of *Babylon* shall be in every mans mouth.

How hath the Oppressor ceased!] *q. d.* This is wonderful and beyond all expectation.

The golden City] Or, *Gold-thirsty City*.

Ver. 5. *The Lord hath broken the staffs*] Wherewith these *Exactors* cudgelled men (as so many beasts) into subjection and obedience.

And the Scepter] Or Rod of the Rulers who ruled with rigour.

Ver. 6. *He that smote the people in wrath, &c.*] This is the Tyrants Epitaph: there is at their death a general joy, as was when the world was well rid of *Tiberius, Caligula, Nero, Heliogabalus, &c.* When *Domitian* dyed, the Senate decreed that his name should be razed, that all his Acts should be rescinded, and his memorial abolished quite for ever. When *Caligula* was cut off, his monies were all melted by the decree of the Senate: like as King *Richard* the thirds cognizance, the *White Bore* speed was torn from every sign, that his memory might perish.

Ver. 7. *The whole earth is at rest, and is quiet*] *Quiescit, concinit.* All's hush, that was used to be set in an uproar by these restless Ambitionists.

They break forth into singing] By a wide opening of the lips and lungs, as the word signifieth.

Ver. 8. *Yea the Fir-trees rejoice at thee*] A notable Metaphor, whereby sense and speech is attributed to senseless creatures: the trees once afraid to be felled, are now freed from that fear. This Tyrant was the terror of things on earth, and things under earth. Hence men and trees are said to rejoice. Hell to be in a hurry, &c.

No feller is come up against us] As was wont to do, for thy Shipping, Buildings, Warlike Engines, &c.

Ver. 9. *Hell from beneath is moved for thee*] *Infernus ab inferendo: Snaal* from its unsatiableness, and continual craving. Here is an Ironical and Poetical representation of the King of *Babylons* coming into Hell, and his entertainment there; the dead Kings rising from their places for reverence, to receive him.

Even all the chief ones of the earth] Heb. The *He-goats*, such as lead and go before the flock; such Rhetorick as this we meet with in *Lucians* Dialogues. Of *Lucianus Valla*, that great Critick, who found fault with almost all Latine Authors, One made this Terrastich;

*Nunc postquam manes defunctus Valla petivisti,
Non audet Pluto verba Latina loqui.
Jupiter hunc celi dignatus honore fuisset,
Censorem linguæ sed timet ipse sua.*

Trithem.

From their Thrones] *i. e.* From their Sepulchres, saith *Piscator*.

Ver. 10. *Art thou also become Weak as we?*] *Interrogatio sarcastica & insulsiabunda.* Hast thou also an *Esic finis est*, or *Mortuus est*, set upon thy Tombstone? This if thou hadst fore-thought, thou wouldest have better behaved thy self, whilst alive: the medication of Death would have been a death to thy passions, and an allay to thine insolencies. *Virgil* saith, if swarms of Bees meet in the ayr, they will sometimes fight, as it were in a set battel with great violence; But if you cast but a little dust upon them, they will be all presently quiet.

*Hi motus animorum atq; hæc certamina tanta,
Pulveris exigui jactu compressa quiescunt.*

Georg. lib. 4.

Had *Nebuchadnezzar* or his Successors bethought themselves of their Mortality

Incredibilia
sanguinis evi-
ditas in mil-
te bacchantur.

Att. & Mon.

Hi Babyloniæ
conteruntur.

Bern.

lity and of Deaths impartiality, they would have been more moderate.

Ver. 11. *Thy pomp is brought down to the grave*] *Ipsaque juxta sepulta jacent*, Funeral rites (those *Dues of the Dead*) are wanting to thee. This was fulfilled in *Belshazzar* slain at his impious Feast, whilst he profaned the vessels of Gods house to quaff in, to the honour of *Shac* his drunken god, and had no doubt variety of Mulick. See *Jer.* 51. 39, 41, 47. *Dan.* 5. 1, 30.

These Feast-
days were
called *saturnal*
hymen like
the Roman
Saturnalia.

Lib. 16.
Lib. 1.

The worm is spread under thee, and worms cover thee] *Pro lineamine tinea sternitur* : *pro lodeis vermes superimponuntur* : for sheets thou hast Maggots, and for a covered, worms : and this the rather, because whereas the Assyrian Kings, as *Strabo* testifieth, and the Babylonian Kings, as *Herodotus*, were wont to be Embalmed after their death, that they might keep sweeter, *Belshazzar* was not so, *ver.* 19. 20.

Ver. 12. *How art thou fallen from Heaven, O Lucifer !*] That is, not *O Belzebub* (as some Ancients) but *O Belshazzar* rather, called *Lucifer* here, or the *Morning-Star*, for his beauty and brightness : and as much wonder it was to see the Chaldean Monarch at such an under, as to have seen *Lucifer* (the Suns constant companion) fallen from Heaven : He was the terror of the world, and as he thought, superiour to Fortune : yet a sudden and dismal change befell him. In the Chariot of the *Roman* Triumpher, there hung up a little bell and a whip ; to put him in mind he might one day be whipt as a slave ; or as an offender, lose his head. *Nemo confidat minium secundis*.

Ver. 13. *For thou hast said in thine heart*] The natural heart is a Palace of Satanical pride : it is like unto the Table of *Adonibezek*, at which he sat in a Chair of State, and made others, even Kings, to eat meat like dogs, under his feet, with their thumbs cut off.

Occo'amp.

I will ascend into Heaven] *Vide quomodo non satientur honore superbi*. Ambition as the Crocodile, grows as long as it lives, and is never satisfied.

Above the stars of God] *i. e.* Above all the Kings of the earth, or above the Saints, *Rev.* 12. 1. those earthly Angels.

I will sit also upon the Mount of the Congregation] I will sit upon the skirts of Gods Church : yea I will set my Throne upon Gods Throne, and take up his room. See the like madness in *Pharaoh*, *Ezek.* 29. 3. that proud Prince of *Tyre*, *Ezek.* 22. 28. *Antiochus* surnamed *Θεός*, *Herod*, *Act.* 12. *Caligula*, *Chosroes*, *Diocletian*, *Antichrist*, of whom and his practices One cries out, *O Lucifer ont-devil'd*, &c. *2 Thess.* 2. 4. One of the Popes Parasites *Valladerius* saith of *Paul* the fifth, that he was a God, lived familiarly with the Godhead, heard Predestination itself whispering to him, had a place to sit in Council with the most blessed Trinity, &c.

In the sides of the North] In Mount *Moriab*, where the Temple stood.

Ver. 14. *I will ascend above the height of the clouds*] *Ut verbo dicam, ero summa & sacra majestas*.

Hor. lib. 1.
Ode 3.

Attingit solum Jovis, & celestia tentat.

Ver. 15. *Yet thou shalt be brought down to Hell*] To the counterpoint of thy haughtiest conceits, *ad infernam Erebi sedem*. So a merry fellow said that *Xerxes* that great Warrior who took upon him to controul the Sea, was now mending old shoes under a shop-board in Hell.

Alegium Ho-
mer. *cat.*

To the sides of the pit] *i. e.* Of the infernal Lake : *a Tartesso in Tartarum detrusus* ; from the sides of the North, *ver.* 13. whether thou hadst pierced thy self, *ad latera luci*, to the sides of the pit, and to an odd corner of the burying place. This was a foul fall, and worse then that of *Hermannus Ferrariensis*, who having been canonized for a Saint, was thirty years after unburied, and burnt for an Heretick by Pope *Boniface* the eight : or that of *Thomas Becket*, of whom, forty eight years after he had been Sainted, it was disputed among the Doctors of *Paris*, whether he were damned or saved ?

Rev Hist.
Pontif. 195.

Dan. Hist.
Fol. 99.

Ver. 16. *They that see thee shall narrowly look upon thee*] Shall look wishly upon thee, as scarce believing their own eyes, for the strangeness of the thing.

Is this the man that made the earth to tremble ?] The earth to quake, and mens hearts to ake? yea sure ; this is very He. At one end of the Library at *Dublin* was a Globe,

Globe, at the other a Sceleton, to shew (saith mine Author) that though a man be Lord of all the world, yet he must dye, *nullusq; fiet, qui omnia esse affectabat*.

Ver. 17. *That made the world as a Wilderness*] *Nero* the Tyrant came into the world an *Agrippa*, or born with his feet forward ; and turned the world upside down ere he went out of it : so that the Senate at last proclaimed him a publick enemy to mankind, and condemned him to be drawn through the City, and whipped to death.

That opened not the house of his prisoners] Or, that did not lose his prisoners home-wards, but kept them in durance with prisoners pittance, *Lim.* 3. 34.

Ver. 18. *All the Kings of the Nations*] *i. e.* Very many of them have their state-ly *Pyramids*, Tombs, *Mausolean* Monuments erected, as amongst us at *Westminster* Henry the seventh's Chappel is a curious and costly piece.

Ver. 19. *But thou art cast out of thy grave*] *i. e.* Cast out, and kept from thy grave. This befell *Balsazar* upon the surprisal of the City, *Dan.* 5. 30. And the like also befell *Alexander* the Great dying at the same City : and our *Will. Conqueror*, *Ann.* 1. 1. 23. who having utterly sackt the City of *Mants* in *France*, and in the destruction thereof got his own, dyed shortly after at *Rouen*, where his corple lay three days unburied, his interment being hindered by one that claimed the ground to be his. *Dan.* Hist. 42. 50.

Like an abominable branch] The matter is here let forth by three notable similitudes, such as this Prophet is full of.

Ver. 20. *Thou shalt not be joyned to them in burial*] *i. e.* To thy Compeers, thy fellow Kings in Funeral-state and pomp. Christians have an honest care *ταύτην τάφον*, with whom they be buried, and where they are laid when dead, that as they lived together and loved together, so in their death they may not be divided, *2 Sam.* 1. 23.

Because thou hast destroyed thy Land] Tyrannized over thine own Subjects also. So did *Saul*, *Manassib*, *Herod* (who butchered about *Beishelem* 14000. Infants, as some affirm, and his own son among the rest) *Tyberius* that *Tyger*, *Nero* that *Lion*, *Commodus*, who was (saith *Orosius*) *cunctis incommodus*, *Charis* 9. of *France*, &c. *The* *Septuagint* read it *my people*.

The seed of evil-doers shall never be renowned] The house of the wicked shall be overthrown : but the Tabernacle of the upright shall flourish, *Prov.* 14. 11. See the Note there : *Quotanto hoc parentis, & a sceleribus se abstinento : ni sibi velint parcere, ut posteritas parcant*.

Ver. 21. *Prepare another slaughter for his children*] For *Balsazars* posterity. This is Gods charge to the *Medes* and *Persians*. See on *ver.* 20.

Ver. 22. *For I will rise up against him*] And therefore it is to no purpose for them to rise up to possess the Land, and to fill the face of the world with Cities, as *ver.* 21. *I will overturn, overturn, overturn*, &c. *Ezek.* 21. 27. and who shall stand it ?

Ver. 23. *I will also make it a possession for the Bittern*] Which is a kind of water-fowl that maketh a hideous noise.

And I will sweep it with the besom of destruction] *Scopa vastatrice verram eam*, *Scapis* *en* *Varab.* I will not brush them for Ornament, but sweep them, or rather scrub them to their ruine by my Persian *Prædones* whom I will set upon them. And here the Jewish Rabbins acknowledge that they came to understand this Text by hearing an Arabian woman mention a broom or a besom in her Language, to her maid. *Apollon* a learned Teacher may yet learn of a Tent-maker.

Ver. 24. *The Lord of Hosts hath sworn*] If he had but said it only, it had been sure enough (for he cannot lye, he cannot deny himself) but when he sweareth any thing we may build upon it, especially since he is Lord of Hosts. He can do more then he will, but whatsoever He willeth shall undoubtedly be done : for what should hinder ? *Juravit Jehovah, is the best assurance*.

Ver. 25. *That I will break the Assyrian in my Land*] Or, as in breaking the Assyrian in my Land : for here, saith *Junius* the overthrow of the Assyrian Monarchy, which should shortly be, is given for a sign of the overthrow of the Babylonian.

Ver. 26. *This is the purpose that is purposed*] Heb. The Council that is consulted. Now there are many devices in the heart of man, but (when all's done) the Counsel of the Lord, that shall stand, *Prov.* 19. 21.

Ver. 27. *For the Lord of Hosts hath purposed, and who shall disannul it ?*] *Emphasin habet interrogatio*. An excellent and unanswerable way of arguing from the irresistibile

In Caliope. fisible Will, and Almighty power of God: the like whereof is used by a certain *Per-*
fix in *Horodotus*, in most Elegant expressions, as *Junius* here noteth.

Ver. 28. *In the year that King Ahaz died*] A very good worlds riddance: When *Tiberius* the Tyrant died, some of the people offered sacrifice for joy: others in de-
 testation of him cryed out *Tiberium in Tiberim*. Let *Tiberius* be thrownto *Tiber*:
 Think the like of *Ahaz*, that stigmatical Belialist. Howbeit, as bad as he was, the
Philistins hearing of his death, hoped to find some advantage thereby against the
Jews, who are therefore here encouraged.

Ver. 29. *Rejoyce not thou whole Palestine*] That is, the *Philistins*, *quos Ju'ei ani-*
mis armisq; sibi infestissimos habuere. These were as bad Neighbours to the *Jews* as
 the *Dunkirkers* now are to us. *Uzziah* had subdued them, 2 *Chron.* 26.6. but *Ahaz*
 had been much damaged and despoiled by them, 2 *Chron.* 28. 18. and in the begin-
 ning of *Hezekiah's* Reign, they thought to have over-run all the Country. Here
 therefore Gods decree concerning them is published, for the comfort of his poor
 people, and it is this: *Philistinis non jubilandum sed ejalandum*. *Philistins* must not
 be over joyed but rather weep and howl for the miseries that are coming upon them.

Because the Rod of him that smote thee is broken] Because *Uzziah* is dead, and
Ahaz hath had ill success against you through his own sinfulness, and sluggishness:
 do not you thereupon take boldness to set up your crest, and think all's your
 own.

For out of the Serpents root] Out of *Uzziah's* issue.

Shall come forth a Cockatrice] or *Basilisk*, which is said to kill with his looks only:
 and hereby is meant *Hezekiah*, as also by the *fury flying Serpent*: for thus he is called
 both for his fierceness and for his swiftness, two very commendable properties of a
 Commander. *¶ Caesar* was in omnia *praeceptis*, very fierce, and wital notable nimble,
 witness his *Veni, Vidi, Vici*, I no sooner came, but overcame. The Hebrews from
 this text have a Proverb, *Out of the Serpents root shall come forth a Cockatrice*,
 i. e. One woe is past, but behold a worse at hand.

Ver. 30. *And the first-born of the poor shall feed*] i. e. Gods poor people shall:
 who though never so poor (as they were at a very low ebb under *Ahaz*) were Gods
 first-born, and, in that respect, higher then the *Kings of the earth*, *Psal.* 89. 27.

And I will kill thy root] See *Zeph.* 2. 4. with the Note.

Ver. 31. *Howle O gate*] *Philistines* are elsewhere taxed for flashy and foolish
 mirth, *Judg.* 16. 2 *Sam.* 1. Here they are told they have more cause to fear then
 to sing, to sigh then sing, to howle then hollow.

From the North a smoke] i. e. *Hezekiah's* army raising a dust, and setting all in a
 combustion.

Ver. 32. *That the Lord hath founded Zion*] Not *Hezekiah* but *Jeboab* hath
 done it.

CHAP. XV.

Ver. 1. *The burthen of Moab*] A burthen, saith *Hierom*, ever betokeneth sad
 things to follow; A vision doth joyfull; at last howsoever. The Chal-
 dee paraphraseth thus. The burthen of a cup of curfing for *Moab* to drink off.
Moab was the brat of an incestuous birth, as his name also (*De Pare*) declareth.
 There is now no such nation, their very name is rooted out, ever since they were de-
 stroyed, first by *Salmanser*, as is here fore-threatened; and then by *Nebucadrezzar*,
 as *Jer.* 48. (where we meet with many like passages as here) so that they live but
 by fame only, as they are mentioned in holy Scripture, but never for any good.
 Their destruction is foretold for a comfort to the poor afflicted *Jews*, to whom they
 were near-allyed, but very ill-affected.

Because in the night] *nocte intempesti*: the night is dark and dreadful: or in the
 night i. e. subito, repente, prater opinionem, suddenly, unexpectedly. These *Moabites*
 dwelt in a fruitful country (near to those five Cities of the Plain) and giving them-
 selves up to loose and luxurious living, saith *Hierom*, they worshipped *Chemosh* or
Bacchus: as they had been incestuously begotten by *Lot* in his drink, so they proved
 accor.

I licat.

Plutarch.

accordingly. *Ebrius te Pater gemit*, said One to a desperate drunkard. Some think
 they are threatened with waisting in the night, in allusion to that dismal night-work,
 and that deed of darkness, the begetting of their father and founder *Moab*, *Gen.* 19.
 Whence other nations were wont to reproach the *Moabites*, as children of the night,
 saith *Hierom*.

Ver. 2. *He is gone up to Baith and to Dibon*] two chief places of their Idolatrous
 service, whereunto they ran in their distrels, but all in vain. The like at this day do
 the *Papists* to their *Ladies of Loretto, Sicchem*, &c. and the *Turks* to their *Mahomet*:
 at *Micha* (situate in the same country, as once *Moab*, and perhaps in the same place
 with one of these Idol-temples) by troops and Caravans: but they do worfe then
 lose their devotion.

To weep] and to pray too, chap. 16. 12. but to no good purpose, for want of a
 right object, principle, motive, end. So afterwards the Romans, in a like exigent,
 cum conjugibus ac liberis iussi sunt à Senatu supplicatum ire, pacemque exposcere Deum,
 emnia deitbra implere, &c. they were by the Senate commanded to go with their wives
 and children into the temples of their gods, and there to pray, make their peace, and
 to seek for ayd.

Moab shall howle over Nebo and over Meleba] Cities surprized and sacked by the
 enemy. But this chapter is so much the more obscure to us, because the Cities here
 mentioned are long since destroyed: and the Scripture setteth not forth the manner
 of their site or downfall.

On all their heads shall be baldness, and every beard cut off] This was commonly
 done in those Eastern parts, in times and in token of lamentation, *Job.* 1. 20. *Ezra.* 9. 3.
Ezek. 7. 18. *Alexander* mourning for the death of his friend *Ephesion*, not only tore
 off his own hair, but clipped his horses and mules hair: yea he plucked down also the
 battlements of the walls of the City, as *Plutarch* writeth. *Pudeat nos lachrymis de- in vita Pelu-*
lianon abstergere, & spiritualia damna non deplorare. saith *Oscolumpadiu*: What a pite-
 shame is it then for us Christians not to weep over our sins, and to bewail our spiritu-
 all wounds and wants?

Ver. 3. *In their streets they shall gird themselves with sackcloth*] *Saccum & cil-*
cium non curas Deus: God careth not for these externals, where there is not an
 heart sprinkled with the blood of his son. The sacrifice of the wicked is abomination:
 how much more when he bringeth it with a wicked mind? *Prov.* 21. 27.

On the tops of their houses] thence, as it were, to require help from heaven.
Weeping abundantly] Heb. descending with weeping, like as with weeping they
 ascended: they get nothing of their Gods, though they cryed to them. But He that
 goeth to the true God with an honest heart and lawful petitions, is sure to speed:
 See *Isa.* 45. 19.

Ver. 4. *And Hebron shall cry, and Elealeb*] See on ver. 2.

The armed souldiers of Moab shall cry out] as being faint-hearted and unwilling to
 fight, because to no purpose.

His life shall be grievous to him] Heb. his soul shall be ill-affected to him, or, for
 himself: that is, say some, all his care shall be for himself: let others shift as they can.

Ver. 5. *My heart shall cry out for Moab*] Let others do as they will, saith the
 Prophet here, I can do no less then bewail the wofull condition of *Moab*, bad though
 they be.

Miseros ergo
Papicolas, qui
& ipi cum
secus ad divos
divosque suas
ascendunt, cum
ululatu descen-
dunt. Sculter.

Hec quam d-
leo corde toto.
Occol.

Tu quibus ista legis incertum est, Lector, ocellis:
Ipse quidem sic scribere non potui.

His fugitives shall flee unto Zoar] Whither once their father *Lot* fled for refuge;
 but it was too hot to hold him. Or, *His fugitives shall cry to Zoar*.
An hisser of three years old] Which being in her prime loweth aloud, *caelum mugi-*
tibus implens: so shall these fugitives set up their Note *clamore frage* boanes, as
 they pass thorough the countreys, they shall even break or rend themselves with
 crying.

Ver. 6. *For the Waters of Nimrim shall be desolate*] What these waters of *Nimrim*
 were, it doth not appear. *Hierom* saith that *Nimrim* is a Town near the dead Sea,
 where

where the waters are salt, and the country about it barren: so should the Land of Moab now be forlorn and fruitless.

Ver. 7. *Therefore the abundance they have gotten* Here the Prophet seemeth to tax the covetousness of the Moabites, *qui coarctando thesauris operam dederint*, who made it their work, to hoard and heap up riches.

And thus which they have laid up Heb. their visitation, that is their treasures which they often looked upon.

Shall they carry away to the brook of the willows The Moabites shall cast it into the water; as hoping there to find it again, when the enemy was gone: Or, *shall they* (the Assyrians) *carry away to the valley of the Arabians*, who were their confederates, and for such good offices spared (as Herodotus saith Lib. 3.) that, that they might keep and convey home for them, the spoils they had taken from other nations.

Ver. 8. *For the cry is gone round about, &c.* When the Prophet thus describeth the mourning of the Moabites as excessive, and as a fruit of their unbelief, we must learn to moderate our mourning for outward losses and crosses: and that out of hope of Gods mercy promised to his penitent suppliants.

The howling thereof unto Eglaim See on ver. 2.

Ver. 9. *For the waters of Dimon shall be full of blood* Non tingeretur solum, sed etiam inundabunt: and the bloody enemy shall baply be heard to cry out, as once Hamibal did when he saw a pit full of mans blood, *O formosum spectaculum!* O brave sight! The very name *Dimon* signifieth bloody: so called, as some think, on this occasion, instead of *Dibon* the old name, ver. 2.

I will bring more upon Dimon, Lions upon him that escapeth of Moab Heb. *I will put additions upon Dimon*, i. e. additions of evils. viz. Lions, and other like fierce and cruel creatures, which shall prey upon the Moabites there, Chap. 35. 9. 2 King. 17. 25. Some say by *Lion* is here meant *Nebuchadnezzar*, Jer. 4. 7. fitly compared to a Lion for his strength and swiftness. Certain it is that God hath in store plenty of plagues for evil doers: and if they escape one mischief, they shall fall into another: their preservation is but a reservation except they repent.

CHAP. XVI.

Ver. 1. *Send ye the Lamb* For prevention of those Lions, Chap. 15. 9. submit to tribute-Lambs, in token of homage: a Lamb, i. e. your appointed number of tribute-Lambs, in token of homage: But especially make your peace with God the Ruler of the whole World, 1 Chron. 29. 12. by paying him homage and fealty: that there may be a lengthening of your tranquillity.

From Selo in the wilderness otherwise called *Petra* (because beset with rock) whence the country it stood in was called *Arabia Petraea*. Some make it the head-City of Moab, others of Edom; a place it seemeth it was full of cattle, and by King Amaziab who took it, called *Jokteel*, 2 King. 14. 7.

Ver. 2. *For it shall be that as a wandering bird, &c.* Or, *Otherwise it shall be that as, &c.* i. e. except ye do as I have advised you, ver. 1. a double mischief shall befall you: 1 dissipation, as a wandering bird, &c. 2 deportation, at the foords of Arnon, where ye shall be carried captive.

As a wandering bird See Prov. 27. 8. with the Note.

Ver. 3. *Take counsel, execute judgment* Or, make a decree, or deal equally and uprightly: shew the like kindness to *Abrahams* posterity as he once did to your progenitor *Lot* whom he rescued: or as *Lot* did to the Angels whom, as strangers, he entertained; *fac, inquam, quod suggero, dum subdo*.

Make thy shadow as the night in the midst of noonday i. e. Shelter and shade my persecuted people, *este illis securum perfrigidum, & juvenum refrigerium*, protect them, refresh them, do all kind offices for them, which your fathers did not, but the contrary, *Dist. 23. 3, 4*.

Ver. 4. *Let mine out-casts* who are dear to me, Jer. 30. 17. though I may seem to have cast off the care of them. *Out-casts* they may be: but not castaways. See chap. 52. 5, 6. persecuted, but not forsaken, 2 Cor. 4. 9. Bowels of mercy must be put

Fiscat.

Addimenta
pl. garum.
Hymo.2 Sam. 8. 2.
with 1 King.
3. 4.

Strabon lib. 16.

Alioqui fiet.
Jun.

put on toward godly Exiles especially, who are *Dei pueri*, and should therefore be dear to us.

For the extortioner is at an end Heb. *Emunflor*, the *Milker*, or *Squeezor*, or *Winger out*. Prov. 30. 33. so the Assyrian Tyrant is called: as also *Vaslator & Proculator*, the spoiler or plunderer, and *Conculcator*, the Oppressor or Treader down, is consumed out of the Land: and it shall not be long ere I fetch home my banished: be content therefore to harbour them awhile: herein thou shalt do thy self no difference at all.

Ver. 5. *For in mercy (or piety) shall the throne be established* Hezekiah's throne shall, (but especially Christs) from whom ye may once have occasion to borrow that mercy which now you are called upon to lend to those outcasts of Israel.

And he shall sit upon it i. e. He shall make it his business to relieve and right his people.

And seeking judgment Making inquisition after wrongs of such as dare not complain. The *Grand Signior*, they say, shew himself on purpose weekly abroad, for the receiving the poors petitions, and punishing the *Grandeens* of his Court by whom they are oppressed: whence also he stileth himself *Anlem Penawb*, i. e. the worlds *Refuge*.

And hastening justice Dispatching and dispeeding causes.

Ver. 6. *I've heard of the pride of Moab* His harsh and haughty carriage toward Gods poor people, though he were advised the contrary, ver. 1. 3, 4. Good counsel is but cast away upon a proud person. Now, the Moabites were as much noted then for their pride as now the Spaniards are. And their pride appeared by their buggs and threats. But

His eyes shall not be so Or, *his indignation is more than his strength*, as *Hiram* rendreth it. His boastings and blusters shall come to nothing: his pride shall be his bane and break-neck.

Ver. 7. *Therefore shall Moab howle for Moab* One Moabite to another, or each within himself, *ut solent desperantes*.

For the foundations of Kirbath Beth Which shall be utterly rased and harsed. *Kirbath Beth* is interpreted the city of brick walls (as was *Babylon*) or rather the city of the Sun (as *Bethshemesh* and *Heliopolis*) because there the Sun was in a special manner worshipped.

Shall ye mourn Or *rear*, or *mutter*, or *muse*.

Ver. 8. *For the fields of Hesbon languish* as being decayed and destroyed: hence so great mourning in Moab. Their father and founder was begotten in wine: and themselves were likely great wine-bibbers. Historians say that some of their Cities were built by *Bacchus*. Fitly therefore are these drunken Moabites bereft of their vines: as those gluttonous Sodomites were of their victuals, Gen. 14. 11. The Drunkards motto is *Take away my liquor, and take away my life*.

The Lords of the heathen have broken down the principal plants thereof The great Turk causeth all the vines to be cut down wherever he cometh, as hearing out of the *Alchoran*, that in every grape there dwelleth a devil.

Ver. 9. *Therefore I will bewail with the weeping* *Defleo stertum* (*Paronomasia*) that is, the misery of Jazer. Or, I will with weeping bewail Jazer, and the vine of *Sibmah*.

For the shouting for thy summer-fruits i. e. Thy joy and jollity over thy summer-fruits, and over thine harvest, expressed by songs and shouts, do now fail and cease.

Ver. 10. *And gladness is taken away* *Latitia*, i. e. *quicquid letificum erat*, all matter of mirth is removed. Heb. *gathered up*, or *gathered in*: as your harvest also is to your hand by the enemy.

Ver. 11. *Wherefore my bowels shall sound like an harp for Moab* The elect of God *Ego ex inimicis* holy and beloved, have bowels of mercy, tenderness and kindness toward their very enemies also, Colos. 3. 12. whom they do oft pity more, then they pity themselves, *visceribus meis* as *Habakkuk* did the Chaldeans calamity, Chap. 3. 16. and as *Daniel* did *Nebuchadnezzars* downfall, Dan. 4. 19. *Sicut cithara plaltro tacta dat sonitum in funere funereum*; As they have mournful musick at funerals, Jer. 9. 17, 20. Mat. 9. 23. or as the strings of a *Shaulm* sound heavily, so do my heart-strings, for miserable Moab. In

Ego ex inimicis
visceribus meis
conturbatum.
Jun.

In an harp, if one string be touched, all the rest sound : so it should be with us, in regard of fellow-feeling : We should feel others *hard cords* thorough our *soft beds*.

Ver. 12. *That Moab is weary on the high place* tired out in his superstitious services, by all which he is not a button the better : but a great deal the worse.

But he shall not prevail This is every wicked mans case and curse : for we know that God heareth not sinners. Job. 9. 31. He will never accept of a good motion from a bad mouth, Isa. 1. The very heathen could say

Ος κτ Ουδς ἐμπεδισται, παρα τ' ἐλπιον αὐτοῦ.

Ver. 13. *This is the word that the Lord hath spoken* And is therefore sure and certain : for the word of the Lord cannot be broken, Job. 10. 35.

Since that time i. e. Since Balaam hired by Balac (say the Hebrews) cursed not the Israelites as he would have done, but the Moabites, as he was made to do. *Ex tunc.*

Ver. 14. *Within three years* In which time the sins of the Moabites shall be full, and themselves ripe and ready for vengeance. Three years hence therefore, i. e. in the fourth year of King Hezekiah : for then came up Salmazer against Samaria, and tis probable, that in his march thither he invaded and subdued these Moabites, that he might leave all safe behind him. An hundred years after which, or more, Nebuchadnezzar utterly ruined them, according to Jer. 48.

As the years of an hireling i. e. *præcise, nec citius nec tardius*, three years precisely. This time Moab had to make his peace in : but he minded nothing less, and therefore deservedly perished. So, alas, shall all such infallibly as repent not within their three years space, which perhaps may not be three months, or three dayes, saith Ocolampadius : I may add, three minutes : and yet *ex hoc momento pendet æternitas*, upon this short inch of time dependeth eternity. Up therefore and be doing : *Stat sua cinque dies*, &c.

CHAP. XVII.

Ver. 1. **T**He burden of Damascus See chap. 13. 1.

Of Damascus That is, of the Kingdom of Syria, the head City whereof was Damascus : and it was destroyed by Salmazer, five or six years after this burdensome Prophecy : the like whereunto see chap. 49. 23. Am. 1. 2. Zech. 9. 1. It had been taken before by Tiglath-pileser, 2 King. 1. and hath been rebuilt since, Ait. 9. 2. 2 Cor. 11. 32. being at this day a noble City of the East, *civitas lætitia & landabilis*, as Jeremy calleth it, Chap. 49.

And it shall be a ruinous heap It was so till re-edified, and inhabited by a new people.

Ver. 2. *The cities of Aroer are forsaken* i. e. The country beyond Jordan, Deut. 2. 36. is desolated, and depopulated, the Gadites and the Reubenites being also together with the Syrians, carried captive by Tiglath-pileser, 1 Chron. 5. 26.

Ver. 3. *The fortress also shall cease from Ephraim* Heb. *shall sabbatize*, or rest. Ephraim or the tribes had joyned with Syria in a confederacy against Judah : they justly therefore partake with them in their punishment.

Shall be as the glory of the children of Israel Poor glory now : but so their low condition is called ironically, and by way of contempt, saith Ocolamp.

Ver. 4. *The glory of Jacob shall be made thin* Their multitudes where in they gloried shall be greatly impaired.

And the same He shall be cast into a deadly consumption. Now the consumption of a Kingdom is poverty, and the death of it is loss of authority, (saith Scultetus) wickedness being the root of its wretchedness, like as the causes of diseases are in the body it self.

Ver. 5. *And it shall be as when the harvest man* Their utter captivity is set forth by three lively Similitudes, for better assurance, a very small remnant only left in the Land. This by some Ancients is alledged to shew how few shall be saved : surely not

not one of ten thousand, said Simeon. And before him Chrysostom, How many think you, shall be saved in this City of Antioch ? Though there be so many thousands of Hom. 4. ad you, yet there cannot be found an hundred that shall enter into Gods Kingdom : Pop. Antioch. and I doubt much of those too, &c.

In the valley of Rephaim which was nigh to Jerusalem, Josh. 15. 8. *nam simili* Jun. *tudine populari propheta utitur.*

Ver. 6. *Ye glean grapes, &c.* See on ver. 5.

Ver. 7. *At that day shall a man look to his Maker* The Elect among the Israelites shall do so, having been whipt home as before. There is an Elegancy in the original (as there are many in this Prophet) that cannot be Englished. Here also, and in the next Verse, we have a description of true Repentance, the right fruit of Affliction sanctified. Penitency and Punishment are words of one derivation.

Ver. 8. *And he shall not look to the Altars* As, having looked before to his Maker with a single eye, with an eye of Adamant that will turn only to one point. See on Hos. 14. 8.

Ver. 9. *Which they left for the children of Israel* Which the enemy left, by a sweet providence of God ; the like whereto see on Zech. 7. 14.

Ver. 10. *Because thou hast forgotten the God of thy salvation* Thou hast disloyally departed from him, as a Wife doth from her Husband : though he were both able and ready to have saved thee.

Therefore shalt thou plant pleasant plants But all to no purpose. *Hæc patres familias pro regulis habebant œconomica* : There is a curse upon the wicked, though never to industrious : all will not do, God cannot abide to be forgotten.

And shalt set it with strange slips i. e. Rare and excellent ones : but for the enemies use, as ver. 11. Deut. 28. 29. *Exotica fere non nisi preciosa afferuntur.*

Ver. 11. *In the day thou shalt make thy plant to grow* So Prov. 22. 8. he that soweth iniquity shall reap vanity : and the more serious and sedulous he is at it, the worse shall it be with him, Gal. 6. 8.

But thy harvest shall be an heap This is a Proverb among the Jews, to signifie labour in vain.

In the day of grief and desperate sorrow Heb. *agra*, sc. *plaga* : for grapes ye shall gather thorns, for figs thistles.

Ver. 12. *Wo to the multitude of many people* Met to make up Sennacheribs Army. *Mibi hoc loco admirantis vi etur.* Or, O the multitude, &c. The Prophet wondereth, as it were, at the huge multitude of the enemies, and their horrible noise.

Like the rushing of many waters Ob impetum & fremitum.

Ver. 13. *The Nations shall rush* Or, *rustle*. The Assyrians did so, when they brake in, chap. 36. 1. --- 20.

But God shall rebuke them i. e. Chide them, smite them, and so set it on, as none shall be able to take it off.

And they shall flee far off Heb. he shall flee, viz. Sennacherib, who frightened with the slaughter of his Souldiers by the Angel, shall flee his utmost.

Ver. 14. *And behold at even-tide trouble* Or, *terror*, sc. within Jerusalem besieged by Sennacheribs forces. But this mourning lasted but till morning. The time of affliction is ordinarily short ; a day, or a night ; a piece of a night, as here : a moment, Isa. 54. 8. a small moment, ver. 7. Or if longer, yet 1. there are some breathing-whiles betwixt. 2. There's much good got by it. 3. Tis nothing to Eternity.

Before morning he is not He and his forces are all gone. The wicked (saith Ocolampadius here) at the even-tide of their death have an hard tug of it : and in the morning of the Resurrection they are not, or could wish they were not.

This is the portion of them that spoil us Epiphonema ad populum Dei. He closeth up his discourse with a word of comfort to all Gods people : for whose sake also it is that all this is said against Assyria, Syria and other forraign States, enemies to the Church.

CHAP. XVIII.

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Strabo.

Ver. 1. **W**O to the Land] To Ethiopia described here. 1. By the shady Mountains wherewith it is surrounded. 2. By the Rivers wherewith it is watered.

Which is beyond the Rivers of Ethiopia] Or, *which is along by the Rivers, even Ethiopia, which also may be said to be beyond the Rivers, i. e. beyond the seven streams of Nilus, in respect of Jerusalem.*

Ver. 2. *That sendeth Embassadors by the sea*] Heralds to defie the Assyrian, and to bid him battle, to their own ruin.

Even in the vessels of bul-rushes] Or, *in paper barks well pitched.* These were much in use among the Ethiopians and Egyptians, both for expedition, and also for safety against Rocks, shallows and falls of Rivers.

Juncea fistula picea.
Vide Plin. lib 6. cap. 22.

Go ye swift messengers] *Tirbaka's* words to his Heralds. See 2 King. 19. 9.

To a Nation scattered and peeled] i. e. To the Assyrians, whose great Forces are at this time scattered up and down in several Countreys; and therefore with more ease and safety to be set upon. Thus the Ethiopian pleaseth himself in the conceit of an easie Conquest, but was quickly confuted; the Jews who trusted unto him were disappointed, and Sennacherib more enraged against Jerusalem.

To a people terrible] The mauls of mankind; but I shall chastise them. Thus he triumpheth before the victory, having already devoured Assyria in his hopes.

A Nation meted out, and trodden down] Or rather, *meting out, and treading down,* or shortly to be meted out to corulcation or destruction.

Whole Land the Rivers have spoiled] Or, *the floods*] (inundations of enemies) shall spoil; Or, *whose Land the Rivers*] i. the Ethiopians who live by the Rivers, ver. 1.) do despite: For this Chapter is not more short then dark: and diversly rendred and sended.

Ver. 3. *All the Inhabitants of the World* — see ye] Or, *ye shall see when he lifteth up a banner on the Mountains, and when he bloweth a Trumpet, ye shall hear, i. e. ye shall shortly see the Assyrians returning from the Conquest of the Ethiopian, with glory and great joy.* But what will the Lord do the while?

Ver. 4. *I will take my rest, I will consider*] He will sit and bethink himself as it were, how he may best bestow his poor people: The Assyrian shall go on with his great design for a while, and none shall interrupt him: but the Church mean-while shall not be unprovided for.

Like a clear heat upon herbs] Or, *after-rain,* which makes herbs and plants suddenly to sprout and shoot up a main. God will not only look upon his people, but refresh them in troubles.

Ver. 5. *For afore the Harvest*] Or, *Vintage.*

When the bud is perfect, &c.] When the Assyrian, fleshed with his former Victory, maketh full account that all is his own, God shall make his hopes to hop headless, He shall slaughter his Forces, as ver. 6. branches and sprigs, great and small.

Ver. 6. *They shall be left together*] *They,* that is, the Assyrians slain by the Angel, as Psalm 79. 2. Chap. 37. 37.

The fowls shall summer upon them] Both birds and beasts of prey shall have enough to feed upon the whole year about.

Ver. 7. *In that time*] When the Assyrians are thus slain.

Shall the present be brought] i. e. By the Jews, who shall consecrate a considerable part of the spoils of the Assyrians, according to Num. 31. 28, 47, 50, 54. Thankfulness for public deliverances is still due to the most High: *Bring presents unto him: that ought to be feared,* Psalm 76. 11.

CHAP. XIX.

CHAP. XIX.

Ver. 1. **T**He burden of Egypt] See chap. 13. 1.
Behold the Lord rideth] Heb. *riding*: i. e. as a Judge, or General of an Army.

Upon a swift cloud] i. e. Speedily, suddenly, and irresistibly: Clouds are rarely seen in Egypt where it raineth not, but Ezek. 30. 18, we read of a Cloud that should cover Egypt. By swift cloud here some understand the Virgin Mary, others our Saviours body, or humane nature. And they further tell us that as soon as the child Jesus was brought into Egypt, down fell all the Idols there, as Dagon did before the Ark. This they ground upon the following words.

And the Idols of Egypt shall be moved at his presence] Whereby I conceive is only meant that their gods should not be able to help them, and should therefore lose their Authority, be discredited and decayed.

And the heart of Egypt shall melt] As it did first when Sennacherib, and then when Nebuchadnezzar came against it.

Ver. 2. *And I will set the Egyptians against the Egyptians*] *Commiserbo Egyptios inter se.* I will embroil them in a civil War. This fell out, saith Junius, under King Psammetichus after the death of Setbon, about the end of Hezekiah's Reign, or the beginning of Manasseh's, whilest Isaiah was yet alive.

And Kingdom against Kingdom] Or, *Reignty against Reignty*; for as here in the Heptarchy, so there the Land was divided into many Provinces or Jurisdictions, even 66. saith Ortelius.

Ver. 3. *And the spirit of Egypt shall fail*] Fail and falter; their wits shall not serve them, but be drained and emptied, as the Hebrew word here signifieth. By spirit here understand their Wisdom, Learning and Sharpness, for the which they were famous among, and frequented by other Nations. Moses was skilled in their Learning, Acts 7. 23. Pythagoras, Plato, Solon, Anaxagoras, and other Philosophers gathered much by them. Mercurius Trismegist saith of Egypt, that it was the Image of Heaven, Aug. de C.D. and the Temple of the whole world. By spirit here, some understand their familiar spirit: lib. 8. cap. 14.

See Levit. 19. 31.
And they shall seek to the Idols] Whereof they had great store (so that they were derided by other Idolaters) but their chief Deity was Latens, saith Herodotus.

And to the charmers] Who have their name in Hebrew from their low or slow speaking.

Ver. 4. *And the Egyptians will I give over*] Heb. *put up*, i. e. as fishes in a pond.

Into the hand of a cruel Lord] Heb. *Lords*, viz. those twelve Tyrants that reigned after Setbon, and were put down by Psammetichus one of their own number, who afterwards reigned alone, and with rigour.

And a fierce King] viz. Psammetichus, the Father of that Pharaoh Necho, who slew Josiah, 2 King. 23. 29. This fierce King reigned fifty four years: and by his harshness caused 200000. of his men of War to leave him, and to go into Ethiopia.

Ver. 5. *And the waters shall fail from the sea*] i. e. Their Sea-traffic shall be taken from them, to their very great loss. Historians testify, that by frequent Navigation out of the Bay of Arabia into India and Troglodytica, the revenue of Egypt was so encreased, that Suletes the father of Ciceopatra received thence yearly twelve thousand and five hundred Talents.

And the River shall be wasted and dried up] i. e. The River Nilus, which watereth Egypt and maketh it fruitful: See Dent. 11. 9, 10. Ezek. 29. 3, 9.

*Creditur Egyptus caruisse juvantibus arva
Imbribus, atq; annis sicca fuisse novem.*

Ovid. Art. lib. 1.

Ver. 6. *And they shall turn the Rivers far away*] The Assyrians shall: or some of their own fond and vain glorious Princes shall drain the River Nilus at several passages and in several places, to the impairing of the River, and the impeaching of the State.

Herodot. lib. 2. The

Plin. lib. 13.
cap. 11.

The reeds and flags shall wither] These were of great use there : for of flags they made their barks and boats , matts also , wheels , baskets , &c. of reeds they made their Sails , ropes , paper , and a kind of juyce serving them for food , &c. As therefore the Palm-tree is to the Indians a *Coram-copia* , yielding sundry commodities , so are Reeds and Flags to the Egyptians.

Ver. 7. *The paper-reeds by the brooks*] i. e. By the streams of *Nilus* : for where this River arriveth not , is nothing but a whitish land bearing no grass , but two little weeds called *Susbit* and *Gazul* , which burnt to ashes maketh the finest Chrysal-glasses.

And every thing sown by the brooks] As far as *Nilus* over-floweth , is a black mould , so fruitful as they do but throw in the seed , and have four rich Harvests in less then four moneths.

Ver. 8. *The Fishers also shall mourn*] Because their Trade decayeth , or they take pains to no purpose , ver. 10.

Ver. 9. *They that work in fine flax — shall be confounded*] sc. For want of materials ; such as were wont to be sown by the brooks , ver. 7. See 1 King. 10. 28. Prov. 7. 16. Ezek. 27. 7. Plin. lib. 9. cap. 1.

They that weave net-works] Or , rather *white-works* , that is , white garments made of the fine-flax of Egypt. These were much worn by Nobles , *Eph.* 8. 16.

Dan. 7. 9. Whence also in Hebrew they have their name , 1 King. 21. 8. *Neb.* 2. 16. *Ecc.* 10. 17. &c.

Ver. 10. *And they shall be broken in the purposes thereof*] Heb. *In the foundations* , as *Psal.* 21. 3. Purposes are the foundation of Practices : but are oft disappointed.

And ponds for fish] Heb. *ponds of fowl* , *lagana voluptaria* (*Tremellius*) standing pools of desire. In Hebrew , the word used elsewhere for a pond or fish-pool , signifieth a blessing also.

Ver. 11. *Surely the Princes of Zoan are fools*] Otherwise they would never have so ill-advised their King , so to drain the River for his pleasure , to the publick detriment. *Zoan* was an ancient City in Egypt , *Numb.* 13. 22. The Septuagint and Vulgar versions call it *Tanis*. Here it was that *Moses* did all his Wonders , *Psal.* 78. 12. *Exod.* 7. 8. 9. Here *Pharaoh's* Princes took counsel , but not of God , and covered with a covering , but not of his Spirit , that they might add sin to sin , Chap. 30. 1.

The counsel of the wise Counsellors is become brutish] Such as was that of *Ma-chiavel* the Florentine Secretary , who propoeth *Cesar Borgia* (notwithstanding all his villanies) as the only Example for a Prince to imitate.

How say ye unto Pharaoh ?] How can ye for shame say so of your selves. Or *quomodo dilatiis Pharaoni ?* How can ye dictate or put such words as these into your Kings mouth ? What gross flattery is this ?

I am the son of the wife] Or , a son of wise ones : as if Wisdom were proper to you , and hereditary. The Egyptians cracked much of their wisdom , yet more of their Antiquity , as if they were long before other people , yea before the Moon (as the *Arcadians* also boasted) and that their Philosophy was very ancient.

Ver. 12. *Where are they ? where are thy wise men ?*] *q. d.* *Vile latens virtus* : if they have that wisdom they pretend to , let them predict thy calamities , and help to prevent them. *Mibi hominum prudentia similis videtur talparum labori non sine dexterritate sub terra fudentium , sed ad lumen solis coequentium.* The worlds Wizzards are like children alwayes standing on their heads , and shaking their heels against Heaven.

Ver. 13. *The Princes of Zoan are become fools*] *Wifful fools* : this they are told twice over , because hardly perswaded to it. See ver. 11.

The Princes of Noph] Called also *Moph* , *Hof.* 9. 6. and therefore *Memphis* , now *Grand-Cairo* , famous once for the Pyramids and Monuments of the Egyptian Kings.

Even they that are the stay of the Tribes thereof] Heb. *The corners of the Tribes or Rezzories* : that is , either the King and Chieftaines , as some sense it ; Or , as others , all the Inhabitants of the Countrey from one corner thereof unto another. How these wise men of Egypt deceived others , is not expressed : but probably they did it by approving and cherishing the superstition , impiety and carnal security of the Princes and people.

Ver. 14.

חורין
אלו, פשוט
דלית.

Berecha.

De principe
Pag. 185.

Herod. lib. 2.
מפוסאמדיס
Lucian.
Plato in Ti-
maeo.

Gals. Ent.

The free
States of
Switzerland
are called
cantons, i. e.
corners.

Ver. 14. *The Lord hath mingled a perverse spirit*] Or , *given them to drink a spirit of giddiness*. Heb. a spirit of extream perversities : He hath stupified and as it were intoxicated them with the efficacy of error.

And they have caused Egypt to err in every work] *Pfammitchus* their King was Herod. twenty eight years in besieging *Azotus* , ere he could take it : and other things went Euterop. on with them accordingly.

Ver. 15. *Neither shall there be any work*] See on ver. 14.
Ver. 16. *In that day shall Egypt be like unto women*] Feeble and faint-hearted , *nihil masculi aut fortiter facturi* , sed mulieribus meticulosiores. See *Prov.* 28. 1. with the Note.

Because of the shaking of the hand of the Lord] When as yet he threateneth only : how much more when he striketh in good earnest ? See *Chap.* 30. 32.

Ver. 17. *And the Land of Judah shall be a terror unto Egypt*] For how should Egypt hope to speed better then *Judah* had done ? How *Setchim* King of Egypt was put to his trumpets , as we say , when *Sennachirib* invaded Egypt , imploring the ayd of his God *Vulcan* , whose Priest he was , see *Herodot.* lib. 2.

Ver. 18. *In that day*] When the Gospel shall be there preached , whether by Mark the Evangelist or others , as *Clement* , *Origen* , *Didymus*.

Five Cities] A considerable number of Egyptians.
Speak the Language of Canaan] Called the Jews language , *chap.* 35. 11. 13. the Hebrew tongue wherein were written the lively Oracles of God. This language therefore the *Elekt Egyptians* shall learn , and labour for that pure lip , *Zeph.* 3. 9. to speak as the Oracles of God , 1 *Pet.* 4. 11. Wholssom words , 2 *Tim.* 1. 13. Right words , *Job.* 6. 25. Words of wisdom , *Prov.* 1. 6. Of truth and soberness , *Ast.* 26. 25. to be Examples to others , not only in faith and conversation , but also in Words and communication , 1 *Tim.* 4. 12.

And swear to the Lord of hosts] Devote themselves to his fear and service , taking a corporal oath for that purpose as in baptism , and other holy covenants : whereupon haply they might be enabled to speak with tongues , the *bo'y tongue* especially , as most necessary for Christians. Here then we have a description of a true Christian , not such as the Jesuites in their Catechisme give us , viz. *A Christian is he who believeth whatsoever the Church of Rome commandeth to be believed* , swearing fealty to Her.

One shall be called the City of destruction] i. e. Nevertheless there shall be a few cities that shall despise Chritian Religion ; and shall therefore be destroyed for neglecting so great salvation : It shall be easier for *Sodom* one day then for such. Others render the text , *Heliopolis* or the city of the Sun shall be accounted one , sc. of those 5 converted cities ; and become consecrated to the Sun of righteousness. Joseph. Ant. lib. 13. cap. 6.

Ver. 19. *In that day shall there be an altar to the Lord*] A spiritual altar for spiritual sacrifices , as ver. 20. *Heb.* 13. 10. *Onias* the Jewish Priest who herupon went and built an altar at *Heliopolis* in Egypt , and sacrificed to God there , was as much mistaken as the Anabaptists of Germany were in their *Munster* which they termed new *Jerusalem* and acted accordingly , sending forth Apollites , casting out orthodox Ministers , &c.

And a pillar in the border thereof] that is , faith One , the Gospels and writings of the Apostles , that pillar and ground of truth : Or a publick confession of the Christian faith , *Rom.* 10. 9. An allusion to *Job.* 22. 10. 25. See *Zech.* 14. 9. 20. 1.

Ver. 20. *And it shall be for a sign and for a witness*] The doctrine of Christs death is a clear testimony of Gods great love and kindness to mankind , *Rom.* 5. and 8.

For they shall cry unto the Lord for their oppressors] As the Israelites sometimes had done , under the Egyptian servitude , *Exod.* 3. 9.

And he shall send them a Saviour] not *Moses* , but *Messias* , that great Saviour : *So vatorem* for God hath laid his peoples help on One that is mighty , *Psal.* 89. 19. See *Tir.* vel magnatem.

Ver. 21. *And the Lord shall be known to Egypt*] They shall both know the Lord

Christ , and be known of him , as *Gal.* 4. 9. See *Rom.* 10. 20.

And shall do sacrifice and oblation] Perform reasonable service , *Rom.* 12. 1. such as whereof they can render a reason. Not a *Samaritan service* , *Job.* 4. 22. or *Athenian* , *Ast.* 17. 23. Whom therefore ye ignorantly worship , &c. God will have no such blind sacrifices , *Mal.* 1. 8.

L 2

Tca

Perit opus
aeternum ut fa-
ciat proprium.
Ita: 23.

Tea they shall vow a vow, &c.] That in baptism especially.

Ver. 22. And the Lord shall smite Egypt.] That he may bring it into the bond of the covenant, Ezek. 20. 37. Heb. 12. 9. Heb. 6. 1.

He shall smite and heal it.] Heb. smiting and healing. Una eademque manus, &c. Una gerit bellum monstrat manus altera pacem, as it was said of Charles 5.

And shall heal them.] Pardon their sins, heal their natures, and make up all breaches in their outward estates.

Ver. 23. In that day there shall be an highway &c.] All hostility shall cease, and a blessed unanimity be settled amongst Christs subjects of several nations: Hereunto way was made by the Roman Empire, reducing both these great countries into Provinces.

And the Egyptians shall serve.] Serve the Lord with one shoulder, as Zeph. 3. 9.

Ver. 24. In that day shall Israel be the third with Egypt.] The posterity of Sem, Ham, and Japhet, shall concur in the communion of Saints; the pale and partition-wall being taken away.

Even a blessing in the midst of the earth.] The Saints are so. Absque stationibus non flaret mundus. If it were not for them, the world would soon shatter and fall in pieces.

Ver. 25. Whom the Lord of hostes shall bless.] Or, For the Lord of hostes shall bless, and then he shall be blessed; as Isaac said of Jacob, Gen. 27. 33.

Blessed be Egypt my people.] A new title to Egypt, and no less honorable. Vale quantum profecerit. Egyptus flagellis, saith Oecolampad. here. i. e. See how Egypt hath got by her sufferings: See ver. 22. She who was not a people, but a rabble of rebels conspiring against heaven, is now owned and taken into covenant.

And Assyria the work of my hand.] For we are his workmanship created in Christ Jesus unto good works, Eph. 2. 10.

And Israel mine inheritance.] This is upon the matter, one and the same with the former: every regenerate person, whether Jew or Gentile, is all these three in conjunction. O the inconceivableness, the heaped up happiness of all such! Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Psalm 149. 2. For the Lord her God in the midst of her is mighty: he will save, he will rejoice over her with joy, he will rest in his love, he will joy over her with singing, Zeph. 3. 17.

CHAP. XX.

Ver. 1. In the year that Tartan.] A certain Commander under Sennacherib, 2 King. 18. 17. who came against Ashdod (among other Cities of Judah) about the twelfth year of King Hezekiah.

Came to Ashdod.] Called also Azotus, Act. 8. 40. and much praised by Herodotus in Euterpe.

When Sargon.] That is, Sennacherib most likely, who had seven Names, saith Hierom: eighth, say some Rabbins. Commodus the Roman Emperor took unto himself as many names as there are months in the year; which also he changed ever and anon, but constantly kept that of Exuperans, because he would have been thought to excel all men. The like might be true of Sargon.

And fought against Ashdod and took it.] Psammetichus King of Egypt had before taken it, after a very long siege; now it is taken again from the Egyptian by the Assyrian; to teach them and others, not to trust to Forts and fenced Cities.

Ver. 2. At the same time shall the Lord.] Against Egypt and Ethiopia, whom he had comforted, ver. 18. & 19. and yet now again threateneth; shewing by an ocular demonstration what miseries should befall them. This was done in fury; but the report thereof might easily come to these confederate Countreys: and the Jews howsoever were given hereby to see how vain a thing it was to trust to such Confederates.

By Isaiah the son of Amos.] Heb. by the band of Isaiah, whom God used as a dispenser of this precious Treasure.

Go, loofe the sackcloth from off thy loins.] i. e. Thy thick rough garment, such

as Prophets usually wore, 2 Kings 1. 8. Zech. 13. 4. Matth. 3. 4. Or else thy sackcloth put on as a mourning-weed, either for ten Tribes lately carried captive: or else for the miseries ready to fall shortly upon thine own people.

And put off thy shoe from thy foot.] The Nudipedales in Moravia might as well avouch Isaiah for their founder, as the Carmelites do Elias.

And he did so.] God is to be obeyed without scrupulation: his Commands, how unreasonable soever they may seem, are not to be disputed but dispatched.

Walking naked.] Not stark-naked, but stript as a prisoner, his Mantle or upper garment cast off, See 1 Sam. 19. 24. Ab. 19. 16. Mic. 1. 8.

Ver. 3. Like as my servant Isaiah.] Servants are either Menial, or Magisterial: Prophets and Preachers are of this latter sort.

Hath walked naked and barefoot three years.] i. e. Three dayes: a day for a year, as Ezek. 4. 4, 5, 6. Tremelius rendreth the Text thus: hath walked naked and barefoot for a sign and wonder of the third year against the Egyptians, and against the Ethiopians, that is, for a sign that the third year after this Prophecie, the Forces of the Egyptians and Ethiopians under the conduct of Tirhaka shall be worsted, slaughtered, and carried captive by the Assyrian Monarch. And this was preached not more to their ears then to their eyes, ad fidem faciendam, for more assurance.

Ver. 4. So shall the King of Assyria led away.] As men use to lead or drive cattle, for so the Hebrew word Nabag importeth; so are poor captives led: and so shall the Lord also one day lead forth with or in company of the workers of iniquity (notorious offenders) all such as turn aside unto their crooked wayes, Hypocrites and dissemblers: when as peace shall be upon Israel, upon the pure in heart, Psalm 125. 5.

Young and old.] Young men are for action, old men for counsel. Epea viarum, buxat Confilia senum, bisla juvenum sunt. Imdar.

Young and old.] Young men are for action, old men for counsel. Epea viarum, buxat Confilia senum, bisla juvenum sunt. Imdar.

better (and sometimes more bitter) then death it self.

Even with their buttocks uncovered.] Vel ad Indibrium, vel ad libidinem hostium, for the enemies either to scorn at, or to feed their filthy eyes upon. Thus and for such a purpose dealt the mitred fathers with the poor Albigenes (those ancient Protestants) in France; when they had forced them to take quarter for their lives, vulnerunt Episcopi viros & mulieres undos egredi, &c. And so Tilly dealt with the miserable Citizens at the sack of Magdeburg. And much worse then so dealeth the Devil with all his wretched captives, whom he driveth away Hell-ward naked and barefoot with their buttocks uncovered; the shame of their nakedness exposed to publick view, for want of the white Rayment of Christs Righteousness that they might be clothed, Rev. 3. 18.

Ver. 5. And they shall be afraid and ashamed.] They, that is, as many as confided in them, seeing themselves thus confuted, shall be abashed and terrified, perterrescent at the fall of their Confederates, and their own approaching calamity.

Ver. 6. And the Inhabitant of this Isle shall say, &c.] Judas, though part of the Continent, is here called an Isle or Island, (whereas it was indeed an inland) 1. Because it was bounded on the West with the Midland-sea, and on the East with the Lake of Genesareth. 2. Because it was beset with many enemies, and beaten upon by the waves of Wars from all parts, but especially from Egypt and Babylon, which is called a sea, chap. 21. 1. See chap. 8. 8. 3. Because begirt with Gods favour, power and protection, which was greater security to it then the Sea is to Venice (which yet is media insuperabilis unda) or then wooden walls can be to any Island.

Behold, such is our expectation, &c.] Here's their shame, and well it might be: for if Huzakab relied not upon the Egyptian for help against the Assyrian, yet the people did, as Rabshakeh also could tell, 2 Kings 18. 24.

And how shall we escape?] Here's their fear, ver. 5. How much more shall wicked men say thus at the last day?

CHAP. XXI.

Venice is ironed with her embracing Neptune, to whom the marieth herself with year-ly nuptials, casting a ring into the Sea.

CHAP. XXI.

Ver. 1. **The burden of the Desert of the Sea**] i. e. Of Babylon, ver. 9. which is here called a *sea*, because situate by many waters, *Jer.* 51. 13, 36. and the desert or plain of the sea, because it flood in a Plain, *Gen.* 11. 2. Or was to be turned into a Desert: see *chap.* 13. & 14. *Jer.* 51. It is so often prophesied against. 1. For the comfort of Gods people, who were to suffer hard and heavy things from this City. 2. For a caution to them, not to trust in such a tottering State: *A Lapid* faith, that about the time of this Prophecy, *Hezekiah* was making a League and amity with *Merodach King of Babylon*, to whose Ambassadors he had shewed all his Treasures, and was well shent for it, *2 King.* 20. 12. To take him off which Design, the ruine of *Babylon* is here fore-prophefied.

Pinny faith, the greatest tempests at Sea come from the South. *As Whirlwinds in the South pass thorow*] *Patentibus campis, ac locis arenosis, vehementissimo impetu cuncta profermentis*, without stop or stay, bearing down all before them: covering whole armies with sand sometimes, and destroying them.

So it cometh] Or, *so He cometh*, that is *Cyrus* with his Armies, *Vastator Babylonis*, he cometh fiercely and furiously.

From the Wilderness] From *Persia*, which is desert in many places, especially toward *Babylon*.

From a terrible Land] From *Media*, the people whereof were barbarous, and *brutish, skilful to destroy*. *Nitocris Queen of Babylon* feared an hostile irruption from this Land, did her utmost to prevent it: but that would not be.

Ver. 2. *A grievous Vision*] Heb. *Hard, harsh; tyrannorum speculum*: here's hard for hard; God loveth to retaliate. *Babylon* had been the maul of the earth, *Jer.* 51. 20. now a hard Messenger is sent, a harsh Vision is declared against her. They who do what they should not, shall hear what they would not; a burdensome Prophecy, a grievous Vision! This *treacherous dealer* *dealeth treacherously*, and this *spoyler* *spoyleth*: for so some read the next words.

The treacherous dealer dealeth treacherously] Or, *O thou treacherous dealer and notable spoyler*: thou *Elam* I mean, go up thou *Media*, besiege. God oft maketh use of one Tyrant to punish another: as here he stirreth up the *Persians* to plunder and waste the *Babylonians*. So the *Persians* were afterwards in like sort punished by the *Macedonians*, the *Macedonians* by the *Romans*, those *Romans* by the *Hunnes*, *Vandals*, *Lombards*, *Sarazens*, *Turks*: all whom Christ shall destroy at his last coming.

Go up, O Elam] i. e. Thou *Persian*: *Elymais* is properly that part of *Persia* that lyeth towards *Media*. Here they are appointed their work, 170. years before it was done: and *Cyrus* afterwards named as the chief doer.

All the fighting thereof have I made to cale] *Thereof*, or of her, that is, of *Babylon*, (not of *Judea*, which the Prophet ever had in his heart, as some fence it) the fighting, *quo ipsa, sua tyrannide & opprissione, cogebat alios flere & gemere*, that she forced from others, specially from Gods oppressed people. Or, *they shall not have long to fight*, for I will soon put an end to their lives.

Ver. 3. *Therefore are my loyns filled with pains*] I *Babylon*, or I *Belshazzar* am in a wo case: this is here set forth by a notable Hypotyposis, *ac si res ipsa jam tum gereretur persona Regis in se per Mimesin assumpta*, acting *Belshazzars* part, as *Dan.* 5. 5, 6. where we may read this Prophecy punctually fulfilled.

I was bowed down at the hearing of it] *Belshazzars* senses were sorely afflicted: how much more shall it be so in Hell? The Prophet here elegantly imiteth his groans and out-cries, *O dolorem lumborum! O torsiones! O cordis amissionem! O memorem & terrorem!* O the doleful wo and alas of the damned spirits!

Ver. 4. *My heart panted*] Or, *fluttereth too and fro*, as not able to keep in its place. *Viro impio calamitatibus presso nihil desperatus est*, Nothing is more hopeles and crestfallen then a wicked man in distress: for why? his life and hopes end together.

The night of my pleasure hath he turned into fear] That dreadful and dismal night *Dan.* 5. intended for a revelling night, and dedicated to the honour of *Shac*: but the Hand-writing on the Wall, and the irruption of the *Persians*, marred the mirth.

Ver. 5.

Ver. 5. *Prepare the Table*] *Infultat regi Balthasar, ac irridendo voces illius memorat*. *Prepara* the Table, said *Balthasar*: but more need he had to have said, *Prepare the battel*, set the Army in array, &c. But this secure for thought of no such matter: his destruction, though at hand, was hid from his eyes by the Lord, who

Auferre mentem salibus primum solet, Caliginemq, affundit, ut ruinas suas Furenter in clades, sibi quas noxii Accersierant ultro, consiliis malis.

Watch in the Watch-Tower] That we may revel the more securely. *Eat, drink,*] *Etiamsi Hannibal sit ad portas*: feed without fear, notwithstanding the siege.

Arise ye Princes, annoint the shield] q. d. It would better become you, O *Babylonian Princes* so to do, viz. to stand to your Arms, to furnish your shields, for your better defence against the *Medes* and *Persians*. Some make these words to be the Watchmans warning given upon the *Persians* entering the City.

Ver. 6. *For thus hath the Lord said unto me*] Confirming by a Prophecy, on what I had foretold concerning the calamity of the Chaldees.

Ver. 7. *And he saw*] sc. In a Vision.

A Chariot with a couple of horsemen] *Darius* and *Cyrus*.

A Chariot of Asses and a Chariot of Camels] Beasts of both sorts, both for burden and service: great store of them.

And he hearkened diligently with much heed] *Attendit attente, attentissime*, the Watchman did who was set to watch in the Vision.

Ver. 8. *And he cryed a Lyon*] i. e. A stout and cruel enemy is upon us. Or, *he cryed as a Lyon* (so some render it) that is, the Watchman cryed aloud, professing his utmost vigilancy in performance of his duty.

Ver. 9. *And behold here cometh a Chariot of men*] Or, *behold even now are gone in*, that is, *Cyrus* and *Darius* (as ver. 7.) have broken into the Town, and surprized it.

And he answered and said,] He, that is, the Watchman, *numinis quodam afflatu commotus*, by a divine instinct; or rather God himself.

Babylon is fallen, is fallen] That is, shall fall, *certe, cito, penitus*, certainly, speedily, utterly. — *ruis alto à culmine Troja*: so shall shortly mystical *Babylon*, *Rev.* 18. as the Jesuites themselves *Ribera & a Lapid* confess; only they say This shall be toward the end of the world, when *Rome* shall become Idolatrous; as though it were not so now. But what said *Petrarch* long since? *There yet standeth near as hand a second Babylon, citius idem casura, si vos essetis viri*, which would soon be down, would you but stand up as men.

Ver. 10. *O my threshing, and the corn of my floor*] That is, O my Church and people, whom by so many tribulations I have hitherto been threshing, that I might under thee from the chaff, and make thee the corn of the floor, or, as the Hebrew

See *chap.* 23. 27. *That which I have heard from the Lord of Hosts*] viz. That you my poor Country-men shall be threshed for a while, and winnowed by *Babylon* (see *chap.* 25. 10 & sum. &c. 41. 15. *Jer.* 51. 33. *Mic.* 4. 13.) *Ut cum tritando è gluma, & foliis suis viri culisq, trituum educitur*, and that you shall at length be delivered from this grievous affliction: all this you may write upon as certain and infallible. I have herein told you not the dreams of mine own heart, but the very undoubted words of God himself.

Ver. 11. *The burden of Dumab*] i. e. Of *Idumea*, or of the *Edomites*: for burden, see on *chap.* 31. 1. This Prophecy is the shorter, the harder. The Jews apply this Prophecy to *Rome*: they read for *Dumab* *Roma*: the *Romans* they call the new *Idumeans*, and the Popes Kingdom the wicked Kingdom of *Edom*. Some of them say that *Julius Caesar* was an *Idumean*: Others that *Aeneas* came out of *Idumea* into *Egypt*, from thence into *Lybia*, thence to *Carthage*, thence to *Italy*: and that there he built *Alba*, out of which sprang *Rome*. The rise of this Fiction seemeth to have been the destruction of the Jewish State by *Titus* and his *Romans*, who were thereupon for their cruelty by those Jews called *Edomites*.

He

Custos, quid de nocte.

Non omnium dierum sol occidit Nefcis quid serus visper debet.

He calleth me out of Seir] Or, One is calling to me out of Seir, which was a Mountain possessed by the Edomites.

Watchman, What of the night?] Interrogatio ironica est atq; sarcastica; a scoffing question whereby the Prophet is derided and upbraided with false foretelling a night of misery to the Edomites, when as they felt no change, but enjoyed rather a light some morning; a fine time, as we say, of liberty and prosperity.

Ver. 12. The Watchman said, The morning cometh, and also the night] This is a short and sharp answer, q. d. say it be yet morning with you and clear day; yet, as sure as the night followeth the day, a change will come, such as whereof you shall have small comfort.

If ye will enquire] sc. of the Lord by me, whom you call Watchman in disdain: but I profess my self to be so, that is, to be a Prophet; and do take it for an honour. Enquire ye] Do it seriously and not sarcastically: be not ye mockers, lest your bonds be encreased, chap. 28. 22.

Return] To God by true Repentance.

Come] Come over to us who are his people. And all this is delivered by an Elegant Apodeton in short and quick terms; importing that haste must be made, if the forementioned danger shall be prevented. Habent aule suum cito, cito; they must be nimble that shall find favour in the Court of Heaven. It is an unsafe thing always to begin to live. How many are taken away in their offers and essays, before they have prepared their hearts to cleave to God? Castigamus ergo mores & moras: Up therefore and be doing that the Lord may be with you.

Ver. 13. The burden upon Arabia] As a burden upon a beast. These Arabians or Hagarens had assisted (likely) Tihakab the Ethiopian against Sennacherib; and are therefore set upon him: sure it is they were enemies to the Church, Psalm 83.

In the Forrest] Shall ye lodge] In the wide and wild woods, glad to lurk any where for safety, glad to quit your hut.

O ye travelling companies] Ye troops of Travellers.

Ver. 14. Brought Water to the thirsty] Or, bring forth water wherewith to meet the thirsty; with your bread prevent those that flee: Be speedy, and spontaneous in your beneficence. Blessed is the man that considereth the poor and needy, Psalm 41. 1. qui precupit vocem petentis, which preventeth the request of the poor beggar; so Austin tendereth it.

Ver. 15. For they fled from the swords, &c.] Swords, bows, battel to all the rest: Crosses seldom come single. See on James 1. 2.

Ver. 16. Within a year, after the years of an hireling] See on chap. 16. 14. before the year be come about.

All the glory of Kedar] Whose tents, Psalm 120. 5. were rude, but rich, Cant. 1. 5. See there the Note.

Ver. 17. And the residue of the number of Archers] Heb. of the bow, whereby these Kedarens lived much, as had also their Ancestour Ishmael, Gen. 21. 20.

For the Lord God of Israel hath spoken it] Who will surely see it done, and yet he loveth mercifulness: but can less than Mithridates could, endure those who hate virtue forsaken of Fortune, as they call it.

CHAP. XXII.

Ver. 1. The burden] See chap. 13. 1.

Of the Valley of Vision] i. e. Of Zion or Jerusalem (as the Septuagint express it) which is called first a Valley (though set upon a knole) because environed with Mountains, Psalm 125. 2. secondly, because shortly to be laid low and level'd with the ground; ita ut vallis ans vorago dici possit.

Of Vision] So Jerusalem is called, First, Because there is Gods visible or aspectable presence. Secondly, Because it was a Seminary of Seers (as Hierome elegantly termeth it) not without some allusion, as tis thought, to Mount Moriab (whereon stood the Temple) which signifieth Vision, q. d. O Zion, thou wast Moriab, but now thou art Marah: thou wast the Mountain of Vision; but now thou art a Valley of tears and

and of darkness: thou wast the Temple of God, but now thou art a den of thieves. What ayleth thee now that thou art wholly gone up to the house-tops?] Lucius & saluta causa, saith Scultetus, there to lament thy distress, or else for safeguard in this distraction: Shouldst thou not rather go out to fight, then go up thus wholly and fully to the tops of thy Terrifies?

Ver. 2. Thou that art full of stirrer] Clamoribus fragoris: how soon hast thou changed thy cheer and thy Note? thy joyful acclamations into doleful exclamations? changed thy cheer and thy Note? thy joyful acclamations into doleful exclamations? changed thy cheer and thy Note? thy joyful acclamations into doleful exclamations?

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Joseph. lib. 7. cap. 16.

Virgil.

Non tibi Tindaridis facies inuisa Lacene, Culpatusve Paris; verum inclementia divum Has evertis opes.

Ver. 3. All thy Rulers are stand together] As not knowing what to do, or whether to turn themselves.

All that are found in thee, are bound together] Either in fetters, Jer. 52. 11. or with fear, Psalm 76. 5.

Which have fled from far] Or, they flye far away, even as fast and as far as they can out of danger.

Ver. 4. Therefore said I, look away from me] Ut lacui & lamenis me totum dedam, that unclean I may soak my self in the salt-tears of sorrow for Sion.

Ver. 5. For it is a day of trouble, and of treading down] Great is the wo of War: no words how wide soever, can set forth to the full, the distress and destruction thereof.

And of perplexity] Mebulab samebucab, so the original elegantly, as in the last words of the verse, rhythmically.

Breaking down the walls] According to chap. 5. 5. Ver. 6. And Elam] i. e. The Persians (great archers, as Corabo testifieth, Dominus ex: parietibus. lib. 16.) as Kir standeth here for the Medians, 2 King. 16. 9. good at Sword and Vatab.

Buckler: called also Syromedians.

Uncovered the shield] Kept covered till then for fear of rusting. These were desperate fellows, bloodily bent, skilful to destroy.

Ver. 7. Thy choicest Valleys shall be full of Chariots] Iron Chariots armed with Sythes: these were, saith Vegetius, first a terror, and then a scorn.

In array at the gate] sc. To force entrance into the City, as Judg. 9. 44, 52.

Ver. 8. And he discovered the covering of Judah] That is, he that is the enemy took the City: hoc enim significat nudari opertimentum, i. e. protectionem Juda; Or, Diodor. as others fence it, God took away his Protection, the Rampire and Defence of their Country. See Exod. 32. 25. Numb. 14. 9. Mic. 1. 11. Or the enemy destroyed the Temple wherein the Jews so foolishly confided, Jer. 7.

To the armour of the house] To anything but whom they should have looked unto. Our hearts are top-full of harlotry, ready to shift and shank in every by-corner for comfort: to hang their hopes on every hedge rather than to roll themselves upon God the hope of Israel.

Ver. 9. Ye have seen also—and ye gathered together, &c.] This they did, when in distress, to prevent the enemy, and provide for their own safety: and this they might well have done, had not God been neglected: This of all things became least endure. The wicked shall be turned into hell, and all the Nations that forget God, Psalm 9. 17. See chap. 30. 1.

Ver. 10. And ye have numbred] This they did not till now, that they might make the City more defensible, and the better keep out the enemy. General Vere told the King of Denmark, that Kings cared not for Souldiers and Warlike preparations, until such times as their crowns hang on the one side of their head.

Ver. 11. Ye made a ditch also] A new ditch (lest the old one should not suffice) to hold water for the besieged. All this was well and wisely done: had not the main matter been left undone. See 2 Chron. 32. 3, 5. with 2 King. 18. 14, 16. The commu-

nity

nity of the Jews were carnal, and trusted in the arm of flesh. *Hezekiah* also himself faltered, &c.

Occolamp.

But ye have not looked unto the maker thereof] i. e. To the Author of that trouble, treading down and perplexity, ver. 5. Or, to the Founder of Jerusalem, which, say the Rabbins, was one of those seven things which God had in his thoughts before he made the world.

Ver. 12. And in that day did the Lord God of Hosts call to weeping] *Posit arma quibus civitates ab hostibus defenduntur, nempe arma penitentia.* These are the best defensive Weapons, which therefore God of his goodness calleth people to, or ere he punisheth them. He calleth them, I say, by his Word, and by his Works, both ordinary and extraordinary, that his Justice may be magnified, and every foul mouth stopped.

To weeping and mourning] The walls of Sion cannot but stand firm, if well tempered with the tears of true penitents.

And to baldness] Forbidden in other cases, *Lev. 19. 27. 28. and 21. 5. Dent. 14. 1.* but here, and *Mic. 1. 16.* called for in the practice of holy Repentance, which hath nothing to do with despair : See *Exra. 9. 3.*

Per omne
a'varias ge-
nus gressaban-
tur. Scult.

Ver. 13. And behold joy and gladness] Or, But behold, see the madness of these cross-grain'd creatures, who to thwart the Almighty, in *letitiam & luxum* profligate, take a clean contrary course to what he had prescribed, as if they had don't on purpose.

Eating and drinking] This was all they minded, or were good for, as we say, *Gulonum non alia est cura quam cibum ingerere, digerere, egerere,* saith Bernard. The belly-god is set all on his panch; as the Ase-fish hath his heart in his belly : as the Spider is little else but belly : as the Gule (a beast so called) eateth that which he preyeth upon; if it be a horse, till all be devoured, ever filling his belly, and then emptying it, and then falling to it again till all be consumed : such a delight hath he in his appetite.

For to-morrow we shall dye] So the Prophets tell us, but we are wiser then to believe them : so the enemy threatenech us, but we are too well fortified to fear him : so it may fall out, for we are all mortal; let us therefore make much of our selves whiles we may.

Perf. Sat. 5.

*Indulge genio, carpatum dulcia : nostrum est
Quod vivis : cinis & manes & fabula fies.*

Saint Paul saith, that the Epicures of his time used the like Atheistical expressions, *1 Cor. 15. 32.* See there. It is the guise of graccels wretches to jest out Gods Judgements, and to jeer when they should fear.

Ver. 14. And it was revealed in mine ears] It was told me for certain : God is absolute in threatening because resolute in punishing : such is his hatred against scoffing Epicures.

Surely this iniquity shall not be purged] Heb. If it be ever purged, let me be never trusted again.

Till ye dye] That is, Never : for ye shall dye in your sin, dye Eternally : O fearful ! *Pavere, cavere.*

Functus.

Ver. 15. Go get thee unto this Treasurer] This is *Alzio* *Jesaja* in *Shebna*, sicut *Ciceronius* in *Verrem*. *Shebna* was a great Courtier and an ill member : advanced likely by King *Abaz*, and tolerated for a time by good *Hezekiah*, as *Job* was by *David*, because he could neither will nor chuse : or as *Stephanus* the Persian was by *Justinian* the second Emperour of *Constantinople* : who being *praefectus aule* likewise, set over the house, grew so insolent, that he spared not the Emperours mother though she were *Augusta*, but whipt her, as if she had been his bondslave : This *Shebna* is thought to have been an *Egyptian*, a *Socbite*, and of mean Parentage;

Asperum nihil est humilis cum surgit in altum.

Shebna likely, was one of those jeering Epicures above-taxed and now particularly threatened : Some for *Treasurer* render *Favoor*, *adjutor*, a favourer and helper, &c.

per, &c. of those prophane scoffers, ver. 13. or of the enemies, with whom he under-hand dealt and packt : he is therefore threatened to be exofficed, and sent packing into a strange Countrey.

Ver. 16. What hast thou here ?] What inheritance, possession ?

And whom hast thou here ?] sc. of thy stock and kindred ? Art not thou a forraign-Terra filius. ner, a new man, an upstart muskroom ? why then dost thou cut thee out such a costly and stately Sepulchre in Jerusalem, as if thou wert of the stock-Royal ? or as if thou wert sure to dye here in thy nest ? Will it not prove a true *novitidicoy*, as the Greeks call it ? Some conceive that for the safeguard of his Tomb, and other trinkets, *Shebna* was one of those Princes, 2 King. 19. that gave the King counsel to fortifie so strongly. The Hebrews say, that he likewise secretly kept correspondency with the enemy, that he might have a stake in store, which way soever the dice chanced to turn : yea that he treacherously agreed with the enemy to deliver the City into his hands : and therefore it was but time to take him a link lower, as *Hezekiah* did upon this Prophecy of *Isaiah*. Some add, that for betraying the City he hoped to be made King there till his death ; and therefore bewed him out a Mausoleum or Royal Sepulchre there, and that among those of the House of *David*, say the Rabbins.

Ver. 17. Behold the Lord will carry thee away, &c.] Or, in casting thee out with casting, O thou mighty man : Not, God will carry thee away as a cock is carried, so the vulgar Translator hath it : which caused a learned Interpreter to say, he wondered whence this cock flew into the Text.

And will surely cover thee] As they used to do to condemned persons unworthy any longer to see the light ; they covered their faces, as *Job 9. 24. Est. 7. 8.* See the Note there.

Ver. 18. He will surely turn and tosse thee] Turn thee like a bowl, and tosse thee like a ball. How and when this was fulfilled the Scripture relateth not : But the *Talmudists* tell us, that *Shebna* revolting to *Sennacherib* was by him (after the execution done by Gods Angel upon his Forces) carried to *Niniveh*, there tyed to an Horsetail, and drawn through bryars and brambles till he dyed.

There shalt thou dye] — *In gloria vita recedet.* *Spotswood* Arch-Bishop of *St. Andrews*, who had discouraged and by degrees extirpated many faithful Ministers of Scotland, thought it seasonable, Anno 1639. to repair into England, where he Mystr. of Iniqu. dyed : and so was fulfilled upon him the prediction of Mr. *Walsh* a famous Scottish Prg. 15. Minister, who in a Letter to the Bishop written long before, told him, he should dye an out-cast.

And there the Chariots of thy glory] Thy stately Chariots wherein thou delightest to be hurried up and down, these shall also dye or cease : *O domus regia dedecus ! mis domini ! O optimi regis opprobrium !* (for so some read the words by an *Apostrophe* to *Shebna*) O thou that art such a blur to thy good Master, and such a disgrace to his House. *Shebna* affected to bear as great a port almost as the King himself did : sed passus est manus suas, but he came to an ill end. So did the Duke of *Guise* in France : and so did here Cardinal *Woolsey*, Sir *Thomas Moor*, Sir *Francis Bacon*, &c.

Ver. 19. And I must drive thee from thy station] This was done in part, when as of a great master of the Court, Chancellor, Lord Marshall, or Lord high Treasurer, (for so many wayes the word *Sochem*, ver. 15. is rendered) he was made Scribe or Secretary, chap. 36. 3. (which was a far inferior place) but much more when all that befell him that is threatned ver. 17. 18. as it did no doubt.

Ver. 20. I will call my servant Eliakim] Such as honour God, shall surely be honoured : He will call them to it, who else would chuse to live and dye in their self-contented secrecy : like as the sweet Violet grows low to the ground, hangs the head downward, and besides, hides it self with its own leaves.

Ver. 21. And I will cloath him with thy Robe] i. e. Vest him in thine Honours and Offices, thy self being laid by, and lookt upon as an Officiipeda.

And he shall be a Father] A fit Title for a Ruler : as this Text is a fit Looking-glass for a good Counsellour.

Ver. 22. And the Key of the House of David will I lay upon his shoulder] Rulers have their back-burdens.

Fruſtus bonos oneris : fruſtus honoris onus.

The meaning is, he shall have chief authority under the King, together with dexterity and discretion to manage it aright. And herein *Eliakim* was a Type of Christ, Rev. 3. 7. Let us pray for such *Eliakims* as a common blessing.

Ver. 23. *And I will fasten him as a nail*] *Paxilli simile & concinnum & amabile est.* On a nail are hung Utensils of the house : any such thing as cannot stand by its own strength. *Eliakim* was to be a common support to the people ; but especially to his fathers house.

And he shall be for a glorious Throne] He shall enoble his whole stock and kindred. Ver. 24. *And they shall hang upon him*] As upon a nail.

The offspring and the issue] All his Allies both great and small shall be the better for him : he shall employ and prefer them. And this *Shebna* is told the more to spite him.

Ver. 25. *Shall the nail that is fastened*] So *Shebna* once seemed to be, but now it shall appear to be otherwise : for he shall fall, and with him all his dependants shall be ruined.

CHAP. XXIII.

Ver. 1. *The burden of Tyre*] Heb. *Tsor*, whence came *Tyre*. It was the chief City of *Phœnicia*, the chief mart of the East, a very *Megrocity* or *Epi-tome* of the whole world, for its wealth and wickedness. It was not far distant from *Judea* (our Saviour, *Matth* 15. went from *Galilee* into the coasts of *Tyre* and *Sidon*) in whose misery she made her self merry, *Ezek* 26. and is therefore here threatened with utter destruction.

Howl ye ships of Tarshish] i. e. Of *Tartessus* in Spain, or of *Tarsus* in *Cilicia* (St. Pauls Country) or of the main Ocean.

For it is laid waste] viz. By *Nebuchadnezzar*, and afterwards by *Alexander* the great, who of an Island made it part of the Continent, and then razed it to the ground.

So that there is no house] Or thus : so that there is no house, nor coming in for those from *Chittim*, is made known to them.

Ver. 2. *Be still ye Inhabitants of the Isle*] A *nundinatorio strepitui quiescite*, & *plorato*, Be quiet and mourn.

Ver. 3. *And by great waters the seed of Sibar*] i. e. Of *Nilus*, by the overflowing whereof *Egypt* is made exceeding fertile, being filled the *Granary* of the world. *Tyre* was much enriched by its store thereto transported thorrow the Mid land Sea, called here *great waters*.

Ver. 4. *Be ashamed, O Zidon*] i. e. of *Tyre* thy Daughter and Confederate. *For the sea hath spoken, even the strength of the sea*] Or, the *seaport* : By the sea, and *seaport* we are to understand *Tyre*, who sat in the Sea (as now *Venice* doth) and Sovereigned it.

I travel not, nor bring forth children] I send forth no Colonies, as sometimes I have done. *Pliny* saith of *Tyre*, *Olim parvula clara urbibus genitis, Lepis, Utica, Carthagine, etiam Gadibus extra orbem conditis.* But now it was past that time of day with her.

Ver. 5. *As at the report concerning Egypt*] i. e. Concerning their overthrow once at the Red-sea, *Exod* 15. 14. They are also shortly to be over-run by *Nebuchadnezzar*, to whom God hath promised *Egypt* as his pay for his pains taken in taking *Tyre*.

Ver. 6. *Pass ye over to Tarshish*] *Tyris migrate coloni*, be packing any whether, and make any shift to save your lives, *Ultra Sauromatas fugite hinc*, &c. To *Carthage* many of them went, say some : and the Septuagint for ships of *Tarshish*, ver. 1. have ships of *Carthage*.

Ver. 7. *Is this your joyous City*] q. d. So ye were wont to hold her, and to boast of

Plin. lib. 5. cap. 19.

Plin. ubi sup. pra.

of her : but now tis somewhat otherwise. Cities dye as well as men, saith One : they also have their times and their turns, their rise and their ruine. *Hic immoremur parum & pedem figamus oportet.* Let this be duly considered, and an abiding City fought, *Heb* 12. 14. The wicked may revel in this world, the Godly only rejoice. *Whose antiquity is of ancient days*] *Palatyrus*, or the old Town especially : and this was a piece of her silly glory ;

Urbs fuit illa Tyros prisca qua cord'ea sacra,
Innumerosq; suo repetens ab Agenore soles,
Eternos demens spe praeſumebat honores.

Ver. 8. *The crowning City*] Heb. The crowning or crowned : a City of Kings, as *Yiddi civitas Cyneus* once said of *Rome* : This is a title better befitting Heaven, and the crowned *tem regum.* Saints there.

Whose Merchants are Princes] Little Kings, as we say. So they are at *Venice* ; so the *Hogens Moghens* of the Netherlands.

Ver. 9. *The Lord of Hosts hath purposed it*] Here the Prophet sets forth both, who had decreed the downfall of this famous and flourishing City ; and why, see *Ezek* 27. 5. 6. 7.

To stain the pride of all glory] *Ut faciet fastum omnis gloria*, to bring down the height of all haughtiness. This hath God Almighty decreed, and it shall stand. Let us therefore have Grace, whereby we may serve him with reverence and godly fear, *Heb* 12. 28.

Ver. 10. *Pass through the land as a River*] i. e. Hastily : *Abi praeceps*, pack up and be gone with all speed, be there never so many of you here at *Tyre*.

There is no more strength] Heb. *girdle*, that is Souldiery, or shipping, or Sea to encompass it : *Osculampadius* sets this fence upon the words, *Non est ei cingulum reliquum*, There is not so much as a girdle or such like mean commodity left in *Tyre* : she had been so plundered.

Ver. 11. *He stretched out his hand*] That mighty hand of his, 1 *Pet* 5. 6. where-with he spanned the Heavens, chap. 48. 13. brought the red Sea upon the Egyptians, *Exod* 14. 26. and still basketh the wicked out of the earth, as by a can-vase, *Job* 38. 13.

He shook the Kingdoms] Shook and shattered them, viz. by *Nebuchadnezzar* ; the Kingdom of *Tyre* especially, to the terror of others, *Ezek* 26. 15.

The Lord] That man of War, *Exod* 15. 3. Mighty in battle, *Psal* 24. 8.

Hath given a Commandment] Bidding his Forces Fall on.

Against the Merchant City] Heb. *aginst*, (or concerning) *Canaan*, so he calleth *Tyre* the posterity of the old Cananites, and a place of great Merchandise. See *Hof* 12. 7.

Ver. 12. *Thou shalt no more rejoice*] Heb. *exulte, revel.* *O thou oppressed*] Or *ravished damsel*, daughter of *Zidon*, *hellenus intalla vi hostili*, never till now subdued.

Arise, pass] *Asyndeton*, q. d. *Haste, haste.* Over to *Chittim*] To *Cyprus*, *Greece*, *Italy*.

There also shalt thou have no rest] Succor or shelter. *Cains* curse was upon them, the visible vengeance of God followed them close at heels : see *Dent* 28. 65, 66.

Ver. 13. *Behold the land of the Chaldeans*] q. d. The Chaldees were once no such considerable people, but lay hid under the grandeur of the Assyrian Monarchy which did set them up. Howbeit in time the Assyrians at length were devoured by the Chaldees, *Ninivah* by *Babylon*, *filia devoravit matrem*, as the Proverb is : And why may not the like be done to *Tyre* ? Others make this to be the Prophets speech to the Chaldees, Behold O land of the Chaldees ! This people (of *Tyre*) was not (however they boast of their Antiquity) till the Assyrians (those Monarchs of the World) founded it, *Ut esset statio Carinis*, to be a fit place for shipping, or for *Bar-Calvin* bericks. See 2 *King* 17. 24. Down with it therefore, bring it to vailty.

Ver. 14. *Howl ye ships of Tarshish*] He concludeth this Prophecy of *Tyres* downfall, as he began, ver. 1. The Inhabitants of *Tarshish* (or *Tarsus* in *Cilicia*) were

were great Ship-masters : they sent a Navy of an hundred ships to *Xerxes* when he went against *Greece*.

Ver. 15. *Tyre shall be forgotten*] i. e. Laid aside by God, as if not at all minded in her misery : slighted also and unfrequented by men, as a withered Harlot.

Seventy years] So long as the Jews (whom they jeered) were held captives in *Babylon*.

According to the days of one King] i. e. The duration of the Babylonish Monarchy, under *Nebuchadnezzar*, his son, and his sons for, *Jer.* 17. 7.

Shall Tyre sing as an harlot] *Ut meretrix*, i. e. *Mercatrix*. Harlots fall into some foul disease are abandoned : but recovering thereof, they seek by singing and other allurements, to regain their Paramours : so should *Tyre* deal by her old customers, being (as was once said of *Helena* after her return from *Troy*) *in odium redierat*, no changeling, but as good as ever.

Ver. 16. *Take an harp*] In bidding her do so, he foretelleth that she shall do so, *sc.* *ad ingenium suum redire*, fall to her former practices.

Make sweet melody &c.] The *Tyrians* were much addicted to musick, *Ezek.* 26. 13. & 28. 13.

Ver. 17. *The Lord will visit Tyre*] Bad though she be, he will graciously visit her : both by suffering her to grow rich again, as here. and by converting some of them to the faith of *Christ*, *ver.* 18. See it fulfilled, *Act.* 21. 3, 4, 5. *Eusebius* also telleth of many made Martyrs there.

Ver. 11. *It shall not be trespassed*] Being once converted, they shall leave heaping and hoarding wealth, and find other use for it, *viz.* to feed and cloath Gods Ministers and poor people freely and largely.

And for durable cloathing] The Vulgar hath it *Vestientur ad vestustatem*.

CHAP. XXIV.

Ver. 1. *Behold the Lord emptyeth*] It must needs be a matter of some rare and marvellous consequence, that *Behold* (the *Oyes* of the Holy Ghost) is thus set before.

The Lord emptyeth] i. e. Will empty, an Idiom proper to Gods Prophets, who saw in the Spirit things to come as if they were even then done.

The earth] Or, *the land*, *sc.* of *Jerry*, by a woeful desolation, *Legs & Lugs* : Some hold it to be a Metaphor from ships over-laden : which therefore must be dis-burdened : so was the Land to be eased of her Inhabitants, which she could hardly stand under.

And waste] Making havock of persons, and things of worth.

Turneth it upside-down] *Verens, agens sursum deorsum omnia*, turning all things topsy turvy, as they say.

Ver. 2. *And it shall be as with the people, so with the Priest*] Or, *P. ince*. Dignity and Wealth hindereth him not (*Doth he esteem nobility or riches*, or any thing that fortifieth strength?) Poverty or meanness findeth no favour with him. In a common calamity, all, commonly, share and fare alike.

Ver. 3. *The Land shall be utterly emptied*] See on *ver.* 1.

For the Lord hath spoken this word] And his words are not in vain : Doth he say, and shall he not do it? *Numb.* 23. 23.

Ver. 4. *The earth mourneth and sadeth away*] *Luxit & diffinxit*, waileth and faileth : gallant Rhetorick in the original, as this is a stately Chapter all along : all the rollings of *Demosthenes* are but dull stuffe to it.

The world languisheth] As a sick man, so enfeebled that he cannot stand high-lone.

Ver. 5. *The earth also is defiled*] *Viz.* With sin, and therefore so decayed : yea the very visible Heavens are defiled with mans sin, and shall therefore be purged by the fire of the last day : like as the vessel that held the sin-offering was to pass the fire.

Because they have transgressed the Laws] Natural and moral ; those bounds and banks set to keep men within the compas of obedience : but the unjust knoweth no shame, *Zeph.* 3. 5. is Lawless, Awles, Yokeless, untameable, untractable, as the wild Ass-colt, as the Horse and Mule, &c.

Changed

Nimpe contra-
itum scelerat-
um homi-
nem. Plie.

Changed the Ordinances] Or *passed by the Ordinances*, *sc.* By sins of omission, as before by commission : so *Heb.* 2. 2. every transgression and disobedience, i. e. every commission and omission.

Broken the everlasting Covenant] Disannulled, vacated the Covenant founded in *Christ*, when coming unto his own, his own received him not ; when the Pharisees and others by slighting holy offers and Ordinances of Grace, rejected the counsel of *God* against themselves, *Luke* 7. 30. This last especially brought the curse, *ver.* 6. Some by *Laws* here understand the judicial *Laws* : by *Ordinances* the ceremonial ; and by *everlasting Covenant* the Decalogue : Others by *Laws*, the municipal *Laws* of the Common-wealth : by *Ordinances* the *Laws* of Nations, as not to violate an Embassadour, &c. by *everlasting Covenant* the Law of Nature, which is that *Light* that lighteneth every man that cometh into the world, *John* 1. 9.

Ver. 6. *Therefore hath the curse devoured the earth*] The Chaldee and *Vatablus* render it the perjury, *viz.* in transgressing the *Laws*, &c. which they had covenanted and sworn to observe ; See *Psalms* 119. 106. That dreadful curse of the Jews, *Matth.* 27. 25. is come upon them to the utmost, devouring their Land, and desolating the Inhabitants thereof : Though the curse causeless come not, yet *God* sometimes saith *Amen* to other mens curses, as he did to *Jotham* upon the *Shechemites*, *Judg.* 9. 57. How much more to mens banning themselves ?

Ver. 7. *The new wine mourneth*] As being spilled and spoiled by the enemy. *All the merry-hearted do sigh*] Who were wont to sing away care, and to call for their cups.

Ver. 8. *The mirth of Tabrets ceaseth*] *Quicquid latitiarum fuit in lulum vertitur*.

Ver. 9. *They shall not drink wine with a song*] Revel it as they had wont to do : *non convivabuntur pergracando*. We use to call such merry-griggs : that is, *Greeks*.

Ver. 10. *The City of confusion*] *Urbs desolanda*, defined to desolation : whether it be *Babylon*, *Tyre*, *Jerusalem*, or any other, *Mundum intellige in quo nihil nisi vanum*, saith *Oecolampadius* : that is, by this City of vanity (so the Vulgar translate it) understand the world, according to that of the Preacher, *Vanity of vanities, all is vanity*. *Austin* in the beginning of that excellent work of his *De Civitate Dei* maketh two opposite Cities : the one the City of *God*, the other the City of the Devil ; the one a City of Verity, the other a City of vanity.

Ver. 11. *There is a crying for wine*] The Drunkards weep, the Ale-shakes yell, because the new Wine is cut off from their mouths, *Josel* 1. 5.

All joy is darkened] *Heb.* *It is eventide with joy*. As the ayr in the evening waxeth dark, so shall their mirth be turned into heaviness.

The mirth of the land is gone] Together with their liquor. Wine is by *Simonides* *ἄνυστος* called the expeller of sadness.

Ver. 12. *In the City is left desolation*] There is nothing of any worth left, but havock made of all ; it is plundered to the life, as now we phrase it ; since the Swedish Wars Custom is the sole *Mint-Master* of currant words.

Ver. 13. *When thus it shall be in the midst of the Land*] Or, for so it shall be in the Land among the people, as in the beating of an Olive-tree, &c. *En misericordia specimen*, still there is a remnant reserved for royal use ; *quando omnia passum passum erunt* : *God* never so punisheth but he leaveth some matter for his mercy to work upon : A Church on earth he will ever have.

Ver. 14. *They shall lift up their voice, &c.*] *Laudabunt Deum & letabuntur* : this Elect remnant in all Countries shall be filled with spiritual joy and peace through the belief of the Truth, which shall vent it self by singing praises to *God*. And here we have the very mark of the true Church, which is to celebrate and profess the great and glorious Name of the *God* and Father of our Lord *Jesus Christ*.

For the Majesty of the Lord] Or, for the magnificence : that great work of his especially of divulging his Gospel all the world over ; and thereby gathering his Church out of all Nations.

They shall cry aloud from the sea] i. e. From the Islands and transmarine parts, as we do now from great Britain (thanks be unto *God* for his unspeakable gift) calling to our Neighbour-nations, and saying,

Ver. 15. *Glorifie ye God in the fires*] *In ipsi ignibus*, in the hottest fires of afflictions,

Stions, rejoyce in hope, be patient in tribulation, praise God for crosses also : this is *Christianorum propria virtus*, faith Hierom.

In the Isles of the sea] *Quicunq; quocunq; loco, & inter quoscunq; sita.*

Ver. 16. From the uttermost part of the land have we heard songs] Or Psalms, *aliquid Davidicum* : The Martyrs sang in the fire ; Luther in deep distress called for the 46. Psalm to be sung in contemptum Diaboli, in despite of the Devil.

Even glory to the Righteous] To Jesus the just One, 1 John 2. 2.

But I said, my liannes, my leanness] The Prophets flesh was wasted and consumed with care and grief for his graciels Country-men. See the like in David, Psalm 119. 158. and Paul, Rom. 9. 1. 2.

Wo unto me] Or, Alas for me.

The treacherous dealers have dealt treacherously] They have crucified the Lord of Glory, upon a desperate and deep malice, out of most notorious contumacy and ingratitude. This was with most treacherous treachery to deal treacherously : this was to do evil as they could.

Ver. 17. Fear and the pit and the snare are upon thee] Metaphora à venatoribus, a Metaphor from Hunters, elegantly expressed in the original by words of a like sound. God hath variety of plagues at command : his quiver is full of shafts : neither can he possibly want a Weapon to beat his Rebels with. If the Amorites escape the sword, yet they are brain'd with Hail-stones, Job. 10. If the Syrians get into a walled Town, yet there they are baned by the fall of a Wall upon them, 1 King. 20.

Ver. 18. He who fleeth from the noise of the fear] See Am. 5. 19. with the Note, and learn to fear God, the stroke of whose arm none may think to escape.

For the windows from on high are opened] The catarrhs or sluices of the clouds, as once in the general Deluge.

The foundations of the earth do shake] Heaven and earth shall fight against them, and conspire to mischief them.

Ver. 19. The earth is utterly broken down] This he had said before. Oyl, if not well rub'd in, pierceth not the skin : Menaces must be inculcated, or else they will be but little regarded. Let Preachers press matters to the utmost, drive the nail home to the head : not forbearing through faint-heartedness, nor languishing through luke-warmness.

Ver. 20. The earth shall reel too and fro like a drunkard] As the Inhabitants thereof had drunk in iniquity like water, Job 15. 17. so they should now drink and be drunk with the Cup of Gods wrath.

And shall be removed like a cottage] Or lodge, hut or tent, so shall they be tossed and tumbled from one place to another.

And the transgression] i. e. The punishment of your transgression. Observe here the wages and the weight of sin.

Ver. 21. The Lord shall punish the host of the high-ones that are on high] *Altitudinis in excessu* : Hereby he may mean the Jews Gods first-born, and therefore higher then the Kings of the earth, Psalm 89. 27. though now for most part degenerated, and therefore in the next words also heavily threatened : for *versum vicissimum primum secundum explicat*, faith Scultetus.

Ver. 22. And they shall be gathered together, &c.] *Id quod de paucis Judaeorum intelligimus*, faith an Interpreter : that is, This we understand of the punishment of the obdurate Jews, whose bodies after death were clapt up close prisoners in the grave, their souls held fast in hell till the last day : when after many dayes they shall be visited, i. e. in the whole man punished, with eternal torments. *Caveamus, si sapimus, a destinata peccandi malitia.* Origen was certainly out when he argued from this Text, that the damned in Hell should after a time be visited, that is, delivered. There are that begin the promise at these words,

And after many dayes shall they be visited] i. e. In mercy and favour (as chap. 23. 17.) throw Christ. This gracious visitation began in Israel, Luke 1. 68. and then came abroad to the Gentiles also, Act. 15. 14. 15. 16. 17.

Ver. 23. Then the Moon shall be confounded] The glory of Christs Kingdom shall be so great, that in comparison of it the Sun and Moon shall cast no light. See Isa. 54. 11, &c. and 60. 12. When

Jun.

Merve ac
macie confi-
cior.

When the Lord of hosts] The Lord Christ, *summus coelorum Imperator.*
And before his Ancients] The whole Church, and especially her Officers, which are the glory of Christ, 2 Cor. 8. 23.

CHAP. XXV.

Ver. 1. O Lord, thou art my God] *Sunt verba fidelium in regno Christi*, faith Piscator : These are the words of the Subjects of Christs Kingdom, who in the end of the former Chapter are called his Ancients or Elders : See Rev.

4. 4. But that of Oecolampadius I like better ; *Mere suo in jubilo & hymnum erumpit Propheta.* The Prophet as his manner is, breaketh forth into a joyful jubilation : and being ravished, and as it were rapt beyond himself with the consideration of so marvelous things, he first maketh a stop or breathing, and then sweetly celebrateth Gods Power, Truth, Justice, and Mercy ; the naked bowels whereof were seen (as it were in an anatomy) in the sending of his Son, and the benefits thereby : concerning which, the Apostles afterwards discoursing more plainly and plentifully, do yet make use of some passages in this Chapter, as is to be seen, 1 Cor. 15. Rev. 7. & 21.

Thou art my God] So to say ex animo is the very pith of true Faith : the property whereof is to individuate God, and appropriate him to it self.

I will exalt thee] This we do, when we bless and praise him for his blessings. But what a mercy is it of so great a Majesty, that he should count himself thus exalted and magnified by such worthless worms as we are ? and how should this excite and edge us to so holy a service ?

For thou hast done wonderful things] In the Worlds creation, but especially in the Churches preservation.

Thy counsels of old] Thy promises and threatnings are all fulfilled and verified : they are faithful and firm.

Ver. 2. For thou hast made of a City an heap] Babylonem inselligis, say some. *Narratur everso urbis Romæ*, say others : the ruin of Rome is here foretold : which is therefore also, say they, called a palace of Strangers, because Antichrist with his adherents reigneth there. Hierom faith, the Jews understand it of Rome, which shall be in the end destroyed, and then their poor Nation shall be relieved, as v. 4. It may be so.

Ver. 3. Therefore shall the strong people glorifie thee] Will they, nill they, they shall confess, as Julian did, that thou art too hard for them : and that thy Church is invincible. Thus God wringeth out of the mouth of the wicked a confession of his praises, and a counterfeit subjection, Isa. 60. 14.

Ver. 4. For thou hast been a strength to the poor, &c.] That is, Thou hast protected thy poor people from the persecution of the Antichristian rout, faith Piscator. Great is Gods mercy in succouring his oppressed ones : This is here set forth by a double comparison : First

A refuge from the storm, a shadow from the heat, &c.] Where the Churches enemies are compared to raging waters that beat down all before them : God to a place of refuge to fly unto. Secondly

Ver. 5. As the heat in a dry place] Where the infolency of these Strangers (from the life of God, the Antichristian rabble) the stir and ado they make, is resembled to a heat and drought that doth parch and scorch the godly : Gods protection of his, to a thick shadow.

The branch of the terrible ones shall be brought low] Some read the Text thus : *As the heat (is abated) with a thick shadow* : So the song or chaming of the terrible ones was abated : Others, the whole verse thus, *As the heat in a drought thou hast brought down the stir of the strangers : heat, I say with the shadow of a cloud, which (heat) did answer (a life) to the branch of the terrible ones.* That is (say they) served well their turn, and was most commodious for the wicked, who think their branches spread and flourish, when the Godly are scorched with calamities.

Ver. 6. And in this mountain] i. e. in the Church, Chap. 2. 2. Gods Court, chap. 24. 23. as the Table-land in the Sanctuary.

N

Shall

A. G. Sept.

Christ is a
shadow, &c.
when as all
worldly com-
forts are but as
so many burn-
ing-glasses to
scorch the soul
more.

Shall the Lord of hosts make] Instead of that tree of life, in Paradise, See *Rev.* 2. 7. *Unto all people*] i. e. To the Elect among all people: for reprobates are not worthy. *Mat.* 22. 8. with *Rev.* 3. 4.

Conuiuim opimū et munificē.
conuiuim modulatorū.

A feast of fat things.] The very best of the best; fat things, and marrow of fatness; wines, and the most refined; so that the meek shall eat and be satisfied, Plak. 22. 16. *Their soul shall delight in self iustice,* chap. 55. 2. In the life to come, especially where there shall be *solidum huius conuiuii complementum ac plena perfructio.* Mean-

Vina probatur adde, coloris, saporis, nitore. *Vinum* cor, as they call it) as Jer. 48. 11. Next, of the *finest* and the *best*; such as at *Levain* they call *Vinum Theologicum*, because the Divines there (as also the *Sorbomists* at *Paris*) drink much of it. Jesus Christ in his Ordinances and Graces, is all this, and much more, *Prov. 9. 2. Mat. 22. 2.* and yet men had rather, as Swine feed on swill and husks, than on these incomparable delicacies.

Ver. 7. *And he will destroy in this mountain, &c.]* *Abforbebit velum faciei, id est, faciem veli.* Christ came a light into the world, that whosoever believeth on him, should not abide in darkness. *1 Joh. 1. 9.* *Et destruet in monte, id est, in monte Sion, &c.]* *Abforbebit velum faciei, id est, faciem veli.* Christ came a light into the world, that whosoever believeth on him, should not abide in darkness. *1 Joh. 1. 9.* *Et destruet in monte, id est, in monte Sion, &c.]*

1 Pet. 2. 9. covereth all men, is torn : and men are suddenly brought out of darkness into a *marvellous light*. This is the first Elogy and noble commendation of the doctrine of the Gospel, *Light* : there follow two more, *viz. Life*, and *joy* spiritual (*chap. 35. 6.*) which is the life of that life, *vir. 8.*

Ver. 8. *He will swallow up death in victory*] As the fire swalloweth up the fuel : or as *Mofes*'s Serpent swallowed up the Sorcerers Serpents. The kisses of Christs mouth have sucked out the sting of death from a justified believer : so that his heart doth live for ever, as *Pſal.* 22. 6. and if so, then in death it felt : which made *Cyprian* receive the sentence of death with a *Deo gratias* ; as did also *Bradford*, and many more Martyrs, accounting the dayes of their death their Birth-days, and welcoming them accordingly. *Hierom* insults over death as disarmed and devoured, *Illius morte tu mortuus es : devoratus es ;* &c. Ever since Death ran through the veins of Jesus Christ, who is *Life Essential*, it is destroyed or swallowed up : like as the Bee dieth, when the hath left her sting in the wound. Hence Saint *Paul* doth so crow over death, and, as it were, call it *craven*, 1 *Cor.* 15. 55, 56, 57.

*Animasque in
vulnere po-
nunt. Vlig.*

And the Lord God will wipe away A Metaphor from a Mother.
And the rebuke of his people Or, *the reproach*; their afflictions and persecutions,
for which the world reproacheth them.

Ver. 9. *Lo this is our God*] sc. Jesus Christ our sole Saviour, who is God blessed for ever; and our God by a specialty. Wait for him, for he waiteth to be gracious, chap. 30. 18.

VER. 10. For in this mountain] In the Church, as ver. 6. 7.
 Shall the hand of the Lord rest] i. e. settle for their safeguard.
 And Moab shall be trodden down] i. e. *Continuam quisque & perversus hostis Dei & Ecclesie* Piscator thinketh Papists are here meant by these *Moabites*, who were
 nearly allied to Gods *Israel*, but *Ardeliones*, bitter and brutish enemies, skilful on-
 ly to defroy, as Ezek. 21. 31.

Tunisia.

As straw for the dung-hil] Or, *as straw in Madmenah*, *Jer.* 48. 2. God will make an hand of all his peoples adversaries, as is here and in the following verses set forth by three several Metaphors.

Ver. 11. *And he shall spread forth his hands.* &c. i. e. He shall destroy them with greatest facility. The motion in swimming is easie, not strong : for strong strokes in the water would rather sink, then support. *Vatabani* refers this to Christ stretching out his hands upon the Cross, whereby he overcame Satan and his Imps.

Together with the spoils] Or, *wiles* of his hands, i. e. his wealth gotten by *wrench* and *wile*, as we say.

Ver. 12. *Shall he bring down, &c.*] To shew that there is no strength against the Lord, the true *mighty one*.

CHAP. XXVI.

Ver. 1. **[In that day]** Before the morrow, and while the mercy was yet fresh.
 To take a day for return of thanks, but to do it forthwith.

Ver. 1. ¹⁸ *Verbum* ¹⁹ *Verbum* ²⁰ *Verbum* ²¹ *Verbum* ²² *Verbum* ²³ *Verbum* ²⁴ *Verbum* ²⁵ *Verbum* ²⁶ *Verbum* ²⁷ *Verbum* ²⁸ *Verbum* ²⁹ *Verbum* ³⁰ *Verbum* ³¹ *Verbum* ³² *Verbum* ³³ *Verbum* ³⁴ *Verbum* ³⁵ *Verbum* ³⁶ *Verbum* ³⁷ *Verbum* ³⁸ *Verbum* ³⁹ *Verbum* ⁴⁰ *Verbum* ⁴¹ *Verbum* ⁴² *Verbum* ⁴³ *Verbum* ⁴⁴ *Verbum* ⁴⁵ *Verbum* ⁴⁶ *Verbum* ⁴⁷ *Verbum* ⁴⁸ *Verbum* ⁴⁹ *Verbum* ⁵⁰ *Verbum* ⁵¹ *Verbum* ⁵² *Verbum* ⁵³ *Verbum* ⁵⁴ *Verbum* ⁵⁵ *Verbum* ⁵⁶ *Verbum* ⁵⁷ *Verbum* ⁵⁸ *Verbum* ⁵⁹ *Verbum* ⁶⁰ *Verbum* ⁶¹ *Verbum* ⁶² *Verbum* ⁶³ *Verbum* ⁶⁴ *Verbum* ⁶⁵ *Verbum* ⁶⁶ *Verbum* ⁶⁷ *Verbum* ⁶⁸ *Verbum* ⁶⁹ *Verbum* ⁷⁰ *Verbum* ⁷¹ *Verbum* ⁷² *Verbum* ⁷³ *Verbum* ⁷⁴ *Verbum* ⁷⁵ *Verbum* ⁷⁶ *Verbum* ⁷⁷ *Verbum* ⁷⁸ *Verbum* ⁷⁹ *Verbum* ⁸⁰ *Verbum* ⁸¹ *Verbum* ⁸² *Verbum* ⁸³ *Verbum* ⁸⁴ *Verbum* ⁸⁵ *Verbum* ⁸⁶ *Verbum* ⁸⁷ *Verbum* ⁸⁸ *Verbum* ⁸⁹ *Verbum* ⁹⁰ *Verbum* ⁹¹ *Verbum* ⁹² *Verbum* ⁹³ *Verbum* ⁹⁴ *Verbum* ⁹⁵ *Verbum* ⁹⁶ *Verbum* ⁹⁷ *Verbum* ⁹⁸ *Verbum* ⁹⁹ *Verbum* ¹⁰⁰ *Verbum* ¹⁰¹ *Verbum* ¹⁰² *Verbum* ¹⁰³ *Verbum* ¹⁰⁴ *Verbum* ¹⁰⁵ *Verbum* ¹⁰⁶ *Verbum* ¹⁰⁷ *Verbum* ¹⁰⁸ *Verbum* ¹⁰⁹ *Verbum* ¹¹⁰ *Verbum* ¹¹¹ *Verbum* ¹¹² *Verbum* ¹¹³ *Verbum* ¹¹⁴ *Verbum* ¹¹⁵ *Verbum* ¹¹⁶ *Verbum* ¹¹⁷ *Verbum* ¹¹⁸ *Verbum* ¹¹⁹ *Verbum* ¹²⁰ *Verbum* ¹²¹ *Verbum* ¹²² *Verbum* ¹²³ *Verbum* ¹²⁴ *Verbum* ¹²⁵ *Verbum* ¹²⁶ *Verbum* ¹²⁷ *Verbum* ¹²⁸ *Verbum* ¹²⁹ *Verbum* ¹³⁰ *Verbum* ¹³¹ *Verbum* ¹³² *Verbum* ¹³³ *Verbum* ¹³⁴ *Verbum* ¹³⁵ *Verbum* ¹³⁶ *Verbum* ¹³⁷ *Verbum* ¹³⁸ *Verbum* ¹³⁹ *Verbum* ¹⁴⁰ *Verbum* ¹⁴¹ *Verbum* ¹⁴² *Verbum* ¹⁴³ *Verbum* ¹⁴⁴ *Verbum* ¹⁴⁵ *Verbum* ¹⁴⁶ *Verbum* ¹⁴⁷ *Verbum* ¹⁴⁸ *Verbum* ¹⁴⁹ *Verbum* ¹⁵⁰ *Verbum* ¹⁵¹ *Verbum* ¹⁵² *Verbum* ¹⁵³ *Verbum* ¹⁵⁴ *Verbum* ¹⁵⁵ *Verbum* ¹⁵⁶ *Verbum* ¹⁵⁷ *Verbum* ¹⁵⁸ *Verbum* ¹⁵⁹ *Verbum* ¹⁶⁰ *Verbum* ¹⁶¹ *Verbum* ¹⁶² *Verbum* ¹⁶³ *Verbum* ¹⁶⁴ *Verbum* ¹⁶⁵ *Verbum* ¹⁶⁶ *Verbum* ¹⁶⁷ *Verbum* ¹⁶⁸ *Verbum* ¹⁶⁹ *Verbum* ¹⁷⁰ *Verbum* ¹⁷¹ *Verbum* ¹⁷² *Verbum* ¹⁷³ *Verbum* ¹⁷⁴ *Verbum* ¹⁷⁵ *Verbum* ¹⁷⁶ *Verbum* ¹⁷⁷ *Verbum* ¹⁷⁸ *Verbum* ¹⁷⁹ *Verbum* ¹⁸⁰ *Verbum* ¹⁸¹ *Verbum* ¹⁸² *Verbum* ¹⁸³ *Verbum* ¹⁸⁴ *Verbum* ¹⁸⁵ *Verbum* ¹⁸⁶ *Verbum* ¹⁸⁷ *Verbum* ¹⁸⁸ *Verbum* ¹⁸⁹ *Verbum* ¹⁹⁰ *Verbum* ¹⁹¹ *Verbum* ¹⁹² *Verbum* ¹⁹³ *Verbum* ¹⁹⁴ *Verbum* ¹⁹⁵ *Verbum* ¹⁹⁶ *Verbum* ¹⁹⁷ *Verbum* ¹⁹⁸ *Verbum* ¹⁹⁹ *Verbum* ²⁰⁰ *Verbum* ²⁰¹ *Verbum* ²⁰² *Verbum* ²⁰³ *Verbum* ²⁰⁴ *Verbum* ²⁰⁵ *Verbum* ²⁰⁶ *Verbum* ²⁰⁷ *Verbum* ²⁰⁸ *Verbum* ²⁰⁹ *Verbum* ²¹⁰ *Verbum* ²¹¹ *Verbum* ²¹² *Verbum* ²¹³ *Verbum* ²¹⁴ *Verbum* ²¹⁵ *Verbum* ²¹⁶ *Verbum* ²¹⁷ *Verbum* ²¹⁸ *Verbum* ²¹⁹ *Verbum* ²²⁰ *Verbum* ²²¹ *Verbum* ²²² *Verbum* ²²³ *Verbum* ²²⁴ *Verbum* ²²⁵ *Verbum* ²²⁶ *Verbum* ²²⁷ *Verbum* ²²⁸ *Verbum* ²²⁹ *Verbum* ²³⁰ *Verbum* ²³¹ *Verbum* ²³² *Verbum* ²³³ *Verbum* ²³⁴ *Verbum* ²³⁵ *Verbum* ²³⁶ *Verbum* ²³⁷ *Verbum* ²³⁸ *Verbum* ²³⁹ *Verbum* ²⁴⁰ *Verbum* ²⁴¹ *Verbum* ²⁴² *Verbum* ²⁴³ *Verbum* ²⁴⁴ *Verbum* ²⁴⁵ *Verbum* ²⁴⁶ *Verbum* ²⁴⁷ *Verbum* ²⁴⁸ *Verbum* ²⁴⁹ *Verbum* ²⁵⁰ *Verbum* ²⁵¹ *Verbum* ²⁵² *Verbum* ²⁵³ *Verbum* ²⁵⁴ *Verbum* ²⁵⁵ *Verbum* ²⁵⁶ *Verbum* ²⁵⁷ *Verbum* ²⁵⁸ *Verbum* ²⁵⁹ *Verbum* ²⁶⁰ *Verbum* ²⁶¹ *Verbum* ²⁶² *Verbum* ²⁶³

We have a strong City] The Church is invincible: hell-gates cannot devour it, whatever became of *Moab's* munitions, chap. 25. 12.

Salvation will God appoint] All manner of health, help, and laicity. Satan cannot have so many means to foil and spoil the Saints, as Jesus (to whose sweet name our Prophet here and elsewhere oft alludeth, as much delighted therewith) hath means to keep and hold them up.

For walls and bulwarks] *pro muris & antemurali*, for walls, and rampart or counterfearc. So Scipio was said to be self & vallum, the wall and trench to the Romans againt Hannibal. If Salvation it self cannot save Jerusalem, let her enemies triumph, and take all. If her name be *Jeboab-basammah*, as Ezek. 48. 35. The Lord is alone, let her enemies do their worst.

Ver. 2. *Open ye the gates* Room for the Righteous: for such only are free-men of this City, Rev. 21. 14. such only are written among the living in Jerusalem chap. 4. 3, 4. *Psal.* 118. 19. And this seemeth spoken to those door-keepers the Ministrs, to whom God hath committed the keys of his kingdom: letting them a-keene enemies, and to let in the true Citizens.

Ministers, to whom God hath committed the keys of the Kingdom, upon a watch-tower to keep out enemies, and to let in the true Citizens.

That the righteous nation which keepeth the truth Heb. *the truths, or faiths*, (as Peter hath Godliness, 2 Pet. 3. 11.) that both observe Christ's Law, and preserve it; striving together for the Faith of the Gospel, Phil. 1. 27. and accounting every particle of Truth precious, Jude 3. And here we have a true definition of a right Church-member. Civil righteousness is but a beautiful abomination. If men may not Faith for a foundation to their virtue, 2 Pet. 1. 5. it is no better than a glittering sin.

Ver. 3. *How wilt keep him in perfect peace*, Heb. *peace, peace*, that is, a *multiplication* *peace* with himself, and with others; or a *renewed, consumed* *peace*, or a *perfect*, *sheer pure* *peace*, as One senseth it. What the old Translatur here meaneth by his *Vetus error abiit*, is hard to say. An excellent description of true saving Faith may be taken from this Text: as Mr. Bolton maketh mention of a poor distressed soul relieved by fastening stedfastly in his last sickness on these sweet words: saying that: God had *graciously made them fully good to him*. *from day on and trust in God*, so far it

Brethren be trusteth in thee] So far as a soul can stay on and trust in God, so far it enjoyeth a sweet peace, and calm of spirit : perfect trust is blessed with perfect peace. We have a famous instance for this in our blessed Saviour , Job. 12. 27, 28. Wherefore gird up the loins of your mind, be sober, and hope perfectly for the grace
[The revelation of Jesus Christ, I Pet. 1. 13.]

Ver. 4. *Trust in the Lord for ever*] To trust in God, is to be unbottom'd of thyself and of every creature: and so to lean upon God, that if he fail thee, thou sinkest.

For in the Lord [Jehovah] Heb. for in Jah Jehovah: in him who is the all-powerful Efficiator, and faithful promise-keeper, &c. Here then, look not downward (saith One) upon the rushing and roaring streams of miseries and troubles which run so swiftly under us; for then we shall be taken with a giddiness, &c. but stedfastly fasten on the power and promise of Jah Jehovah, and ye shall be established.

32, 4, 18, 31. and so found to be from the beginning: *Et quia in aeternum non mutabatur aut nutat ergapios*, licet montes & colles nutent, *Isa.* 54. 10. The name of the Lord

Lord is a strong Tower, *Prov.* 18. 10. A munition of rocks, *I/a.* 23. 16. rocks so deep, no Pioneer can undermine them; so thick, no Cannon can pierce them; so high, no ladder can scale it.

Ver. 5. *For he bringeth down those that dwell on high*] Even all adverse power, and every high thing that exalteth it self against the knowledge of God. 2 Cor. 10. 5.

The lofty City he layeth it low] This, *Musculus* understandeth of *Babylon*, that *rowring City*; as also of *Rome*, that spiritual *Babylon*, to which it was long since said.

Versa eris in cineres quasi nunquam Roma fuisses.

Ver. 6. *The foot shall tread it down*] He saith not the hand shall beat it down, but the foot shall spurn down this lofty City, even the feet of the poor and abject ones, as once *Sampson* dealt by the *Philistines*, *Judg.* 15. 8. and as men use to spurn base and pefantly fellows that stand in their way. God can and sometimes doth (so show his power and wisdom) make desolation it fell to scalle a fort, *Amos* 5. 10. *Men strive throughly*, to rise up and set whole Cities afire, *Jer.* 37. 10. bring to pass mighty things by base and abject mean.

Ver. 7. *The way of the just is uprightness* Heb. *Uprightneses*, that is, just and straight courses: They turn not aside to crooked and wry ways, as do the workers of iniquity, *Psal.* 125. 5. but hold on in an even way without windings or writhings, *Prov.* 4. 26, 27. the Kings *high-way* to heaven is their rode, and this leadeth them to that City of God, *ver.* 1. 2.

*Thou most upright dost weigh the path of the just | Or, Thou dost by levelling make
the just mans path even. By thy preventing grace thou makest him just and upright,
and by thy subsequent grace thou strengthenest and directest him, that he may run
and not be weary, walk and not faint, | Ps. 40. 21.*

Ver. 8. *Yea in the way of thy judgments.*] Rough though it be, and rugged : even when thou hast wrought against us in the rigor of thy punishments, as One paraphraseth it in the discipline of thy chastisements, as Another : There are that by this phrase understand the doctrine of the Gospel, which teacheth another way of judging of a righteous man then the Law doth ; and such as the Church trusteth to alone, and to none other, *sc.* Justification by Faith in Christ Jesus.

And to the remembrance of thee i. e. to all the signs, gages, and testimonials which thou hast given us of thy Grace by thy Word, Sacraments and Work.

Ver. 9. *With my soul*, &c. *With my spirit*. Spirit, Soul and Body must all be for God, 1 *Thes.* 5. 23. all that is within us especially, *Psal.* 103. 1. the fat and inwards were consecrated to him: the heart is his Bride chamber, his bed of spices, Cant. 6. 2. In the lives of the Fathers mention is made of a certain Monk to whom boasting of perfection, it was answered from heaven, *Ille est perfectio, quæ Lunam, Solem & Canis iram Deo tribuit, id est C O R*, that is, Perfection consisteth in giving the whole heart to God.

For *when thy judgements are in the earth, &c.*] Gods judgements are the best Schoolmasters. Q. *Elizabeth* learned much from Mr. *Ascham*, but more from her affliction. Our Saviour *learned* something by the things which he suffered, *ἐξ ὧν ἐν τῷ ἑαυτῷ, Heb. 5. 8.* so do all his Members, *Εκκλ. 20. 37.* the world are forced to say with *Phlegyas*,

Discite justitiam moniti, & non temnere numen.

It was a true saying in the general of the Proconful to *Cyprian* at his Martyrdom, though ill applied to him in particular; *In sanguine tuo ceteri discunt Disciplinam*, by thy punishment others shall learn wisdom. As when one Scholar is whipped, the rest are warned: And as a thunder-bolt falleth with the danger of few, but with the fear of all: so is it here.

Ver. 10. *Let favour be shewed to the wicked, &c.*] No fair means will work upon him, whatever foul may do. But as an evil stomach turneth good meat into bad humours; so here, all's lost that's laid out upon them.

Unguentum

Ungentem punit, pungentem rusticus ungit.

In the Land of uprightness will he deal unjustly] In the Church where Righteousness
 reigneth. Or, in a land of evenness he will wry and stray. Ye all know, (saith holy
 Bradford in a certain letter of his) there was never more knowledge of God (*viz.*
 in good King Edward 6. his days) and less godly living and true serving of God. It
 was counted a folly to serve God sincerely : and earnest prayer was not past upon
 Deserving was but pastime : Communion was counted too common, &c.

And will not behold the Majesty of the Lord' Or, and he shall not see the Majesty of the Lord, &c. in his heavenly kingdom, Heb. 12. 14.

Ver. 11. *Lord, when thy hand is lifted up, they will not see* i. e. Observe, consider, and take warning: let Gods hand be never so high and glorious, so lifted up and exalted, yet these Buzzards will not behold his Majesty, as *ver. 10.* as being more blind than Moles, more deaf than Sea-monsters, they refuse to regard ought.

blind, ye are blind, more deaf then Sea-monsters, they refuse to regard ought.

But they shall see and be confounded! But yer, mauge their head, (as One well paraphrased the words,) they shall be driven both to see, and to acknowledge to their shame, the great and mighty hand of God, his zeal for his people, and the fire of his wrath to consume his foes: See *Zach. 1. 15, 14.* *experientur suo magno malo*, they shall to their cost, feel the weight of Gods hand, which the higher it is lifted, the heavier it will light at length. Mrs. Hutchinson, that *Jezebel of New England*, as she had vented about thirty millapen opinions there, so she brought forth about thirty deformed monsters. Shee and her family were after this (because they would not be reclaimed, but turned off admonition, saying, This is for you, ye Legalists that your eyes might be further blinded by Gods hand upon us, in your Legal wayes, &c.) slain (some say burnt) by the Indians who never used to exercise such an outrage upon any.

Or I ord. *disolve peace for us.*

Story of Seab. in New Engl. by Mr. Wall. pag. 44.

Ver. 12. *Lord, thou wilt ordain peace for us*] Or. *Lord, dispose peace for us.*
Thou wilt make all our works in us] Or. *for us, Cursum est nos facere*

For thou also hast wrought all our works in us | Or, for us, certain eyes
quod facimus, sed Deus facit ut faciamus: without Christ we can do nothing, *Ioh.*
15. 5. In him alone is our fruit found, *Hof.* 14. 8. It is well observed by a grave in-
terpreter, that the Church in the *Canticlers* is nowhere described by the beauty of
her hands or fingers, because God alone worketh all her works for her: and had ra-
ther that she should abound in good works in silence, than to boast of them at all.

Ver. 13. *O Lord our God, other Lords besides thee have had dominion over us* | Or, have mastered us: Oh that men were so sensible of their spiritual servitude; as thus to complain thereof to Jesus Christ! But slays they do nothing less for most part, delighting on the Devils drudgery, which they count the only liberty, and dancing, as it were, to hell in their bolts.

of men (much less the slaves of Satan, that baſet of ſlaves) but the free-men of Chriſt : where the ſpirit is, there is liberty ; and if the Son ſet us free, we ſhall be free Joh. 8: indeed.

Ver. 14. *They are dead* [Those other Lords of ours are, (ver. 13.) But *few* lieth the devil dead in a dyke, saith our proverb: yet he and his agents have their deadly wound, and shall be trodden under our feet shortly, *Rom.* 16. 20. Oh groan in spirit after that sweet day of full redemption, &c.

Therefore thou hast visited] Or, because thou hast visited. Wo be to a person or people, when God takes them to do.

people, when God *take*eth them *so* do.

Ver. 15. *Thou hast increased the Nation* That *righteous Nation which keepeth the truth*, ver. 2. Some render and fence the words thus, *Thou hast indeed increased the Nation*, sc. of the Jews, thou hast done it (O sweet mercy, I am the better to speak of it, and therefore I speak it twice) but thou wast *heavy-laden*, sc. with their sins: therefore thou hast removed it far unto all the ends of the Earth. Who knoweth not what a dispersed and despised people the Jews are in all places, banished as it were out of the world by a common consent of Nations: Be not therefore *high-minded*, but *fear*.

Ver.

Yes

Died.

The wicked
with all their
soul rejoyce to
do evil.
Ezek. 25. 6.
*Attende quam
non sit otiosa
fides. Oecol.*

Virg. *Aeneid.*
lib. 6.

Jun.

Venerians) as instrumental to ruine this vast Empire, which labourerth with nothing more then the weightiness of it self.

And he shall slay the Dragon that is in the sea] i. In flutuantie hujus seculi astutario. Of the strange length of Dragons, see *Alian. l. 2. c. 21.* and *Plin. l. 8. c. 11.* In the last year of the reign of *Theodosius senior* there was a Dragon seen in *Epirus* of that vast bigness, that when he was dead, eight yokes of Oxen could hardly draw him. By Dragon, some understand the same with *Leviathan, v. 2.* the *Whale* or *Whirlpool.* The Dragon is never satisfied with blood; though never so full gorged: no more are Persecutors.

Ver. 2. In that day sing ye to her] Or, of her: a new song for a new deliverance. Happily this shall be done by the Christian Churches upon the conversion of the Jews, after the Turks downfall: like as at the building of the second Temple, the people sang and shouted *Grace Grace unto it, Zech. 4. 7.*

A Vineyard of red wine] i. e. Of rich and generous Wine, *Vini meri, non labruscarum, ut cap. 5.* See *Prov. 23. 31.* *Gen. 49. 22.* By this red wine *Oecolampadius* understandeth Christs blood, wherewith the Church is purged and beautified. *Sanguis Christi vinnificavit genas meas,* said a certain good woman, a Martyr.

Ver. 3. The Lord do keep it] And then it cannot but be well kept. The matter is well amended with Gods Vineyard since chap. 5. 5. The Lord is with you while ye are with him, *2 Chron. 15. 2.* The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him. *Ezra 8. 12.* Do good O Lord, unto those that be good, &c. As for such as turn aside unto their crooked ways, &c. *Psal. 125. 4, 5.*

I will water it every moment] God will be to his Vineyard both a *Wall* and a *Well*; a Sun and a Shield; as *Psal. 84. 11.* all that heart can wish, or need require. Of all possessions, saith *Cato*, none requireth more care and pains, then that of Vineyards. Corn comes up, and grows alone, *Mar. 3.* but vines must be daily dressed, fenced, supported, watered. *Plantas tenuellas frequentius adquare proderit,* saith *Primasius.* Young Vines must be often watered: Gods Vines shall not want for watering, though once he forbade the clouds to rain upon them, chap. 5. 6. He hath not been wanting to *England* either for watching or for watering it. We may now much better say of it, then once *Polydore Virgil* did, *Regnum Angliæ Regnum Dei:* he meant because none seemed to take care of *England*, but God. He grant we may at length walk worthy of such a mercy: *Amen.* The Vulgar here rendereth it, but not so well *Repente propinabo ei, I will shortly drink to her.*

Left any hurt it] Heb. Left he visit on it: left any profane person should rudely and unmanly rush upon it, he guardeth it constantly.

Ver. 4. Fury is not in me] Whatever you may think of me, because of my many dreadful menaces, and your heavy calamities; *Non est in me sed in vobis culpa inflammationis calamitatum:* the fault is not in me but in your selves: do you but mend, and all shall be soon well betwixt us. It is but displeased love that maketh me chide or strike my dear children: *Lop my Vines, Ut bonus Vinitor Vites luxuriantes sales putat & purgat, ut, ut Salpi, Job. 15. 2.* leaves and luxuriances must be taken off, or it will be worse. Better the Vine should bleed, then die: better be preserved in brine, then perish in honey. But assure your selves I am not implacable: as your sins have put thunder-bolts into my hands, so by sound repentance you may soon disarm me.

Who would let the briars and thorns] Gods Vineyard is not without briars and thorns, his Field without tares, his Church without Hypocrites, which prick God and his people, galling them to the heart. These he will make an hand of, take an order with, by treading them down and burning them up; especially if once they shall be so mad and mankind, as they say, as to bid him battle; See *Job. 9. 4.* with the Note.

I would burn them together] Or, I will burn them out of it; See *2 Sam. 23. 7.* with the Note.

Ver. 5. Or let him take hold of my strength] i. Of mine arm wherewith I am about to smite him, or to throw the fire of my wrath at him; let him by true repentance, appease me, as submitting *Abigail* once did angry *David:* let him but meet me with intreaties of peace, and he shall have peace, yea he shall be sure of it. See *Job*

Job. 22. 21. with the Notes. To run in to God, is the way to escape sin: as to close and get in with him that would strike you, doth avoid the blow.

Ver. 6. He shall cause them that come to Jacob] i. e. His Posterity; Or, that come from Jacob. i. e. his Posterity. *Vitium hæc conditio est,* the condition of Vines is such as that they must undergo cold blasts and hard winters: howbeit at the return of the Spring they recover their verdure, and flourish again; so shall the seed of Jacob: their dead shall live, chap. 26. and the mountains of the Lord shall be exalted above all mountains, chap. 2.

Ver. 7. Hath he smitten him, as he smote those that smote him] No: for the one he smote to correction, the other to destruction: the one with the Palm of his Hand, as a man smiteth his Son, the other with his cluch fist, as one smiteth his slave whom he careth not where he hits, or how he hurts. Temporal evils are in the nature sometimes of a curse, sometimes of a cure. *Hinc distinctio illa pene in consuetudinem & nocentem, five in suffocantem & promouentem: item in panam vindictæ, & penam cautelæ, five in condemnantem & corrigentem.*

Ver. 8. In measure] Heb. *Modio,* i. e. *exigua mensura,* in a small measure, and as his people are able to bear, *1 Cor. 10. 13.* *ad emendationem, non ad internicionem.* When it shooteth forth] Or, in the bunches; not at the root, as God smiteth at a wicked man resolving to have him down. See here his different dealing with his own and others. Upon his children he doth but sprinkle a parcel of his wrath, some few sparks of his displeasure: but the wicked he utterly consumeth and burneth up with the fire of his indignation, *Isa. 42. 25.* & *66. 15.*

Thou wilt debate with it] *Dijudicabu* thou wilt put a difference, or discern betwixt the righteous and the wicked, *Mal. 3. 18.*

He stayeth his rough wind, &c.] i. e. Such afflictions as would shake his plants too much, or quite blow them down. But he letteth out of his treasury, even He who holdeth the winds in his fist) such a wind as shall make them fruitful, and blow away their unkindly blossoms and leaves.

In the day of the East-wind] That boisterous and blasting and blustering wind. *Hinc Euroclydon, Act. 27. 14.*

Ver. 9. By this therefore shall the iniquity of Jacob be purged] *Hæc res, i. e. deportatio in Babyloniam, saith Piscator:* By this, that is, by their being carried captive into *Babylon*, as it was made a means to bring the Elect to repentance. As one poyson is antidotary to another: so is Affliction to sin. Crosses are Leeches to suck out the noxious blood: Flails to thresh off our husks: Files to brighten our graces, &c. Sanctified afflictions (saith Mr. Dod) are good promotions. Corrections of Iniquities are the way of life, *Prov. 16. 23.* For though not joyous but grievous at present, yet afterwards they yield the peaceable fruit of righteousness unto them that are thereby exercised, *Heb. 12. 11.* It saith with Gods afflicted, as it did once with those that had the sweating sickness in this land; If they slept they died: To keep them waking therefore, they were smitten with Rosemary-branches: whereat though they cried out, *you kill me, you kill me,* yet it proved a happy means to keep them alive. It was good for *David* that he was afflicted, *Psal. 119. 71.* it rid him of those two evil humours, *High mindedness* and *Earthly-mindedness*; *Psal. 131. 1.*

And this is all the fruit] Gods rod, like *Aarons*, blossometh: and like that of *Jonathan*, it hath honey at the end of it. A good use and a good issue of afflictions is ever to be prayed for. I read of a gracious man, who lying under great torments of the Stone, would often cry out, *The use, Lord, the use!* And Mr. Perkins in like case desired his friends to pray to God not so much for ease of his pain, as for increase of his faith and patience. *Perdidisti fructum afflictionum,* said *Austin* to some in his time, and it was a great loss doublets.

To take away his sin] The sin, not the man: See *Psal. 99. 8.* A leprous or ulcers member, a man loves as it is his own flesh, *Ephes. 5. 29.* though he loatheth the corruption and putrefaction that is in it; therefore he cuts it not off, but plucketh it: whereas a Wart or Wen he cutteth off, as not his flesh: so here.

When he maketh all the stones of the Altar as Chalk-stones] When he, that is *God*, in token of his true repentance, abandoneth all his mawmets and monuments of idolatry, and them abolisheth and demolisheth. so as never to be re-edified. The Jews

rieth a jeer; like as scornful people by the tone of their voice and riming words, scorn at such as they despise: Thus this good Prophet became the drunkards song. Any man may be witty in a biting way: and those that have the dullest brains, have commonly the sharpest teeth to that purpose. Rightly said the Comedian,

*Homine imperito nunquam quicquam injustius;
Qui, nisi quod ipse fecit, nihil rectum putat.*

Terent.

Ver. 11. *For with flammering lips, &c.*] with a *lipping lip*, Heb. with *scuffs of lip*, or with *language of mocks*. Surely God scorneth the scorners, Prov. 3. 34. for he loveth to retaliate and proportion choice to choice, Isa. 66. 3, 4. device to device, Micah 2. 1. 3. frowardness to forwardness, Psal. 18. 26. scoffing to scoffing, Prov. 1. 25. 26.

And with another tongue] *lingua exotica*, such as they shall be no whit the better for; see 1 Cor. 14. 21. We read of John Elmar Bishop of London in Queen Elizabeth's reign, that on a time when he saw his Auditory grow dull in their attention to his Sermon, he presently read unto them many verses out of the Hebrew Text: whereat they all started, admiring what use he meant to make thereof: then shewed he them their folly; that whereas they neglected English, whereby they might be edified, they listened to Hebrew whereof they understood not a word: and how justly God might bring in Popery again (with Latine service, blind obedience, and dumb offices) for their contempt of the Gospel.

Ver. 12. *To whom he said, This is the rest*] i. e. the ready way to find rest to your souls, as Mat. 11. 28, 29. *sc.* by obeying my precepts, and embracing my promises.

Whereas ye may cause the weary to rest] i. e. Me who am pressed by your sins, Amos 2. 13. and wearied out with your iniquities, Isa. 43. 24. or your poor brethren tired with miseries, or your own souls laden with sin-guiltiness.

Ver. 13. *But the word of God was unto them precept upon precept, &c.*] i. e. a derision, as ver. 10. therefore henceforth hearing they shall hear and not understand: *Sic Sanniones Deum puniit.*

That they may go and fall backward] *ut vadant & cadant retrorsum, tanquam turpiter ab hoste superati & resuperati*, laid flat on their backs, brought to remediless ruin. This came of their obstinacy; though not intentionally, yet eventually.

Ver. 14. *Wherefore hear the word of the Lord*] Stand forth and hear your doom; ye that fear when you should fear, as if ye were out of the reach of Gods rod.

To scornful men] Heb. *ye men of mockage*, ye who mock at the word of God by your words, deeds and gestures; *quales sycophantae quotidie videmus*, of which sort we find not a few now a dayes; such dust-heaps as these we have in every corner, men that have turned religion not only into a *form* but also into a *scorn*, accounting the wisdom of God foolishness. These Saint Peter calleth *scoffers*, or such as make sport with the word, 2 Pet. 3. 3. And the Prophet here *uno verbo multa peccata exprimit, dum illusores nominat*, in calling them *mockers*, calleth them all that naught is.

That rule the people] such as Shebna now was, and afterwards Tobiah, Neb. 2. 19. Herod, Domitian, Julian, St. Thomas Moor, &c.

Ver. 15. *Because ye have said*] i. e. ye have thought and reckoned so, but without your bonst, as they say, Jer. 6. 19. Hear O earth, behold I will bring evil upon this people, even the fruit of their thoughts.

We have made a covenant with death] *Nos ab omni malo sumus securissimi: Thra-sonica hyperbole*, we are shot-free and shall scape scotfree: *Beckers* friends advised him (for his security) to have a Mass in honour of St. Stephen, to keep him from the hands of his enemies: He had so, but it saved him not: As not to have been dipt in Lethe-lake, could save the Son of Thetis from to dye, &c.

And with hell are we at agreement] Heb. *we have made provision*, or taken order, *egimus cantum*. The Prophets tell us a tale of death and hell, but we shall yet dance upon their graves; and for hell we fear it not. The Lyon is not so fierce as he is painted, nor the Devil so black as he is represented. *Diabolo optimè convenis cum lurconibus,*

Spencer.

lurconibus us. Good-fellows shall have good quarter with the Devil, say our modern Atheists. But what a mad fellow was that Advocate in the Court of Rome mentioned by Bellarmine, who lying at his last gasp almost, and being called upon to repent and cry to God for mercy, prayed thus; O Lord, I have much desired to speak one word unto thee before I dye, not for my self, but for my wife and children: *ego enim propero ad inferos, neque est ut aliquid pro me agas*; for I am hastning to hell, neither is there any thing now to be done by thee for me? And this he spoke (saith Bellarmine who was by and heard it) with as much confidence, as if he were but travelling to the next town.

When the overflowing scourge shall pass thorough] to sweep away such as are drowned in drunkennells and dread no danger.

It shall not come to us] whatever the Prophets prate: let them say as they please, we will believe as we list.

For we have made lyes our refuge] a poor refuge: for *tenuis mandacium pellucet*, lyes are so thin they may be seen thorough; but it may be that they called their false refuges *lyes*, not because they held them so, but because the Prophets called them so: whereas to themselves they seemed prudent counsels.

Ver. 16. *Therefore thus saith the Lord God*] This is purposely prefaced for the support of the faithful, when they should hear the ensuing dreadful denunciations, and see them executed. We cannot beat the dogs but the children will be ready to cry.

For a foundation a stone] firm and fast, opposed here to the fickle flayes and vain fastnesses of wicked worldlings: this foundation-stone is Christ, Rom. 9. 33. & 10. 11. not Hezekiah as the Jews would have it; or Peter, as the Papists: see Peter to the contrary, 1 Pet. 2. 6. and Paul, 1 Corinth. 3. 11.

He that believeth shall not make haste] viz. to help himself as he can, sith God defers his help; as did faithless Saul, Abaz, these Jews, ver. 15. those Beisulians that set him a time, and sent for him by a post as it were. David staid Gods leisure for the Kingdom; those in Esther for deliverance, and those other in the Hebrews for the accomplishment of the promises, Heb. 10. 36. Hold out faith and patience.

We know not what we lose by making haste, and not holding up our hand as Moses did to the going down of the Sun.

Ver. 17. *Judgement also will I lay to the line*] Or, *I will set out judgement by line, and justice by plummet*; that is, I will proportion your punishments to your offences, as it were by line and by level, that the wicked may have their due, and the godly sustain no damage. See 2 Kings 21. 12, 13. Amos 7. 8. Calvin saith, that by this expression borrowed from builders, the Lord here sheweth that when the corner-stone before spoken off shall be laid, the Church of the faithful built thereupon, shall rise up to a fair and uniform built temple in the Lord, according to Ephes. 2. 20.

And the hail shall sweep away the refuge of lyes] Or *shovel away*, or *quasi fur-cillus extruder*, shall fork away, or burn up your vain confidences; as he destroyed the Egyptians by hail mingled with fire.

And the waters] see ver. 15. & Mat. 7. 27.

Ver. 18. *And your covenant with death shall be disannulled*] See ver. 15. God Th. y made a shall shoot at such with an arrow suddenly, Psal. 64. 7. and when they shall say covenant with peace and safety, then shall sudden destruction come upon them, as travail upon a death and women with child, and they shall not escape, 1 Thes. 5. 3. Thus it befell the rich fool, hell; but Luk. 12. Alexander the great, whom his parasites flattered into a fond conceit of an immortality: and Pope Sylvester the second, who dealt with the Devil for the Poppedom, and was persuaded by him, that he should never dye till he sang Mass them in Jerusalem: but when he saw how he was cheated, and that he must dye, he cried out,

Ab miser! aeternus vado damnatus ad ignem.

Ver. 19. *From the time that is goeth forth this shall take you*] this was opposed to their fond conceit of *impunity*, or at least *immunity* for a long season, ver. 15. the most secure are soonest surprized.

And

And it shall be a vexation, &c.] *Vexatio dabit intellectum*, Luther after the Vulgar rendreth it, *sententiam Prophetæ non male exprimens*; See chap. 26. 9. The Cross is the best Tutor.

Ver. 20. *For the bed is short*] Here the Prophet seemeth to some to threaten them for their *lethulorum luxu*, Amos 6. 4. their beds of ivory, whereon, when well whittled, they once stretch themselves at full length, and sleep out their drunkenness: but when brought to *Babylon*, the case should be otherwise with them. *Didate* saith that these are figurative and proverbial terms, importing that all means and devices they can use will no way defend them. Gods wrath is such as none can *avert* or *avoid*.

Ver. 21. *As in Mount Perazim*] See 2 Sam. 5. 20. God usually sitteth amidst his people in his mercy-seat, or throne of grace: neither ariseth he to punish them till much provoked; and then he may possibly deal as severely with them, as he did with the Philistines at mount *Perazim*, or with the Amorites in the valley of *Gibeon*, Josh. 10. 10. But then he doth his work his strange work, and brings to pass his all his strange all, i. e. that which is neither his wont nor his delight, Lam. 3. 33. Mic. 7. 18. Ezek. 33. 11. To fall foul upon his people by his plagues and judgements, goeth as much against the heart with him, as against the hair with them. And besides by doing this his strange work he maketh way for the doing of his own proper work, 1 Cor. 11. 32.

Ver. 22. *Now therefore be ye not mockers*] for those are the worst of men, ver. 14. *Pests* the Septuagint commonly render them: *Abjests* and castaways David calleth them; and yet they proudly disdain others (and far their betters) as thimbles full of dust, and the goodly braveries of their scorn. But shall they escape by this iniquity? Shall they carry it away so? In no wise: for,

Their hands shall be made strong] their sorrows shall be multiplied, and they shall have more load of miseries and mischiefs laid upon them: though now they mock at Gods menaces as uttered in *terrorem* only for fray-bugs, and at his Ministers as false Prophets. Among many other memorable examples of Gods judgements upon such out of Gods blessed book, the Acts and Monuments of the Church and other Histories, *Nicholas Hemingius* relateth a story of a lewd fellow in *Denmark*, Anno Christi 1550. which usually made a mock at Religion and the professors of it; and on a time coming into a Church where a godly Minister was preaching, by his countenance and gestures shewed a great contempt against the Word: but as he passed out of the Church, a tyle fell upon his head and slew him in the place. How much more mercifully dealt Almighty God with that Miller in *Leicester-shire*, who sitting in an Alehouse on a Sabbath day with one of his companions, said to him, I hear that bawling *Hooker* is come to Town, let us go and hear him, we shall have excellent sport; and accordingly they went on purpose to jeer him: But it pleased God, the Sermon so wrought upon him, that being pricked at the heart, he went to Mr. *Hooker*, intreating him to tell him what he might do to be saved; and afterwards went with him to *New-England*. By sins mens bands are made strong, as by repentance they are loosened: *videte ergo ut resipiscatis mature*.

Ver. 23. *Give ear, and hear my voice, hearken, &c.*] Being to assure the faithful of Gods fatherly care of their safety and indemnity amidst all those distractions and disturbances of the times, he calleth for their utmost attention, as knowing how flow of heart and dull of hearing the best are, how backward to believe, Luk. 24. 25. and apt to forget the consolation, Heb. 12. 5. See the Note on Mat. 13. 3.

Ver. 24. *Doth the plowman plow all day to sow?*] Or, every day. Doth he not find him somewhat else to do besides? *Sua sunt rebus omnibus agenda tempora, novandi, arandi, occidendi, equandi, ferendi, metendi, colligendi & excernendi grani, & suarationes singulis*. And shall not the only wise God afflict his people with moderation and discretion? yea verily; for he is a God of judgement, and waiteth to be gracious: chap. 30. 18. We are no longer plowed then needs: and whereas we may think our hearts soft enough; it may be so for some grace, but God hath seeds of all sorts to cast in, the wheat and the rie, &c. and that ground which is soft enough for one, is not for another. God (saith *Chrysostom*) doth like a Lutanist, who will not let the strings be too slack, lest they marr the musick: nor suffer them

Ne vincula
vultu intro-
leasant.

Mr. Clark
from Mr.
white.
Jun.

Preponit para-
bolam vultu-
cam, sed
magna sapi-
entia re-
solvam.

to be too hard-stretched or served up, lest they break.

Ver. 25. *When he hath made plain*] laid it level and equal. *Doth he not cast in the fitches*] See on ver. 24.

The appointed barley] *Hordeum signatum*. Whatsoever is sealed with a seal, is excellent in its own kind: so are all Gods sealed ones, Eph. 4. 30.

Ver. 26. *For his God doth instruct him to discretion*] Being a better Tutor to him then any *Varro de Agricultura*, *Cato de re Rustica*, *Hesiod* in his works and dayes, *Virgils Georgicks*, or, *Geconomica Constantino inscripta*. Some read the verse thus, *And he beareth it out according to that course that his God teacheth him*, that is, according to the judgement of right reason. God is to be praised for the art of Agriculture. How thankful were the poor Heathens to their *Saturn*, *Triptolemus*, *Ceres*, &c.

Ver. 27. *For the fitches are not threshed out, &c.*] So are Gods visitations diversly dispensed: he proportioneth the burthen to the back, and the stroke to the strength of him that beareth it, sparing his afflicted as a man spareth his Son that serveth him. Thus *Ejaphradinus* was sick nigh unto death, but not unto death, and why, see *Phil. 2. 27*. Some of the sweet smelling *Smyrnians* were in prison ten dayes and no more, *Rev. 2. 10*.

Ver. 28. *Bread-corn is bruised*] yet not mauled or marred. That of *Ignatius* is well known, *Commolitor dentibus servatur ut parvum Domino panis fiam*.

Because he will not ever be threshing it] As he is not ever sowing mercies, so he will not alwayes be inflicting miseries.

Nor bruise it with his horsemen] Or, with his horse-hoofs.

Ver. 29. *This also cometh forth from the Lord*] As doth likewise *Isa. 40. 5* *quæ est hæc* *quæ dicitur* *Isa. 1. 17*.

Which is wonderful] *qui mirificus est consilio, & magnificus opere*.

CHAP. XXIX.

Ver. 1. *Woe to Ariel, to Ariel*] i. e. to the brazen altar, Ezek. 43. 15, 16. called here *Ariel* or Gods lyon, because it seemed as *Metonymia* *adjuncti* *Sy-* *nechdoche* a lyon to devour the sacrifices daily burnt upon it. Here it is put for the whole Temple, which together with the City wherein it stood, is threatened with destruction.

The City where David dwelt] Both Mount *Moriab* whereon stood the Temple, and Mount *Zion* whereon stood the Palace: both Church and State are menaced with Judgements *Temporal* in the eight first verses, and *Spiritual* in the eight next. The rest of the Chapter is no less *Consolatory* then this is *Comminatory*.

Add ye year to year] i. e. feed ye your selves on with these vain hopes, that years shall run on alwayes in the same manner: See 2 Pet. 2. 4. Ezek. 12. 22.

Let them kill sacrifices] and thereby think (but falsely and foolishly) to demerit God to themselves; as that Emperor did, who marching against his enemy, sacrificed and then said, *Non sic deos colimus ut ille nos vinceret*, we have not so served God that he should serve us no better then to give our enemies the better of us: *Antonini* *Philosop.* see *Isa. 58. 3* *Jer. 7. 21* *Hos. 9. 1*.

Ver. 2. *Tis I will distress Ariel*] though a sacred place. Profligate Professors are the worse for their privileges. The Jew first, *Rom. 2. 9*.

And it shall be unto me as Ariel] i. e. it shall be full of slain bodies, as the Altar is usually full of slaughtered beasts, and swimmeth as it were in blood. So *Jer. 12. 3* *Isa. 34. 6* *Arias Montanus* giveth this sense, *Jerusalem* which once was *Ariel*, that is, a strong lyon, shall now be *Ariel*, that is, a strong curse or a rain of malediction.

Ver. 3. *And I will camp against the round abouts*] I will bring the woe of war upon thee; a woe that no words how wide soever can possibly express: see this accomplished, 2 King. 25. 4.

And will lay siege] As the Captain General of the *Chaldees*.

Ver. 4. *And thou shalt be brought down*] from those lofty pinacles of self exaltation, whereunto thy pride hath perked thee.

And speak out of the ground] *humilissime & submissime*, thou shalt speak supplications,

tions, with a low voice, as broken men, who wait wont to face the heavens, and speak in spite of God and men, speak big words, bubbles of words: See Jer. 46.22. And thy voice shall be as one that hath a familiar spirit] *cujus vox est gracilis, flebilis, hiulca, confusa, gemebunda.*

Out of the ground] as the Devil at Delphos did.
Ver. 5. Moreover the multitude of thy strangers] thy foreign Auxiliaries: these shall do thee no good, but be blown away as with a whirlwind.

It shall be at an instant suddenly] The last siege and sack of Jerusalem, was so by a specialty, as is to be read in Josephus. And some Interpreters understand this whole Chapter of the times of the new Testament: because our Saviour and St. Paul do cite some places here hence, and apply the same to those their times; not by way of Accommodation only, but as the proper and true sense of the text, as Mat. 15.8,9. Rom. 11.8. 1 Cor. 1.19.

Ver. 6. Thou shalt be visited] With thunder and earth quake, i.e. *frangit, repentinis, vehementibus, & immedicabilibus plagis*, with rattling, sudden, violent and unmedicinal miseries and mischiefs: as if heaven and earth had conspired thine utter undoing. Some apply this to the prodigies that went before the last devastation of Jerusalem; whereof see Joseph. lib. 7. cap. 12.

Diod.

Ver. 7. Shall be as the dream of a night-vision] Both in regard of thee to whom this siege and ruin shall happen beyond all thought, judgement and expectation; as also in respect of the Chaldeans themselves, who will never be satisfied with tormenting thee, as ver. 8. and yet shall fail of what they hope for too. *Spes mortalium sunt somnia vigilantium*, saith Plato.

Ver. 8. It shall be as when] See on ver. 7.

Ver. 9. Stay your selves and wonder] *Sistite gradum*, stand still, and stand amazed at this peoples stupendious stupidity and desperate security. *Piscator* rendreth the Text thus; *Cunilantur, itaque admiramini: deliriantur, itaque vociferamini*. They delay (to return) therefore wonder ye at it: they sport at it, but cry ye out, as lamenting their folly, Ezek. 9.4. where the Original is very elegant. Some translate the words thus, *Obstupescite vos ipsi, & stis stupidi, & excacate vos ipsi & stis cæci*, stupify yourselves and be stupid; blind yourselves and be blind: do so I say; for ye will do so undoubtedly. And here begin their spiritual miseries; see ver. 11. confer chap. 6.9,10.

Homil. de pla-
ga grandinis.

They are drunk, but not with wine] but yet with that which is much worse, viz. with a spirit of stupidity, ver. 10. they are not only drunk with a dry drunkenness, but deadly sick of a lethargy; being dulled in their understandings, lulled asleep in their sinful practices, ready to fly in the face of one that shall offer to awake them. Other drunkenness a man may sleep out, sleep himself sober, as Noah did: not so here, as Nazianzen well observeth upon this Text.

Ver. 10. For the Lord hath poured out upon you the spirit of deep sleep.] By a judiciary hardness he hath rolled a stone upon your hearts, and given you up to a reprobate sense: He hath cast you into a dead lethargy, a deadening disposition; so that because of the blindness of their hearts, this people are past feeling, Eph. 4.18,19. and because they have wilfully winked, he hath even dashed out their eyes; bereaving them of the light against which they rebelled, Job 24.13. so that they have neither sight nor light, *temporum instar oculos mentis concretos habens*: they are miserably benighted.

The Prophets &c.] A blind Seer is a monster: how could these thus blindly led avoid the ditch of destruction?

Ver. 11. And the wisdom of all is become unto you &c.] The Scriptures were so to the Scribes and Elders of the people; who although when Herod asked them of the Messiah, they could give such descriptions of him as agreed to none but the Babe of Bethlehem, Mat. 2.5,6. yet would they by no means be drawn to believe in his name. And the like woful obstinacy is found in the Rabbins and other Jews to this day. The like spiritual judgement hath befallen the Papists also, both the learned and unlearned; and yet one of them sticks not to tell us to our heads, that our damnation is so plainly and plentifully set down in our own English Bibles, that no man needeth to doubt of it who hath but a book, and can read English. Thus, who

so

so bold as blind Bayard? who so blind as those that will not see?

Ver. 12. And the book is delivered to one that is not learned] Heb. *knoweth not to read*. By the learned is meant, say some, the Rulers in Church and State: by the unlearned, the common people: all were in a pickle. Nicodemus had oft read in this our Prophet, in Ezekiel, and elsewhere, of Regeneration, though not under that term; but how little he understood of it, see Job. 3. And what a buzzard is Bellarmine himself in some such fundamentals as whereof it is a shame for a very child to be ignorant? I must needs confess, said a learned Papist to the Bishop of Cavaillon, that I have often been at the schools of Sorbon in Paris, where I have heard the Disputations of the Divines, but yet I never learned so much as I have done by hearing these young children at Marindol posing one another before the Bishop about points of religion. The poor men of Lyons in France were enlightened, when the great Doctors were blinded and befottered in their superstitious Tenets and practices.

A. & Mon.

Ver. 13. Because this people draweth near to me &c.] For their putid hypocrisie, and outlandishness in Gods service, they were given up by him to be further hardened by the Devil, and to have their necks posset by an iron sinew; see the Note on Mat. 15.8.

Hypocritis
nihil (stupidius)

Their fear towards me] see on Mat. 15.9.

Ver. 14. Therefore behold I do a marvellous work] i.e. by insatiating these Masters in Israel, and bereaving their wise men of their wisdom: this was a greater Marvell then to take sight from the eye, whiteness from the swan, sweetness from sugar, &c.

For the wisdom of their wise men shall perish] And worthily, sith they either hid their candle under a bushell, or else their learning hung in their light, whilst it better served them to devise a thousand shifts to elude the truth, then their pride would suffer them once to yield and acknowledge it. This the Prophet speaketh of the Pharisaical and Rabbinical wisdom: and the Apostle fitly extendeth it to the wisdom of the Gentiles, 1 Cor. 1.19. calling both the Pharisees and Philosophers *Princes of this world* for their learning; but yet denying that they knew any thing to any purpose at all, 1 Cor. 2.8.

Si Christum nescis, nihil est si cætera nescis.

Ver. 15. Wo unto them that seek deep to hide] that carry two faces under a hood, as all Formalists and double-minded persons do, desirous to deceive the world, and if it were possible, God himself also, with their pretences and professions, and to cozen him of heaven.

To hide their counsel] their cunning contrivances, *ut ita liberè in omnes veneres & scelerarant*.

From the Lord] which cannot be, because he is All-eye, and the searcher of hearts; he is *intimo nostro intimior nobis*, and will bring to light the hidden things of darkness, 1 Cor. 4.5.

Their works are in the dark] Out of sight, but not out of the light of his countenance, Psal. 90.8. *Deo obscura liquent, mutia respondent, silentium constitutur*, all things are naked and open before the eyes of him with whom we have to do, Heb. 4.13. Sin not therefore in hope of secrecy; *Si non caste tamen caute*, will prove too short a covering.

And [at, who seeth us? and who knoweth us?] God doth, (to be sure) who-ever doth not, hold this fast against that natural Atheism which is in us all; See Ezek. 9.9. Rom. 3.18. with the Note.

Ver. 16. Surely your turning of things upside down] your denying the Divine Heb. Invention; Providence and Omniscience, whereby ye go about to pervert the whole course of reason, nature, and to put all into a confusion.

Shall be esteemed as the Potters clay] Shall be confuted by a very familiar comparison. Calvin readeth it thus, *Shall be esteemed as the Potters clay*: i.e. is as easily effaced as he maketh a vessel at his pleasure.

For shall the work say of him that made it, He made me not?] It should say so upon the matter, by denying his knowledge of it. The Watch-maker knoweth every

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And lay a *snare for him that reproacheth*." See the Note on *Amos 5.10*. Freedom of speech used by the *Waldenses* in blaming and reproving the vices and errors of great ones, *effecit ut plures nefarie affingerentur eis opiniones, a quibus omnino fuerant alieni*, made them hardly thought and spoken of.

Ver.

Ver. 24. *They also that erred in spirits*] Erroneous opinions. and muttering against Ministers are here instanced as two special Opposites to effectual Conversion. Those that relinquish not these two evils, are far enough from Gods Kingdom; and yet now adays nothing more ordinary: hence so few Converts, so many *Apollates*:

CHAPTER XXX.

Ver. 3. *Therefore shall the strength of Pharaoh be your shame*] They that consult not with God, consult *shame* to their own houses, Hab. 2. 10. and because they despise him, they shall be lightly esteemed, 1 Sam. 2. 30. When any came to *Bacon* and *Burleigh*, Q. Elizabeth's gravest Counsellors, with a project or design of raising

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her revenue, or promoting her interest, they would ask him how much reputation would redound unto her by it? *Moses*, who was faithful in all Gods house, had the like care of Gods glory, *Exod.* 32. 10, 12. and is therefore renowned to all posterity. But these Apostates in the Text, for carnal policy and contempt of God, are justly branded and threatened with disgrace and disappointment.

Ver. 4. *For his Princes were at Zoan*] where *Pharaoh* kept his Court, and *Moses* had done his Miracles.

And his Embassadors came to Hanes] This was, saith *Hierom*, a famous City in the utmost part of *Egypt*, toward *Ethiopia*: *Oecolampadius* saith it lay beyond *Egypt*: so far did these men travel and trouble themselves in seeking forrein help, when they might have staid at home to better purpose.

Ver. 5. *They were all ashamed of a people that could not profit them*] Either could not or would not, for fear of provoking the *Assyrian* so potent and formidable a Prince. When *Queen Elizabeth* undertook to protect the *Netherlanders* against the *Spaniard*, the King of *Sweden*, hearing of it, said, That she had taken the Crown off her own head, and set it on the head of fortune.

Ver. 6. *The burden*] i. e. the gifts and presents wherewith the *Hebrews* beasts were laden to carry southward, to hire help from *Egypt*. A mans gift maketh room for him, *Prov.* 18. 10. *Philip* was wont to say, that he doubted not of taking any town or tower, if he could but thrust into it an ass laden with Gold. But these Jewish Ambassadors lost both their labour and their treasures, carried upon the shoulders of many young *Asses*, and upon the bunches of *Camels* to a very great quantity. See what a present was sent to a poor Prophet, even of every good thing of *Damascus* forty *Camels* burden, 2 *King.* 8. 9. and guess by that what a deal of wealth went now to *Egypt* to procure help.

Into the land of trouble and anguish] that great and terrible wilderness of *Arabia*, wherein were fiery serpents and scorpions, *Dent.* 8. 15. and other fell-creatures not a few: Thorough that waste howling desert, *Dent.* 32. 10. that lay between *Judea* and *Egypt*, travelled these beasts with their burdens; but all was labour in vain, and cost cast away, because God was not of the counsel.

Ver. 7. *For the Egyptians shall help in vain and to no purpose*] Heb. in vanity and inanity; such are creature-comforts if relied on: a very *magnam nihil*.

Therefore have I cryed] but could not get audience.

Their strength is to sit still] to bide at home, and behold the salvation of the Lord, for the Prophet here seemeth to relate to that, *Exod.* 14. 14. Contented godliness is great gain saith the Apostle, 1 *Tim.* 6. 6. and quiet godliness is great strength, saith the Prophet here; *Their strength is to sit still: as good sit still* (saith our English proverb) *as rise and fall*. The word here rendred strength, is *Rahab*, which significth pride and power, and is sometimes put for *Egypt* her self, *Psal.* 56. Hence the Vulgar translation here is, *Superbia tantum est, quiesce*; *Egypt* is but a flask or a piece of proud flesh: she is all in ostentation, but will not answer thine expectation: therefore keep home, and be quiet. Others rendring the Text as we do, set this sense upon it; *your Rahab or Egypt is to sit still*, and to hold you content: by so doing you shall have an *Egypt*: whatsoever succour you might think to have that way, you shall have it (and better) this way, *si tranquillo & sedato sitis animo*, if you can compose your selves and get a Sabbath of spirit.

Ver. 8. *Now go write it before them in a table, and note it in a book*] He had proclaimed it before, ver. 7. but with ill success: now he is commanded to commit it to writing, for a testimony against them to all posterity; viz. that they had been told in two words what were their best course to take for their own security and safeguard; but they thought it better to trot to *Egypt*, then to trust in God. Now therefore if they suffer and smart (as they must) for their contempt and contumacy, the blame must be laid upon themselves alone: who else can be faulted when as they were so fairly forewarned?

Ver. 9. *That this is a rebellious people*] *Isaie* concepta verba praeit *Dens*; God dictateth to the Prophet *Isaiah* what very words he shall set down. So he did to *Moses*, to *Jeremy*, chap. 36. to *Habakuk*, chap. 2. to *John* the Divine, *Rev.* 14. 13. the whole Scripture was inspired by God; not for master only, but for words also, 2 *Tim.*

2 *Tim.* 3. 16. and is therefore more then a bare *commonitory*, as *Bellarmine* calleth it, a kind of storehouse for advice in matters of Religion. We account them the surest Rule of life, the divine beam and most exact ballance. But the *Papists* see well enough, that whiles the authority of the Scriptures standeth, the traditions of *Divina* *Scriptura*. their Popes cannot be established; which they account the touchstone of doctrine, *Aug.* *Exaltissima* *veritas*. and foundation of faith. And in favour of their unwritten verities, as they call them, they tell us (but falsely) that *Christ* commanded his Apostles to preach, but not to write.

Lying children] and therefore not Gods children, chap. 63. 8.

Ver. 10. *Which say to the Seers, See not, &c.*] strange impudency! but in thus reciting their words, the Prophet rather expresseth their spirit then their speeches: And yet it may be, that the Politicians of those times blamed the Prophets, *Isaiah* and the rest, as *magical*, for interposing and meddling in State-matters, and preferring the Law so strictly: sith in cases of necessity as now it was, they must make bold to borrow a little Law of the holy one of *Israel*.

Speak unto us smooth things] Heb. *smoothnesses*, toothless truths, and such as may speak you No-mellers.

Ver. 11. *Get ye out of the way*] If that be the way which you so much insist upon, warp a little, remit of your rigour, *Religiosum oportet esse, sed non religiosum*.

Cause the holy one of Israel to depart from us] *Desinat ille nos per Prophetas obsundere*, let's hear no more of him: molest us not with so many messages from him; see *Mic.* 2. 6.

Ver. 12. *Wherefore thus saith the holy one of Israel*] The Prophet doth on purpose repeat this title, so much displeased by them, to cross them. Ministers must not be men-pleasers.

Ver. 13. *Therefore this iniquity shall be unto you*] q. d. your Commonwealth is tumbling down apace, and ye are hastening the utter ruin of it; as if ye were ambitious of your own destruction, which will be as suddain, so total, ver. 14.

Ver. 14. *And he shall break it as the breaking of a Potters vessel*] *Collige ex hoc loco*, saith *Oecolampadius*: Gather we may from this text, that remediless ruin will befall such as resist the Holy Ghost, and sin against light.

Ver. 15. *The Holy one of Israel*] A title much in the mouths of Gods Prophets in those times. But how great arrogance is it in the Pope to take unto him the title of His Holiness?

In returning and rest shall ye be saved] This is the same in effect with that before; ver. 7. Preachers must be instant, stand to their work, and not be baffled out of their unpleasing messages. The Septuagint here have it, *Si conversus ingemueris, tunc salaberis*.

Ver. 16. *But ye said, No*] we will not return or rest. This is a golden rule of life, *In silentio & spe fortitudo vestra*: but these refractaries would none of it: they knew a better way to work then all that came to. Politicians are like tumblers, that have their heads on the earth, and their heels against heaven. Cross-gain'd they are for most part to all good.

For we will flee upon horses] whereof *Egypt* was full, and for which it was famous of old, and so is yet, for the *Mamelukes* horses especially.

Therefore shall ye flee] but in another sense, sc. *fugis, fugatis, ab hoste*, with the enemy at your heels.

Ver. 17. *One thousand shall flee*] See *Dent.* 32. 30. with the Note.

Untill ye be left as a beacon] Heb. a mast; i. e. a very poor few, or all alone, shred of all you had. This was fulfilled when *Sennacherib* wasted the Country, even to the very walls of *Jerusalem*. *Pauca remanserunt nobis insinuat*, saith *Oecolamp.*

Ver. 18. *And therefore will the Lord wait that he may be gracious unto you*] This is a wonderful condescension; i. e. God carrieth looking for thee so slow thee mercy, pent. as Mr. *Bradford* rendreth it; if thou wert ripe, he is ready. But never think that he will lay cordials upon full and foul stomachs, saith another grave Divine; that D. *Harris*. he will scarf thy bones before they be set, and lap up thy sores before they be searcht. God

Ver. 31. Which smote with a rod] *Isa. 10. 14.* Now he is broken in pieces with Gods iron rod, *Pfal. 2. 9.* *Iustissime talionis exemplum.*

Ver. 32. And in every place where the grounded staffe shall pass] *virga fundata*, *femifixa*, Gods rod or staffe, wherewith he beateh the Assyrians, shall pierce their flesh, and stick in it, make deep wails, yea stick in their very bowels, as *Ehndi* dagger did in *Eglons* gutts. And this shall be done with little ado too.

It shall be with cabrets and harps] *quasi per ludum, non tormentis bellicis.*
And in battles of shaking will be fight with it] *levis quadam velitatione bellica*, by skirmishings only.

Ver. 33. For Tophet is ordained] Heb. *Tophet*, which some derive of *Pathah* to entice or seduce, because hell draweth customers; and is called also *Infernus ab inferendo*, from the great reformat that is to it. But others fetch the name from *Toph* a drum; because those idolaters who sacrificed their children to *Moloch* or *Saturn*, in the valley of *Hinnom*, struck up drums to drown the cries of those poor tortured children. Hence it is here used for *hell*; together with that eternity of extremity which the damned there endure: and this the Assyrians are here threatened with, yea their very King whose preservation from the stroke of the Angel was but a reseruation to a worse mischief here and hereafter: For *potentes potentior torquentur*, great men, if not good, shall be greatly tormented; and the more they have of the fat of the earth, the more they are sure to fry in hell. Such therefore had need to add true grace to their high places; else they shall prove but as an high gibbet to bring them to more disgrace in this world, and torment in the next.

Of old] Heb. *from yesterday*. Hence some infer that hell-torments are always fresh and new; as if they had begun but yesterday: and every sacrifice there is *salted with fire*, *Mar. 9. 49.* that is, it burneth but consumeth not; fire being of a burning, but salt of a preserving nature.

He hath made it deep and large] capacious enough to receive a world full of wicked ones, *Pfal. 9. 17.*

The pile thereof is fire and much wood] Hell-fire is no Metaphorical thing, but a material, true, proper, real, and corporeal fire, *Mat. 18. 9.* & *25. 41.* *Luk. 16. 23.* for vehemency of heat, saith *Austin*, it exceedeth ours, as far as our fire doth exceed fire painted on the wall. That *Friar* said too little of it, who said that one might feel it burn seven miles of. *Etna*, *Vesuvius*, *Pietra mala*, (which is a mountain in the highest part of the *Apennines* that perpetually burneth) come not near it. Some grofs Papists have imagined *Etna* to be the place of Purgatory: *Odilo* Abbot of *Cluniacum* perswaded Pope *John* the nineteenth, that he had there seen the tormented souls wailing: whereupon that Pope appointed the Feast of *All-souls*.

The breath of the Lord as a stream of brimstone] This formidable fire then is fed with most tormenting temper, rivers of brimstone: and kindled with the breath of the Almighty, throughout all eternity. *Simile quiddam videmus in thermis, ubi sulphurea scaturigines magno fremitu effervescunt*: some resemblance hereof we have in the hot baths, &c.

CHAP. XXXI.

Ver. 1. **W**O to them that go down to Egypt for help] The Prophet saw them set upon it to lend down to Egypt; he therefore addeth another woe to such refractaries, and layeth before them more reasons to dissuade them from doing so: a good president for Preachers. *Osculampadins* rendreth it, *O descendentes*, O ye that go down to Egypt, &c. Oh ye are a wife company of you, and full well ye have done it!

But they look not to the holy one of Israel] They trust not God at all, that not alone. He that stands with one foot on a rock, and another foot upon a quick-sand, will sink and perish as certainly as he that stands with both feet on a quick-sand. See *Pfal. 6. 2, 5, 6.*

Ver. 2. Yet he also is wise] yea he is the only wise God, whatever the worlds wizzards

wizzards think of Him, or of themselves. They counted the voyage down to Egypt the wisest way; and to rest altogether upon God, to be altogether impolitic, as the case now stood. Egypt also they knew was famous for wisdom, *chap. 19.* *Inter Antiquos*, but considered not how God had fooled them, *Exod. 1.* and taken those dafs, *11, 12.* in their own craft, *1 Cor. 3. 19.*

And will bring evil] To those evil-Counsellors especially,

Hij kacht sijn de fechtzinnigen.

Ver. 3. Now the Egyptians are men and not God] Poets said that in the Trojan war one god fought against another,

Mulciber in Trojam, pro Troja subas Apollo.

But these Jews could not imagine that the Egyptians in whom they confided, were fit matches for God, and able to deal with him. Who would set those *briars* and *thorns* against me in battle? I would go through them, I would burn them together, *chap. 27. 4.*

And their horses flesh and not spirit] God is Lord of hosts: and as the Rabbins well observe, he hath his *Cavallery* and his *Infantry*, or his horse and his foot: his upper forces and his lower, ready prest. The charers of God are twenty thousand, even thousands of Angels, *Pfal. 68. 17.* and what can the Egyptian horse do against such worthy warriors?

Ver. 4. Like as the Lion, and the young Lion] That they may trust in God, and not in the arm of flesh, the Prophet setteth before them under two fit similitudes the power of God, *ver. 4.* and the mercy of God, *ver. 5.* These are the *Jachin* and the *Boaz*, the two main pillars and supports of Trust in God. *Procopius* here noteth that the Lion when he preyeth, first roareth so terribly, that he thereby amazeth both the cattle and their keepers, and then he falleth upon them and teareth them in pieces: so doth God first roar, that is, threaten by his Prophets, and then he destroyeth such as obkinate themselves in a sinful course.

Ver. 5. As birds flying, so will the Lord of Hosts] This is the second similitude: the Eagle, when she flyeth highest of all from the nest, and seemeth to set her self among the clouds, still keeps her eye on her nest, so that if any come near her among the clouds, still keeps her eye on her nest, so that if any come near her young ones to offend them, she makes all possible speed for their defence. Such an Eagle is Almighty God, *Deut. 32. 11.* such a hen is Jesus Christ, *Mat. 23. 37.* see *Pfal. 91. 1, 2.* The Church is Gods nest; who dare meddle with it? *Sennacherib* had threatened to destroy nest and young ones together, because he had done so elsewhere, and none durst wag the wing at him, *chap. 10. 14.* but he found it otherwise here, *chap. 37. 37.*

Ver. 6. Turn ye unto him] *Vos Apostatae Judai.* He runs far that never turneth again, we say: ye have revolted and run away from God with all your hearts, doing evil as ye could: O Turn again to Him, *ex profundo imas: corde ad illum redite*, let there be a proportion betwixt your sin and your repentance. Turn ye unto me, *aliqua ad me*, all out as far as to me, give not the half turn only; with all your heart, *Joel 2. 12.* Take heed lest there be in any of you an evil heart of unbelief in departing from the living God.

Ver. 7. For in this day] Sc. of your effectual conversion, *chap. 30. 22.* or, when the Assyrian shall assault you, then you shall see the vanity of your Idols, and of all humane helps: so *chap. 2. 20, 22.*

Ver. 8. Then shall the Assyrian fall] fall in his forces, flee in his person: but evil shall hunt that violent man to destroy him, *Pfal. 140. 11.*

Not of a mighty man] or of a mean man, but of an Angel. And his young men shall be discomfited] Heb. *shall be unto melting*, they shall melt away, as *1 Sam. 14. 16.* *Vide hic* saith *Lapide*, see here how this world is nothing else but a perpetual ruin of all kinds and conditions of men.

Ver. 9. And he shall pass over to his stronghold] To Nineveh, never thinking himself safe till he come thither.

Q

And

And his Princes shall be afraid of the Ensign] lifted up by Gods Angels in the slaughter of their fellows.

Whose fire is in Zion] Who keeps house there : *sumpta Metaphora à re Oeconomica* : there he had his fire and his chimney, *sc.* in the Temple from whence also came this destruction to the enemy : *Psal.* 76. 2, 3. with the Notes there.

CHAP. XXXII.

Ver. 1. **B**ehold a King] *Hezekiah* in the type, *Christ* in the Antitype. *Shall reign in righteousness*] Regiment without righteousness, is but robbery with authority.

Et q̄ dīp̄mōdōn sūlāhōdīm p̄mō' dē'it' ēst

And Princes shall rule in Judgement] Not as *Shibna*, and those other (placed in by wicked *Ahaz*) do now, whiles the King is young, and not so well able to weed them out. Evil under-rulers are a great mischief to a State. *Nerva* was a good Emperor, and so was *Aurelian* ; but so bought and sold by bad Counsellors and inferior Magistrates, that the people were in a worse case then when they were under *Nero*. *Hezekiah* would see to his Princes that they were right : *Christ* hath none about him but such : All his people are righteous, *Isa.* 60. 21. his Ministers and Officers especially. These are Princes in all lands, *Psal.* 45. 16. yea they are Kings, because righteous ones. *Mat.* 13. 17. compared with *Luk.* 10. 24. Ministers especially are *Plempotentiaries* under *Christ*, *Mat.* 18. *John* 20.

Ver. 2. And a man shall be] i. e. Each man of those forementioned Princes : Or, that man, viz. *Hezekiah* : how much more the man *Christ* *Iesus* shall be a comfort to distressed Consciences, an absolute and All-sufficient Saviour ? such as his people may trust unto for safety here, and salvation hereafter.

Ver. 3. And the eyes of them that see shall not be dim] Or, shall not be closed : they shall not wink or be wilfully ignorant, shutting the windows lest the light should come in, or seeking to draw to put out their eyes withall, as *Bernard* expresseth it.

And the ears of them that hear shall hearken] they shall listen to *Christ*'s word as for life ; they shall draw up the ears of their souls to the ears of their bodies, that one sound may pierce both : they shall hear what the Spirit speaketh to the Churches.

Ver. 4. The heart also of the rash] Heb. of the hasty ones, such as are headlong and inconsiderate ; that weigh not things, that say not, *What shall we do in the end thereof* ?

And the tongue of the flammerers] that once did but bungle at holy discourse, pronouncing as it were *Sibboleth* for *Shibboleth*, and marring a good tale in the telling ; as not understanding either what they say, or whereof they affirm, *1 Tim.* 1. 7.

Shall be ready to speak plainly] shall be forward to speak fruitfully, having an holy dexterity therein. The Corinthians are commended for their utterance, *1 Cor.* 14. 5. they could express themselves freely, and they would do it freely.

To speak plainly] Heb. neat or clear words : A Metaphor from clear or fair weather.

Ver. 5. The vile person shall be no more called liberal] *Benefici* & *magnifici Domini*. That sapsle fellow *Nabal* shall no more be called *Nadib*, that is, Bountiful benefactor, or Gracious Lord. Of Arch-bishop *Bancroft* was made this Distich,

Here lies his Grace in cold clay clad,
Who dyed for want of what he had.

In *Ahaz* his time the worst of men gat honours and offices. *Hezekiah* would look to that. Dignity shall henceforth wait upon desert, and flattery shall be utterly out of fashion and request at Court. Our old English Bibles have it thus, *A nig-*
gard

gard shall not be called a gentle, or gentleman.

Ver. 6. For the vile person will speak villany] The Hold-fast, whose Logick is all little enough to conclude for himself, shall not be clefted a *Magnifico*. The Vulgar Latine hath it, *Neque fraudulentus appellabitur major*.

Ver. 6. For the vile person will speak villany] Why then should he be advanced to great places ? why should he be smoothed and soothed up with high titles ? The adversary and the enemy is this wicked *Haman*, said *Ester*, chap. 7. 6. Before, some had stiled him Noble, others Great, and some perhaps Vertuous ; only *Ester* had stiled him Noble, *Pessimus iste*, That most wicked *Haman* : so, Go tell that fox, give him his own : *Pessimus iste*, That most wicked *Haman* : so, Go tell that fox, faith our Saviour ; and God shall smite thee thou whited wall, faith St. Paul to *Ananias*, &c. *Nomina rebus consentanea imponentur*] a spade shall be called a spade, Bernard. a fool a fool ; there shall not be *nomen inane*, *crimen immane*, *sedes prima* & *vita ima*, *ingens auctoritas* & *mutans stabilitas*, &c.

And his heart will work iniquity] *Exegesis* flagitiosus, the true portraiture of an evil Magistrate : *Judex locust civitatis est malus*.

Ver. 7. The instruments also of the chur are evil] There is an elegance in the Original, *cujus lepos in vertendo perit*. By his instruments or vessels are meant, say some, his evil arts and deceits of all sorts. Or, as others hold, his under-Officers and *Treasors*. Even when the needy speaketh right] right or wrong, he is sure to be undone : the doing of any thing or of nothing he findeth alike dangerous.

Ver. 8. But the liberal deviseth liberal things] *Beneficus beneficia cogitat : munificentia consultat, & consulit*, in opposition to the churl, ver. 7. He is of a publicke spirit, and studyeth how and where to do most good. *Augustus* *Cesar* was for this called *Pater patriæ* ; *Charles* the great, *Pater orbis*. *Claudian* thus bespake *Honorius*,

Tu civem patremq; geras, tu consule cunctis,
Non tibi : nec tuas moveant, sed publica damna.

And by liberal things shall be stand] One would think he should fall rather : but he knows what he does ; and that not getting but giving, not hoarding, but distributing is the way to thrive.

Ver. 9. Rise up ye women that are at ease] *Secure sedentes*, ye Court-ladies whose pride hath brought on the wars, chap. 3. 25. Or, ye hen-hearted Jews, *Axēides* in *ἡτ' Ἀχαιοί*. Or, ye lesser Cities and villages of Judah, rise up and rouse up your selves, *ad exhibendum honorem verbo Dei*, in honour of Gods holy word, as *Judg.* 3. 20.

Ver. 10. Many dayes and years shall ye be troubled] A just punishment of your former security, which usually ushereth in destruction. Dayes above a year your calamity shall last, by the invasion of the *Assyrians*, but not two full years ; take that for your comfort.

For the Virgin shall sail] War makes woful work and waste. Ver. 11. Tremble ye women] *Adhortatio ad poenitentiam*, faith *Hyperius* an exhortation to repentance : nor unlike that of St. James, chap. 4. 9. 10. Afflict your selves, and weep and mourn, let your laughter be turned into mourning, your joy into heaviness.

Ver. 12. They shall mourn for the teats] That is, for their Corn and wine. The Heathens called *Ceres* their goddess of plenty, *Μαμμοσαν* *Mammofan*, full-teated : some sense it thus, Let them (infants) mourn for the teats, denied them in this day of humiliation, as *Jon.* 3. 5. 6. or so dried up that there is no milk for them : Others render it, Beating upon their breasts, *plangentes pectora palmis*.

Ver. 13. Upon the Land of my people shall come up thorns] Here the Prophet proceedeth to denounce the destruction of the Land, that should one day come by the *Babylonians* : and yet he foretelleth, that afterwards God shall receive them into favour, and restore unto them such a Kingdom as wherein righteousness and peace shall meet and mutually salute.

In the Joyous City] Or, revelling City : see chap. 22. 2, 13. *Zeph.* 2. 15. Ver. 14. The multitude of the City shall be left] for, the City shall be left of its multitude.

The Forts and Towers] Heb. *Ophel* and *Bachan*. The Hebrews tell us that these were two high Towers in *Jerusalem*: now they were to be dismantled, and lye wait.

Ver. 15. *Untill the Spirit be poured upon us from on high*] *Donec Dominus dignabitur summ favorem & gratiam denno nobis impartiri*, Till God shall please once more to impart unto us his grace and favour. So he sets them no certain time of reſtauration: as deſirous thereby to ſtir them up to pray continually, and to bring forth fruits worthy amendment of life. This effuſion of the Spirit upon all fleſh, Joel 2. 28. (that is, of the beſt thing upon the beſt) is a very great mercy.

And the wilderneſſe be a fruitful field] Heb. *A Carmel*: Such a change worketh the Spirit of grace; it maketh barren hearts fruitful, and manifeſteth hypocrites (whatever they ſeem) to be no better than *wild trees* that beare no good fruit.

Ver. 16. *Then judgement ſhall dwell in the wilderneſſe*] In this and the next Verſe, he ſeteth forth the ſweet effects of Gods Spirit in the Saints, in hypocrites alſo when once they come to be converted; theſe are *Righteouſneſſe*, *Peace* and *Joy in the Holy Ghoſt*, as *Rom. 14. 17*. By *Righteouſneſſe* and *Judgement* there is to be underſtood the *Righteouſneſſe* of Faith, together with all thoſe good works the fruits thereof, Obedience I mean, which *Luther* was wont to call *ſidem incarnatam*. Faith incarnate.

Ver. 17. *And the work of Righteouſneſſe ſhall be Peace*. Peace both of *Countray* and of *Conſcience*: none other but this laſt, can laſt for ever.

Quietiſſe and aſſurance for ever] Such as the world giveth not, ſuch as the wicked meddleth not with; the *ſuck on the dunghil* knoweth not the worth of this jewel; it is the new name that none knoweth but he who hath it. Oh this bleſſed quietneſſe and aſſurance for ever, this boldneſſe and acceſſe with confidence by the Faith of him, *Eph. 3. 12*. having a full certainty, *Luk. 1. 4*. yea a confident glorying and boaiſting, *Rom. 5. 3*. ſo as to ſtand upon Interrogatories, *1 Pet. 3. 21*. ſuch as are theſe, *Rom. 8. 35, 36, 37*. and to have God to make answer, as *Iſa. 43. 25*.

Ver. 18. *And my people ſhall dwell in a peaceable habitation*] Great peace have all thoſe that love Gods Law, and nothing ſhall offend them, *Pſal. 119. 165*. Peace ſhall be within their walls, and proſperity within their Palaces. From this and the next Verſe one well gathereth, that when the heart lyeth loweſt, it lyeth quieteſt: *in loco humili humilis erit civitas, ſc Deo*.

Ver. 19. *Worms ſhall bail, coming down on the Forreſt*] When reprobates (here compared to a Forreſt, or tall wood) ſhall be *bail-beaten* that is, grievouſly plagued, as thoſe *Egyptians* once were, *Exod. 9. 22, 26*. it ſhall be *bail* or *well* with the Eleſt: the Church, as a City that ſtandeth in a low bottome, is ſecure and ſafe: her afflictions alſo working together for her good. In humbling her, God remembreth her; for his mercy endureth for ever, *Pſal. 136. 23*.

Ver. 20. *Bleſſed are ye that ſow beſides all waters*] *Concluſionem textus ipſe Propheta*. The Prophet concludeth with an exclamation, as admiring the happineſſe of ſuch as ſhould live till the Common-wealth ſhould be thus reſtored: but eſpecially when Chriſt ſhould come in the power and purity of his Ordinances, filling his people with the fruits of Righteouſneſſe, and fattening them for the purpoſe with thoſe waters of the Sanctuary, as *Nilus* doth the land of *Egypt*, &c. Oh the heaped up happineſſe of ſuch! *O terque quaterque beati*! Say, they ſow in tears, yet they ſhall reap in joy. *Pſal. 126. 5*. ſay, they ſend thither the ſeed of the Ox and the Aſſe, thoſe laborious and uſeful creatures to ear the ground and ſit it for receipt of ſeed, *Pſal. 144. 14*. they ſhall ſurely eat the fruit of their labours, *Pſal. 128. 2*. They ſhall reap in due time if they ſow not, *Gal. 6. 9*. *His ſecunda ſine dubio miſſi in dulgentia oritur*, ſaith *Arnobius*: their labour cannot be in vaine in the Lord; *1 Cor. 15. ult.*

CHAP. XXXIII.

Ver. 1. *W*Or to thee that ſpoileſt] *Minatur vaſtationem vaſtatori Sennacherib, vel Antichriſto, quem preſignat*; Sennacherib and Antichriſt are here threatned.

And thou waſt not ſpoiled] Thou abuſeſt thy preſent peace, and the riches of Gods goodneſſe and patience toward thee, to fall ſoule upon others unprovoked.

And dealeſt treacherouſly] This, ſome underſtand of Sennacherib, See 2 King. Oecol. 18. 14, 17. others of *Shebna* and other Traitours in *Jerusalem*, who dealt underhand with the enemy againſt *Hezekiah*, and might haply meet with the like meed, as he did who betrayed the *Rhodes* to the *Turkes*, who ſeized him and ſalted him: Or at leaſt as *Charles* the fourths Agents did from *Philip Duke of Auſtria*, who paid them the ſumme he promiſed them, but in counterfeit money, ſaying that falſe coyn is good enough for ſuch falſe knaves as they had ſhewed themſelves.

Thou ſhalt be ſpoiled] Of Kingdome, and life, and all, by thy treacherous ſons, Chap. 37. 38.

Siquis quod fecit patitur, juſtiſſima lex eſt.

See *Judg. 7. 11*. with the Note, and fear thou God, who loveth to retaliate; to pay wicked men home in their own coyn, to fill them with their own wayes, or overthrow them in their own bow, &c. *Vc ergo vaſtatoribus*: one time or other God will be even with ſuch.

Ver. 2. *O Lord, be gracious unto us*] *Brevicula ſed pulchra precatio*, a ſhort but ſweet prayer of the Prophet; teaching thereby the people to put the promiſe in ſuit, and to do it effectually: uſing a throng of ſtrong arguments, as here is *Much in few*.

Be thou their arm] Here the Church ſeemeth to pray for her children, as they before had prayed for her. *Plena eſt affectibus hac precatio*.

Every morning] Heb. *In the mornings*] That is, ſpeedily, ſeaſonably, continually, and for Chriſts ſake. *Vocem enim matutinis alluſum ad juge ſacrificium*, *Seulce, Pilcar.*

Exod. 29. Ver. 3. *At the noiſe of the tumult the people fled*] i. e. The *Aſſyrian* ſouldiers ſhall flee at the coming of the Angel with a hurry noiſe in the aire for greater terror: but he ſhall give them their paſſport. This their confidence was the fruit of prayer.

At the liſting up of thy ſelf] If God do but ariſe only, his enemies ſhall be ſcattered; and alſo he ſhall hate him ſhall flee before him, *Pſal. 68. 1*. See the Note there.

Ver. 4. *And your ſpoiles ſhall be gathered*] The ſpoile of the *Aſſyrian* Camp now become yours, as *1 Sam. 30. 20*.

Like the gathering of Caterpillars] *Qua ad hominum concuſum omnes repente diſperguntur*, which are ſoon rid, when men ſet themſelves to deſtroy them.

Ver. 5. *The Lord is exalted*] He hath made him a name, gained abundance of honour.

For he dwelleth on high] Whence he can poure down plagues at his pleaſure on his proud enemies, and fill *Zion* with *Judgement* and *Righteouſneſſe*.

Ver. 6. *And wiſdom and knowledge ſhall be the ſtability of thy times*] Thy times O *Hezekiah*: but eſpecially, O Chriſt: Or, the ſtability of thy times and ſtrong ſecurity ſhall thy wiſdom and knowledge be: By his knowledge, that is, by faith in him, ſhall my righteous ſervant (Jeſus Chriſt) juſtify many, Chap. 53. 11. but theſe are alſo ſanctified by him: the fear of the Lord is their treaſure, they hold faith and a good conſcience, which ſome having put away, concerning faith, have made ſhipwreck, *1 Tim. 1. 19*. See the Note there.

The fear of the Lord is his Treaſure] The ſpirit of this holy fear reſted upon Chriſt, *Parado. in chap. 11. 2*. and good *Hezekiah* was eminent for it, not for civil prudence only: ſymbol. this was *ſlos regis* the faireſt flower in all his garland: this is *ſolidiſſima regie politiæ baſis*, as one ſaith, the beſt policy, and the way to wealth.

Ver. 7. Behold their valiant ones] or their Heralds, Messengers, Heb. *Hen Ere-lam* Behold their Erel, or their Ariel chap. 29. 1, 2. that is, their Altar, shall they (i.e. the Assyrians) cry without, sc. in mockery, twitting the Jews with their Sacrifices as no way profitable to them. So the profane Papists, when they murdered the poore Protestants at Orleans, sang in scorn, *Judge and revenge my cause O Lord: Others, Have mercy on us Lord.* And when in the late persecution in Bohemia divers godly Nobles and Citizens were carried to prison in Prague, the Papists insultingly cried after them, *Why do ye not now sing The Lord's might?*

The Embassadors of peace] that went for peace (having for their Symbol *Pacem se poscimus omnes*) but could not effect it.

Weep bitterly] so that they might be heard before they entered the City. *Vide quam vividè* see here how lively things are set forth, and what a lamentable report these Embassadors make of the state of the country, and the present danger of losing all.

Ver. 8. The high-way is waste] and by-ways are more frequented, through fear of the enemy.

He hath broken the Covenant] *Irritum factum est pactum.* He took the money sent him, but comes on nevertheless, though he had sworn the contrary, 2 King. 18. 14, 17. It is said of the Turks at this day, that they keep their leagues (which serve indeed but as snares to intangle other Princes in) no longer then standeth with their own profit. Their Maxime is, *There is no faith to be kept with dogs;* whereby they mean Christians: as the Papists also say, *There is no faith to be kept with Hereticks;* whereby they mean Protestants: But why kept not *Uladislaus* King of Hungary his Faith better with *Amurath* the great Turk? or our *Henry* the third with his Barons, by Papal dispensation? *Vah scelus! va perjurii.*

He hath despised the Cities] and will not take them for his Subjects: he scorneth the motion.

He regardeth no man] He vilipendeth and slighteth all Jewels generally.

Ver. 9. The earth mourneth and languisheth] Or the land luges & languet: thus they go on in their doleful relation: *Miserima sunt omnia, atque miserranda.* What sad work hath Antichrist made of late years in the Christian world? what desolations in all parts?

Lebanon is ashamed and hewn down, Sharon is like a wilderness] East, West, North, and South of the Land are laid waste by the enemy and the avenger: that bore out of the wood, that bear out of the Forest.

Ver. 10. Now will I rise, (saith the Lord, now] *Now, now, now, Emphasis habet in geminatione vocis Nunc:* This now, thrice repeated, importeth both the opportunity of time, and Gods readines to relieve. *Cum duplicantur latres, venit Moses,* When things are at worst, they'll mend, we say.

Now will I lift up my self] who have hitherto been held an underling; and inferior to the enemy.

Ver. 11. Ye shall conceive chaff, ye shall bring forth stubble] *Gravidi estis stramine, parietis stipulam;* So did *Pearsoh*, *Aniobius*, *Julian*, &c. so doth Antichrist and his Champions, notwithstanding his bloody alarmes to them; such as was that sounded out in the year 1582.

*Ut ere jure tuo, Cesar, scellamque Lutheri
Ense, rota, ponto, funibus, igne neca.*

And that other to the King of France not many years since; exhorting him to kill up all the Protestants *per Galliam stabulantes* (the very words of the Popes Bull) that had any stable-room in France.

Your breath as fire shall devour you] shall blow up the fire that shall consume your chaff and stubble: Your iniquity shall be your ruine *Ezek. 18. 38. Tardus sibi malum cecat. Hic est gladius quem ipse fecisti,* this is a sword of thine own making, said the Souldier to *Marius*, when he ran him thorough with it.

Ver. 12. And the people shall be as the burning of lime] As hard chalk-stones which when burnt to make lime, crumble to crattle.

As

As thorns cut up] Sear-thornes, that crackle under a pot, and are soon extinct. The Hebrews tell us, that the Assyrian Souldiers were burnt by the Angel with a secret fire: that is, with the pestilence as *Berosus* cited by *Iosephus* witnesseth: and our Prophet hinteth as much in many passages.

Ver. 13. Hear ye that are afar of] *Longinqui, propinqui.* Gods great works are to be noted and noticed by all. The Egyptians heard of what God had done to the Assyrian Army; and memorized it by a monument, as *Herodotus* relateth.

Ver. 14. The sinners in Zion are afraid] At the invasion of the Assyrian: *Herod. l. 2.* those that formerly feared and jeared Gods Prophets and their menaces, now Justin fear, and are crestfallen, ready to run into an auger-hole, as we say. It is as natural fear, for guilt to breed fear and disquiet, as for putrid matter to breed vermine. Sinners (especially those in Zion where they might be better, and are therefore the worse a great deal) have galled consciences, and want faith to fortify the hearts against the fear of death or danger; and hence those pitiful perplexities and convulsions of the soul in the evil day: what wonder if when they see all on fire, they ring their bells backwards? if instead of mourning for their sins and making peace with God (as they ought to do) they mutter and growl against him (as these hypocrites do) for his over-great severity?

Fearfulness hath surprised the hypocrites] The Jews were an hypocritical Nation, chap. 9. *Epiphanius* when he left *Constantinople*, said that he left three great things behind him, viz. a great City, a great Palace, & a great multitude of hypocrites, and a great deal of hypocrisy. That *facies hypocritica* of our Nation is that *facies Hippocratica* which Physicians speak of, of a spent dying man, that looks gaily: it is a mortal complexion, a sad prognostick. Oh that these frozen hearts of ours, such they must have a thaw or it will be worse, might melt here, and be unfolded from hypocrisy, that we might be saved, though so as by fire, rather then to be reserved to be thawed with everlasting burnings, the portion of hypocrites, *Matth. 24.* So might we dwell with everlasting burnings, that is, within the knowledge of Gods terrible presence and sight of his great Judgements, whereof the hypocrites of the world are afraid, because this fire melteth off their paint, and threatneth to wash off their varnish with rivers of brimstone.

Who among us shall dwell] Or, who of us can but fear a devouring fire?

Ver. 15. He that walketh righteously] *g. d.* Though you cannot, yet there are those that can: viz. those that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Surely to such there is no condemnation, *Rom. 8. 1.* Christ standeth as a skreen betwixt the wrath of God and his Blest, for whose sake also this Paschal Lamb was once for all roasted in the fire of his fathers indignation, where-by they are not only delivered from the wrath to come, 1 *Thim. 2. 10.* but also have boldness and access with confidence by the Faith of him, *Eph. 3. 12. & 2. 18.*

He that walketh righteously] Through whose whole life righteousness runneth as the woof doth through the web, as the blood doth through the veins, &c.

And speaketh uprightly] *Heb. Evennesses, non blasphemans, impudica, jescennina,* not the language of Hell but of Canaan, see *Jam. 3. 2.*

That despiseth the gain of oppressions] The Mammon of iniquity, wealth gotten by force or fraud. A publick person (especially) as he should have nothing to lose, so he should have nothing to get: he should be above all price or sale, *Nec pretio nec precio* should be his Motto.

That seeketh his hands from holding of bribes] He doth not only not do wrong, but not receive a gift, whereby he may be engaged or inclined to do it.

That stoppeth his ears from hearing of blood] He not only not sheddeth it, but refuseth to hear any communing about such a business.

That shutteth his eyes from seeing of evil] Left his heart should thereby be betrayed: for *visus nobis in animam per oculos est via*, could an Heathen say: By the eyes evil getteth into the heart: by looking, cometh lusting: and millions dye of the wound in the eye.

Ver. 16. He shall dwell on high] *Extra jactum*, out of the gun-shot, the reach of evils and enemies. Or in heaven shall he dwell with God in safety: who is to the wicked a consuming fire, *ver. 14.*

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His place of defence shall be the munitions of Rocks] Rocks within Rocks; Rocks beneath, above Rocks: Rocks so deep no Pioneer can undermine them, so thick no Canon can pierce them, so high no Ladder can scale them, &c.

Bread shall be given him, his waters shall not fail] He shall have all that heart can wish, or need require.

Ver. 17. *Thine eyes shall see the King in his beauty*] Hezekiah in his pristine state and lustre: yea more glorious and renowned then ever before. *Hierom* understandeth it of Christ reigning gloriously in Heaven, and the Saints looking from thence should see the earth afarre off as little and contemptible, and say,

O quam angustis sunt mortalium termini!
O quam angustis sunt mortalium animi!

Eustine wished that he might have seen these three things, *Romam in flore*, *Paulum in ore*, *Christum in corpore*, *Rome* in the flourish, *Paul* in the pulpit, *Christ* in the body of flesh. Venerable *Bede* came after him, and wished rather that he might see his King Christ in his beauty, as he is now at the right-hand of his Father far outshining the brightest Cherub in Heaven.

Ver. 18. *Thine hearts shall meditate terror*] But thou shalt now think of it as waters that are past, calling to mind what speeches amongst those late distractions had fallen from thee.

Where is the Scribe? Or the Muster-master of the Assyrian Army? *Verba sunt insulstantium & exsultantium*, faith *Piscator*, they are the words of Gods people insulting over the enemy now overthrown and dispersed. See the like done by the Apostle, 1 Cor. 1. 10.

Ver. 19. *Thou shalt not see a fierce people*] Or, *Look not upon a fierce people*, or, as some render it, a barbarous people, of a *hammering tongue* that thou canst not understand (such as are most of the School-men; seven years said one, are but sufficient to understand the barbarisms of *Scots* upon *Lombard*.) but rather look upon *Zion*.

Ver. 20. *Look upon Zion the City of our Solemnities*] where God is daily and duly served, and is therefore her shield and exceeding great reward. Gen. 17. 1. If that Heathen King, hearing of his enemies approach whilst he was sacrificing, could answer *Ego & deus* I am serving my Gods, and therefore fear not their force: how much more cause had *Zion* to be confident, and to sing as *Psal.* 46. 1, 2, 3, &c. See *Psal.* 48. 12, 13.

Ver. 21. *But there the glorious Lord will be*] The Church must needs be invincible, because the glorious Lord is her Champion, or will do gallantly for us, as the words may be rendered. Her name is *Jeboab-Shammah*, *Ezek.* 48. 35. The Lord is there, and how many reckon we him at? He alone is a potent Army, *Isa.* 51. 12.

A place of broad rivers and Streams] Such as *Mesopotamia* was, or the Garden of God. Or, *he shall be instead of broad rivers*, &c. even a river that shall not be drawn dry or sucked out (as *Euphrates* was by *Cyrus* when he took *Babylon*) a river that shall not fail the dwellers by (as *Nilus*, once at least, did *Egypt*, for nine years together;

Ovid *Art.* l. 1.

Creditur Aegyptus caruisse juvenibus arva
Imbribus; atque annis sicca fuisse novem)

But shall fill its banks and shores perpetually, and keep a full stock of streams and waters.

Wherein shall go no gally -- nor gallant ship] i. e. None of the enemies navies shall annoy it. *England* had the experience of this in that famous 88. when the Seas were turreted with such a Navy of Ships, as her swelling waves could hardly be seen: and the Flags, Streamers and Ensignes so spread in the wind, that they seemed to darken even the Sun: but the glorious God defeated them.

Ver. 22. *For the Lord is our Judge*] Ours in all relations, therefore we shall not dye or do amiss. See *Habak.* 1. 12. with the Note: Our Judge will do us right. Our

Our Law-giver will give us the best direction, (See *Nabem.* 9. 13. with the Note) Our King will see to our safety. Let the children of *Zion* be joyful in their King, *Psal.* 149. 2.

Ver. 23. *Thy Tacklings are loosed*] Thy shipping O *Assyrian*, is wracked and dissipated. *Ubi per funes tentoria; per vula, vexilla intelliguntur*. The Prophet elegantly expresseth the matter in Sea-mens terms.

Ver. 24. *And the inhabitant shall not say I am sick*] Sc. by reason of the long and freight feige. None shall be so lame, ver. 23. or sick and in pain (as here) but that he shall be in case to pursue and prey upon the enemies.

The people that dwell therein shall be forgiven their iniquity] *Jeboab Rophe*, or the Physician shall heal them on both sides, make them whole everywhit. This is a most sweet Promise, and highly to be prized by all that are heirs of the Promises.

Optandum est ut sit mens sana in corpore sano.

CHAP. XXXIV.

Ver. 1. *Come near ye Nations*] In this Chapter and the next, the Prophet, for the terror of the wicked, and comfort of the godly, summeth up what he had said before concerning the destruction of the enemies, and the restoration of the Church. *Eusebius* (with many other Ancients) will have this Chapter to be understood of the end of the world and the last judgement: and further saith that *Plato* hath taken this place of the Prophet *Isaiah* into his writings, and made it his own. *Literæ vero hujus vaticinii de extremo judicio non loquuntur*: but this cannot be the literal sense of the text, faith *Scaliger*. The Jew-Doctors will needs understand these two Chapters as a Prophecy of their return into the holy land, when once *Idumea* shall be destroyed: and for this they alledge, *Lam.* 4. 22. which yet proveth it not.

Ver. 2. *For the indignation of the Lord is upon all Nations*] Is or shall be upon all the Churches enemies, whether of former or latter time; even his *boiling wrath*, at the Word signifieth.

He hath utterly destroyed them] Or, *he will make an Anathema of them*, as ver. 5. the people of my curse, devoted to destruction.

Ver. 3. *Their slain also shall be cast out*] Buried with the burial of an Ass, *Jer.* 22. 19. which *Cicero* somewhere calleth *sepulturam infestam*: This may also befall such as for Gods sake are slain all the day long: but to them it is no such judgement; *Cato* regitur qui caret urna.

And their stink shall come up out of their carcases] They stink alive as Goates, as whited Tombs, as walking dunghills: and now their dead carcases also shall stink above-ground.

And the mountains shall be melted with their blood] *Iusti omnino*, because they moistened the earth with the blood of Gods people, and dunged the land with their dead carcases.

Ver. 4. *And all the host of Heaven shall be dissolved*] *Injustis supplicii atrocitas sic designatur*. So great shall be the slaughter of the Nations, that the heavenly bodies shall seem to be sensible of it and amazed at it, and the whole heaven to be rolled together as a scroll, lest it should be forced to behold it. In a bloody fight between *Amurath* the third, King of *Turkey*, and *Lazarus* Despot of *Servia*, many thousands fell on both sides: the Turkish Historians, to express the terror of the day, vainly say, that the Angels in Heaven amazed with that hideous noise, for that time forgot the heavenly hymnes wherewith they always glorified God.

Ver. 5. *For my sword shall be bathed in heaven*] Heb. *drunk*, or *drinched*, i. e. *In calo decretum est ut inebrietur*; whence-soever the sword comes, it is bathed in Heaven, hath its commission from God, *Jer.* 47. 6, 7. See *Jer.* 46. 9. and as a drunken man reeleth to and fro: so the sword, when once in commission, rovech up and down, and rideth circuit usually, *Ezek.* 14. 17.

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Behold

Behold it shall come down upon Idumea] i.e. Upon the Edomites who were *affirmi & acerrimi hostes Judeorum*, bitter enemies to the Jews, though both Nations came of Isaac, both were circumcised: so are now the *Romish* Edomites to the Churches of Christ, with whose blood they are red all over, Rev. 17. The Hebrews understand here by Idumea, Rome.

Ver. 6. *The sword of the Lord is filled with blood, &c.*] That is, it maketh clean work: as the blood and fat were in sacrifices consumed, *Levit. 1. 16, 17.* and this execution was no less pleasing to God than some solemn sacrifice.

For the Lord hath a sacrifice in Bozrah] The Metropolis of Idumea: *Psalm* calleth it *Bozra*. And it prefigured Rome, saith *Piscator*; the chief City and seat of Antichrists Kingdom.

Ver. 7. *And the Unicorns shall come down]* *Monocerotēs, qui interimi possunt, capi non possunt*, creatures of untameable fierceness: or Rhinocerotēs, as the Margent hath it: he meaneth the Great ones.

Ver. 8. *For the controversie of Zion]* i.e. Of the Church both Jewish and Christian, saith *Piscator*: Confer, Rev. 18. 2.

Ver. 9. *And the streams thereof shall be turned into pitch]* Like the Lake of Sodom which is near to Idumea; and whereof *Josephus* writeth, that an Ox, having all his legs bound, will not sink into it, the water is so thick and pitchy. *Strabo*, though a stranger to this Prophecy, attesteth the accomplishment of it. *Lyra* saith, that in some part of Idumea there is still ascending a smoke of fire and brimstone, as out of Mount *Etna* in Sicily. And *Hyperius* thinketh that the Edomites are here further threatened with hell-torments. It should seem so by the next words.

Ver. 10. *It shall not be quenched night nor day; the smoke of it shall go up for ever]* See *Revel. 14. 11.* and 18. 18. and 19. 3. And observe how *John* the Divine picks out the choicest passages of the Old Testament, and polisheth therewith his Revelation.

None shall passe thorough it for ever] i.e. *Incolendi animo*, to dwell there: passengers did passe through it, and wondered at Gods dreadful judgments thereon, *Jer. 49. 17.*

Ver. 11. *The cormorant and the bittern shall possess it]* God cannot satisfie himself in saying what he will do to the Edomites, because they had dealt by revenge, and had taken vengeance with a disdainful heart to destroy the Church, for the old Satanicall hatred, as *Ezek. 25. 15.* He will turn in those *animalia feda, fera & terribilia*, to dwell in their land; whereby is noted extreme devastation; which is here in many exquisite words (*more propemodum Poetico*) described.

And he shall stretch out upon it] So that men shall in vain think of rebuilding and re-peopling it.

Ver. 12. *They shall call the Nobles thereof to the Kingdom]* The Venetians have Magistrates called *Pregadi*; because at first men were prayed to take the office, and to help to govern the State: but here were none left for such a purpose.

Ver. 13. *A Court for Owles]* Or, *Ostriches*: see on ver. 11.

Ver. 14. *The wild beasts of the desert]* Heb. *Zim & Jim*: See Chap. 12. 21, 22. where these monstrous creatures are said to dance: whence *Basil* noteth, that men learned of devils to dance: And another saith, that a dance is a circle; the centre whereof is the devil, the circumference, all his Angels.

And the Satyr shall cry to his fellow] Heb. the rough or hairy one. *Chald. Demones inter se colludent*; the devils shall play among themselves, Satan is a rough harsh spirit, so are his, See *Levit. 17. 7.*

Ver. 15. *There shall the great Owle make her nest]* Heb. *Kippoz*. The Hebrews themselves agree not what creatures these are here mentioned: so far are they fain from the knowledge of the Scripture: Their tale about *Lilith* (once Adams first wife, but now a screech-Owle or an evil spirit) is not worthy the mentioning.

Ver. 16. *Seek ye out of the book of the Lord]* *Scrutaminis ex libro Domini*, the Holy Bible: which *Bishop Bonner* Chaplain called in scorn of the Martyrs, *Your little pretty Gods-book*: Another *Bohemian* blasphemer for *Biblia* called it *Vitilia*; which in the *Bohemian* language signifieth *Vomit*. But let us search the Scriptures, (and particularly this Prophecy commanded to be written in a book, chap. 30. 8.) and compare the truth of these predictions with the events.

None

None shall want her mate] Some write of the Asp, he never wandreth alone without his companion; and none of these birds of desolation want their mate: so craft and cruelty do ever go together in the Churches enemies.

Ver. 17. *And he hath cast the lot for them]* i.e. For those creatures of prey aforementioned.

From generation] i.e. For many generations.

CHAP. XXXV.

Ver. 1. *The wilderness, and the solitary place shall be glad for them]* The Edomites, and other enemies have had their part: It hath been sufficiently said, *Woe unto the wicked, it shall be ill with him: for the reward of his hands shall be given him.* And now the Prophet is bidden to say to the Righteous (to tell him so from the Lord) that it shall be well with him; for the reward of his hands shall be given him, *Isa. 3. 10, 11.* The wilderness and the desert, that is, the poor people of God that have been oppressed and slighted in this world, shall be reposed into a happy and flourishing estate: the Church shall have her *Haleys* under *Hezekiah*, but especially under Christ, She shall have it both in temporals and spirituals, ver. 2.

Ver. 2. *The glory of Lebanon shall be given unto it, the excellency of Carmel, &c.]* Outward blessings shall be heaped upon Gods people: even all that heart can wish, or need require.

They shall see the glory of the Lord] Spiritual blessings in heavenly things in Christ Jesus shall be conferred upon them also: even every good gift and perfect giving from the Father of lights.

*Qui illustratos intexit floribus hortos,
Quique jubet vasis albescere lilia campis.*

Ver. 3. *Strengthen ye the weak hands]* q d. Cheer up, my hearts, be of good courage, and God shall strengthen your hearts, all ye that hope in the Lord. Comfort ye also one another with these words, and build up each other on your most holy Faith; and I will shew you how, and in what termes you shall do it.

Ver. 4. *Say to them that are of a fearful heart]* *Inconsideratio*; to them that consider not the Promises, but forget the consolations, *Heb. 12. 5.* so poring upon their sins, that they see not their Saviour.

Behold your God will come with vengeance] He will tread Satan under your feet shortly, *Rom. 16. 20.*

Even your God with a recompence] *Diabolo par pari retribuit Christus*, saith *Hierom*: Christ will be even with the devil: He had got one of Christs Disciples (*Judas*;) and (to cry quittance) Christ gat one of his, *Paul*. *Cyprian* was wont thus to comfort his hearers, *Veniet Antichristus, sed superveniet Christus*, Antichrist will come, but Christ will not be long behind him.

Ver. 5. *Then the eyes of the blind shall be opened]* This was fulfilled corporally in cures wrought by Christ, *Mat. 4. 27.* and 11. 5. &c. and spiritually in the preaching of the Gospel by the efficacy of his spirit, *Act. 6. 18.* and 16. 14. *Apollonius Tyaneus* could never do such miracles, nor any other. This sheweth that Jesus of Nazareth was the true Messiah.

Ver. 6. *Then shall the lame man leap as an hart]* As that impotent man did, *Act. 3. 8.* and those *Leproses*, *Heb. 12. 13.*

And the tongue of the dumb sing] As good old *Zacharies* did, *Luk. 1.* Not so much for his speech restored; or his son received, as for his Saviour now at hand: and as did those that sang, *He hath done all things well; he maketh both the deaf to hear, and the dumb to speak*, *Mac. 7. 37.* yea to utter the great things of God, and to speak good of his name. Lo here, saith *Luther*, miracles to confirm the Gospel to be of God, against those that deride his Ministers, saying, They cannot make so much as a lame horse sound: For all they in whose hearts it taketh effect, of blind

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are

yet man, though of much shorter a continuance, is not inferiour to an Elephant. For this is not the best thing in nature, saith Scaliger, to live longest, but to live to best purpose. Now mans life is a way to life eternal. Other creatures have that they live for: Not so Man, whilst here.

And in all these things is the life of my Spirit] The godly esteeme of life by that stirring they find in their souls: Else they lament as over a dead soul.

So wilt thou recover me] Or, hast thou recovered me?

Ver. 17. Behold for peace I had great bitterness] *Mar Mar*; the approach of death was to this good man bitter bitterness: and yet Christ had taken away from him the sting (or gall) of death; so that he might better say then *Agag* did, Surely the bitterness of death is past, or then *Lucan* doth of the *Gauls* and *Britones*,

Mortis: animaeque capaces

But thou hast in love to my soul] Or, thou hast embraced my soul out of the corrupting pit. *Complectendi verbum, affectum plane paternum, & studium juvandi singulare exprimit.*

For thou hast cast all my sins behind thy back] As an old ore worn evidence, that's out of date, and of no use. Here it is well noted, that we must set our sins before our face, if we would have God to cast them behind his back, *Psal.* 50. 24. and 51. 3.

Ver. 18. For the grave cannot praise thee] i.e. *Palam & cum aliis*, openly and exemplarily. See *Psal.* 6. 5. with the Notes: *David* desires to live for no other end (and so *Hezekiah*) then to be glorifying of God.

They that go down into the pit] Of the grave: so, of despair. It is a sin for any man to say *I am a reprobate*: for it keeps him in sin, and cuts the sinews of endeavour.

Ver. 19. The living, the living, he shall praise thee] Those that live the life of nature if withall they live the life of Grace, and so are living living, and not dead whilst they live: for the wicked cannot praise God: they can say God a thank, and that's all. But as it is with the hand-diall, the finger of the diall standeth at twelve, when the dial hath not moved one minute: so though their tongues are forward in praises, yet their hearts stand still. What they do this way is but dead work.

The Father to the Son shall make known] and for this end Parents may desire to live longer. *Hezekiah* did his part, no doubt, by wicked *Manasseh*, who also at length repented and was saved.

Ver. 20. The Lord was ready to save] Heb. *The Lord to save. Servati sumus ut serviamus.* *Hezekiah* was the better for his sickness: God had brought health out of it, as he doth out of all his, by bringing the body of death into a consumption.

Therefore we will sing my songs] *Quales quae illis?* saith *Scaliger*, what kind of songs would he sing in the house of the Lord and in the hearing of all the people, as long as he had a day to live? Surely this here recorded among and above the rest, though it set forth his queritations and infirmities: *Deprimunt se sancti ut Deus exaltet.* The Saints gladly abase themselves, if thereby God may be exalted.

Ver. 21. Let them take a lump of figs] *Commendatur hic usus Medicinae.* The Patient must pray, but withall make use of means; trust God, but not tempt him. See the Note on 2 *King.* 20.

Ver. 22. See on 2 *King.* 20. 8.

CHAP. XXXIX.

V^{er}se 1, 2, 3, &c.] See 2. *King.* 20. 12, 13, 14, &c. with the Notes thereon.

CHAP.

CHAP. XL.

Ver. 1. Comfort ye, comfort ye my people] Hitherto hath been the *Comminatory* part of this Prophecy: followeth now the *Consolatory*: Here beginneth the Gospel of the Prophet *Isaiah*, and holdeth on to the end of the book. The good people of his time had been forewarned by the foregoing Chapter of the *Babylonian* Captivity. Those in after-times, not only during the Captivity, but under *Aniocus* and other Tyrants, were ready to think themselves utterly cast off, because heavily afflicted. See *ver.* 27. of this Chapter, with *Lam.* 5. 22. Here therefore command is given for their comfort, and that Gospel be preached to the penitent: the word here used signifieth, first to repent, then to comfort, 1 *Sam.* 5. 35. 1 *Sam.* 12. 23. This our Prophet had been a *Bosnerger*, a thundering Preacher all the fore-part of his life (see one instance for all *chap.* 24. where *Pericles*-like, *fulminat, intonat, totam terram permiscet*, &c.) Now toward his latter end, and when he had one foot in the grave, the other in Heaven, he grew more mellow and melleous, (as did likewise Mr. *Lever*, Mr. *Perkins*, Mr. *Whately*, and some other eminent and earnest Preachers that might be named) setting himself wholly in a manner, to comfort the abject and feeble minded; which also he doth with singular dexterity and efficacy. This redoubled *Comfort ye*, is not without its *Emphasis*: but that which followeth, *ver.* 2. is a very *hive* of heavenly honey.

Ver. 2. Speak ye comfortably] Speak to the heart, as *Gen.* 34. 3. *Hof.* 2. 14. Chear her up, speak to her with utmost earnestness, that your words may work upon her and tickle by her: do it solidly, not frigidly.

That her warfare is accomplished] *Militiam*, not *Malitiam*, as the Vulgar hath it: The word signifieth also a *set term of time*, See *Dan.* 9. 2. and *Gal.* 4. 4. God hath limited the Saints sufferings, *Rev.* 2. 10. Some by *warfare* here understand that hard and troublesome *Pedagogy* of *Moses* Law; that yoke importable, *Act.* 15. 10. taken away by Christ.

That her iniquity is pardoned] Heb. *her iniquity is accepted: Perfellam esse peccatum ejus*, so *Piscator* rendereth it. She might be under Gods hand, though her sins were pardoned. The *Palsy-man* heard, *Son, thy sins are forgiven thee*, some while before he heard, *Take up thy bed and walk.*

That she hath received of the Lords hand double] i.e. Abundantly and in a large measure, *saith superque*, so much as to her merciful Father seemeth over and above, more than enough. She hath received double for all her sins: and yet death is the just hire of the least sin, *Rom.* 6. 23. But this is the language of Gods compassions rolled together and kindled into repentings; *Jerusalem* her self was of another judgement, *Exa.* 9. 13. Our God hath punished us lesse than our sins: and yet he reckoneth that we fill up that which is behind of the afflictions of Christ, *Col.* 1. 24.

Ver. 3. The voice of him that cryeth] See *Mat.* 3. 3. *John.* 1. 25. with the notes there: but *Luke* citeth this text more fully than the other Evangelists, applying it to the Baptist crying in the wilderness, *sc.* of *Judea*, where he first preached, or (as some feele it) in the ears of a waste and wild people. Hereby is meant the world, *saith one*, void of Gods grace, barren in all vertue, having no pleasing abode, *Diod.* nor sure direction of any good way in it, being full of horror, and accursed.

Ver. 4. Every valley shall be exalted] Termes taken from the custome of *Princes* coming into a place; *viz.* to have their way cleared, and passages facilitated. See on *Mat.* 3. 4.

Ver. 5. And the glory of the Lord shall be revealed] i.e. *Jesus Christ* (the Lord of glory, *1 *Tim.* 2. 1.*) shall appear in the flesh. Some interpreters understand this whole Sermon *ad litteram* concerning Christ and Redemption wrought by him: yet with an allusion to the *Jewes* deliverance out of *Babylon*; for this was a type of that, like as *Cyrus* also was of Christ.

Ver. 6. The voice] Or a voice, *sc.* in vision. *What shall I cry? All flesh is grass*] This is taught by every Philosopher, *saith Salsbous*: but never is it taught effectually, till cryed to the heart by Gods Word and Spirit: for which reason also it is not uttered here without a Preparative, by way of Dialogue, to stir up to attention.

All

All flesh is grass] Not only *as* grass, but *is* grass: we are all but dying men; death hath already taken hold of us, and doth every day feed upon us insensibly. *To live is but to lie a dying.* The Jews at this day, when they return from burying a corps, cast grass over their heads; either to signify that *all flesh is grass*; or else, their hope of a Resurrection.

And all the goodliness thereof] Any thing eximious or excellent in man must needs vanish, when the glory of the Lord is revealed, ver. 5. The sight of God makes all else little.

As the flower of the field] Which is more apt to be blasted, crop'd, or trodden down, than the flower of the garden.

Esse, fuisse, fore, tria florida sunt sine flore:
Nam simul omne perit, quod fuit, est, & erit.

Ver. 7. *Because the spirit of the Lord bloweth upon it*] Or, *when the breath of the Lord bloweth upon it.* God can easily blow men to destruction, dissipate them as so many vile dustheaps, Job 4. 9. and 34. 14, 15. Plal. 104. 29. Dan. 2. 34, 35. Zach. 4. 6.

Surely the people is grass] Have we not heard? have we not seen from the beginning? doth not every dayes experience seal to it, that *all flesh is grass*? yea hath not God oft heard our attestations? We shake our heads, we confesse it is true, &c. and yet we lay it not rightly to heart, though so deeply *asswered* and *assured* us.

Ver. 8. *But the word of our God shall stand for ever*] *q. d.* Though the Elect also as well as others are *grass*, fraile and fading creatures, yet the grace of God wrought in their hearts by the Gospel, is stable and lasting, See 1 Pet. 1. 23. with the Note. And so necessary is this whole doctrine here delivered, that the Ministers of the Gospel are commanded here not to write it only, but to speak it: not that only, but to cry it also, with all possible both affection and power of enforcement.

Ver. 9. *O Zion that bringest good tidings*] That *Evangelist*: The Gospel is the summe of all the good news in the world. Christs Incarnation (*Sister* the word here used, cometh of *Babur*, which signifieth *Flesh*) was glad tidings of great joy to all people, Luk. 2. 10.

Get thee up into the high mountain] Zion was it self an high mountain: yet is bid-den to ascend into an higher, for the better promulgation of the Gospel.

Lift it up, be not afraid] *Viz.* for persecution which is *Evangelii genus*, the evil Angel that doggeth the Gospel at the heeles, as Calvin wrote to the French King.

Behold your God] Behold the *Messias*, who hath been so long expected, is now exhibited.

Ver. 10. *Behold the Lord God will come with strong hand*] Or, *The Lord God will come against the mighty*: i. e. Christ against the Devil and his Agents; whom he shall vanquish, and give them their due. See 1 Job. 3. 6. Mat. 12. 29. Job. 12. 31. Colos. 2. 15. Heb. 2. 14.

And his arm shall rule for him] Or, *his arm shall rule over him*: i. e. over Satan.

Ver. 11. *He shall feed his flock like a Shepherd*] That good Shepherd shall, the Lord Jesus, Job. 10. 11. See Plal. 23. 1. with the Notes.

He shall gather the Lambs with his arms] The Lord hath a great care of his little ones: like as he had of the weaker tribes: In their march thorough the wilderness (in their several companies or *brigades*) he put a strong Tribe to two weak Tribes; as *Judah* to *Issachar* and *Zebulon*: lest they should faint, or fail.

Ver. 12. *Who hath measured the waters*] Who but God alone? *Totum est in hoc libro, ut confirmet nos in fide.* God made Heaven, Earth and Sea, in number, weight and measure, as an Architect; therefore he wanteth neither power nor wisdom to work in, and for his people.

And comprehended the dust of the earth in a measure] In a *saucer* or in *three fingers*: for he spoke before of the *hollow* and *span* of Gods hand.

Ver. 13. *Who hath directed the Spirit of the Lord*] Who was then of his Counsel, when

Piscat.
Diod.

when he made the *Universe*? None but his own Essential wisdom, Prov. 8. 30. See Rom. 11. 34. 35. with the Notes.

Ver. 14. *With whom took he Counsel?*] See ver. 13.

Ver. 15. *Behold the Nations are as the drop of a bucket*] *Quota igitur est infinitus gut-tulae particula?* what a small parcel art thou then of that small drop? saith an Ancient.

As the small dust of the balance] That weigheth nothing: yea all men together laid in the balance with vanity it self, will ascend or tilt up, Plal. 62. 9.

He taketh up the Isles as a very little thing] Or, *he taketh up and throweth away the Isles as powder.*

Ver. 16. *And Lebanon is not sufficient to burn*] So infinitely great is God: so absolutely insufficient is man to give God satisfaction. Let those think on this, who talk of setting off with God, and of making amends, by their good deeds, for their bad.

Ver. 17. *All Nations before him are as nothing*] *Agnosce ergo virium tuarum siveas.* See therefore thine own nothingness; and learn to vilifie, yea to nullifie thy self before God, as *Agur*, Prov. 30. 2. and as *David*, who was a worm and no man, Plal. 22. 6. *Rejectionem hominis & nullificationem populi.*

Ver. 18. *To whom then will ye liken God?*] A sin which the Jews were exceeding prone unto, and would be tempted to, when in Captivity at *Babylon*, here therefore they have an *Antidote* provided aforehand. The voice of the Gospel is, *Little Children, keep your selves from Idols*, 1 Joh. 5. 21. See the Notes.

Ver. 19. *The workman melteth a graven Image*] That may be afterward graved and gilded over.

And casteth silver chains] To fasten it to the place; Or, *he raileth it in.* *Et nisi homini Deus placuerit, Deus non eris*, saith *Tertullian*. *Numa*, second King of *Romans*, saw this great vanity, and therefore forbade Images of the gods in Temples: *Plut. in Numa*. So do the *Turkes* at this day, to the shame of *Papists Idolomania*.

Ver. 20. *He that is so impoverished — chooseth a tree*] Which therefore may well say,

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus scammum faceretne Priapum,
Maluit esse Deum; Deus inde ego: ———

He chooseth a tree that will not rot] Which yet is hard to do; the Cypress tree is most likely. But what goodly Gods were those that could not keep themselves from rotting.

A cunning workman] Somewhat better than he who made the ugly *Rood of Cockram*, whereof when they complained to the Mayor of *Doncaster*, he advised them to clip a pair of horns on the head of it, and then instead of a god, it would make an excellent devil.

Ver. 21. *Have ye not known? have ye not heard?*] Both Jews and Gentiles went against the light; the former of the Word, the latter of their own consciences; in thus changing the glory of the incorruptible God into the similitude of a corruptible creature, Rom. 1. 23. Their ignorance was wilful and affected: some render this text, *Will ye not know? will ye not hear?* Idolaters are brutish and blockish; they that make them, are like unto them.

Ver. 22. *It is he that stretcheth upon the circle of the earth*] As Sovereign, and is he fit to be portrayed? In *Thebes* a town of *Egypt*, they painted God in the likeness of a man blowing an egge out of his mouth: to signify, that he made the round *Id & Orb* world by his Word. Others set him forth as an Emperour with a Globe in one hand, and a Light-Bolt in the other. *Pencer* and others tell us, that if there were a path made round the circle of the earth, an able footman might easily go it in nine hundred dayes.

Ver. 23. *That bringeth Princes to nothing*] After their part acted here a while, they go off the stage of life, and are seen no more. *Augustus Caesar* said, that his life was nothing else but a kind of a Comedy: and that he had acted his part, as became him; and therefore, at his death, he called for a *Plaudite*.

S

Ver. 24.

Hieron.

Ver. 24. *That they shall not be planted.* They are like grass, that is neither planted nor well rooted: but as weeds that grow on the top of the water, *vel tanquam podii folium, quod mane candidum, meridie purpureum, vespere caeruleum aspicitur.* And he shall blow upon them. Two fits of an ague shook to death great *Tamerlan*, in the midst of his preparations for the conquest of Turkey.

Cicero.

Ver. 25. *To Whom then will ye liken me?* See ver. 18, 19.
Ver. 26. *Life up your eyes on high.* Who is there saith an Heathen, that looketh up toward Heaven, and presently perceiveth not that there is a God? we may well add, and an *Almighty God*? Why then should the vanities of the Heathen come in competition with Him? or why should *Jacob* say, *My way is hid from the Lord*, &c. as ver. 27. as if God neglected them, or were weary of helping them, ver. 28.

And behold who hath created these things? Without toole or toise, ver. 28. And shall the creature be worshipped rather than the Creatour God blessed for ever?

That bringeth out their host by number? As if he had them set down in his muster-rolles. Astronomers take upon them to number and name the chiefest of the starres: *reliquas nomenclations Dei permittere coguntur.* *Abraham* could not number them, Gen. 15. 5. and yet *Aratus* and *Eudoxus* vainly vaunted, that they had done it.

Ver. 27. *How saist thou, O Jacob, and speakest, &c.* 9. d. *Ey for shame*; what unbecoming language is this for such! Doth God know and order the starres, and hath he cast away the care of his people? never think it: let it be enough and too much for an Heathen to say,

*Sape mihi dubium traxit sententia mentem,
Curaret superi terras, an nullus in aethere
Reclor, & incerto fluerent mortalia casu.*

Claudian.

And my judgement is passed over? 9. d. I thought I should have had a day of hearing ere this: sed comperendimur.

Ver. 28. *He fainteth not, nor is weary.* Or, he is neither tired nor toiled: viz. as earthly Judges may be. And his own people, for thinking otherwise of Him, are here taken up as tartly, as those Idolaters before, ver. 21. with, *Hast thou not known? hast thou not heard?*

De sera Num.
nd. c.

There is no searching of his understanding? Submit to Him therefore, as to the only wife God. This, the very Heathens taught men to do; as *Plutarch*.

Ver. 29. *He giveth power to the saints.* How then should he himself faint? or why should any good mans heart faile him? The Jews among their *Benedictions* (whereof they are bound to say an hundred every day) have this for one, Blessed be God who giveth power to the saints.

Ver. 30. *Even the youths shall faint.* All that trust to their own strength, shall tire out: like as the Hare that trusteth to the swiftness of her legs, is at length overtaken, and torn in pieces: when the coney that flieth to the holes in the rockes, doth easily avoid the dogs that pursue her.

Ver. 31. *Shall renew their strength.* Heb. *shall change, quotidie seipsos fortiores produntur*, by the new supplies of the spirit, Phil. 1. 19. they shall passe from strength to strength, *Psal.* 84. *They shall mount as Eagles.* See *Psal.* 103. 5. *R. Saasias* saith, that every tenth year the Eagle mounteth up to the Orb of the Sun, singeth her wings there, and so reneweth her age, till she be an hundred.

CHAP. XLII.

Dio in Adrian.

Ver. 1. *Keep silence before me O Islands.* i. e. O *Islanders* (so the Hebrews called all that were beyond sea to them) with whom God, being about to contest, calleth for silence that he may be heard. The people of *Rome* could hardly digest a *Symon* or *Keep silence* from their Emperour *Adrian*, as too severe: but when God thundreth it, men wriggle into their holes as so many wormes.

And let the people renew their strength? Come as strong as they can into the Court, with their best Advocates and arguments; sith they are to debate the cause concerning their Religion.

Let

Let them come near together in judgement? This is a wonderfull condescension: *En in quantum se demittat Deus!*

Ver. 2. *Who raised up the righteous man from the East?* Who but my self? which of your Idols can boast of such a man as *Abraham* was, like as I can?

Called him to his foot? Making him follow his call with a blind obedience: for he winked and put himself into Gods holy hand to be led at his pleasure. He knew not whither he went, Heb. 11. 8. nor much cared, so long as he had God by the hand, or might follow Him as a guide, step after step.

He gave the Nations before him? Gen. 14. 14. his posterity also prevailed exceedingly. And thus God stoppeth the mouths of those Idolaters who insulted over the *Israelites*, because afflicted and subdued by other Nations: (as *Cicero* doth in his Oration for *Q. Flaccus*) extolling therefore their Idols above the true God.

Ver. 3. *He pursued them, and passed in safety.* He gat an unbloody victory over the four Kings, not losing a man of all those unexpert Souldiers: this was a great mercy, if not a miracle. War is usually *urriusque triste*: victory is oft like a golden fifth-hook; which, lost or broken, cannot be paid for with that it taketh.

Ver. 4. *Who hath wrought and done it?* Here the Gentiles should have answered for God: which because they did not, but were senselessly silent, therefore He answereth by a description of himself.

Calling the generations from the beginning? Giving them their Being; and having them at a Beck.

And the Lord, the First, and with the Last? *ἀρχὴ καὶ τὸ τέλος καὶ τὸ μέσον*: This *De leg. lib. 4.* was anciently believed concerning God, as *Plato* testifieth. *A te Principium tibi Virg. definit.*

Ver. 5. *The Isles saw it.* The Heathens were convinced by the former arguments, yet not converted: they were afraid, and yet they came together to confirm themselves mutually in their abominable Idolatries.

Ye they drew near? As it were to justify their Idolatries before the Lord. Such is the desperate obstinacy of obdurate sinners; *Pharaoh* menaced *Moses*, even during that palpable darkness. The *Philistines* were afraid when they saw the Ark of the Covenant brought into the field: and yet they encourage one another to fight against *Israel*, 1 Sam. 4. 8, 9. The Thief on the cross was under the arrest of death, and yet railed. *Felix* trembled, and yet expected a bribe from St. *Paul*. There is a cold sweat sitteth on all the limbs of Antichrist at this day, and yet they repent not of their Idolatries, nor murders, nor sorceries, nor fornication, nor thefts, Rev. 9. 20, 21. but defend them, all they can.

Ver. 6. *They helped every one his neighbour.* Thus those desperate Idolaters did from the first; *Eusebius* telleth us, that in the seventh year of *Abraham*, *Nimrod* the founder of *Niniveh* set up an Image of his father *Belus*, which was worshipped after his death: so did other Princes, by his example; not moved with Gods mercies shewed to *Abraham* who worshipped the true God alone, setting up altars to him wherever he came.

Ver. 7. *So the Carpenter encouraged the Gold-smith.* Because no small gain was brought hereby unto these crafts-men, *Act.* 19. 24, 25. The Jew-doctors tell us, that *Terah* the father of *Abraham* was an Image-maker at *Ur* of the *Chaldees*, till God called him thence. *Hyperius* saith, that all these words are to be taken as pronounced with irrisiion and contempt, that so the vanity of Idols may the more plainly be perceived: sith they have no more worth then is given them by their worshippers.

Ver. 8. *But thou *Israel* art my servant.* And it was for thy sake, and for thy settlement, that I have dealt so long with these odious Idolaters: whom else I would not once look toward nor commune with, as he said 2 King. 3. 14.

The seed of *Abraham* my Friend? This title was an higher honour to *Abraham*, then if God had ingraven his name in the orbes of Heaven. See the Note on *Jam.* 2. 23. *Hushai* was *David*s Friend: and *Augustus* vouchsafed to give *Virgil* the name of *Amicus*. This was a special favour: but not like that in the Text.

Ver. 9. *Thou whom I have taken from the ends of the earth.* i. e. in the loyns of *Abraham* thy Progenitor.

S 2

And

And called thee from the chief men thereof] Called thee and called thee out of the Grandees of the Chaldees, the rich, the potent and the honourable, separate from the common fort: setting thee above the Kings of the earth, *Psalm* 89. 27.

Ver. 10. Fear thou not, for I am with thee] *Cordialibus, ut ita dicam, verbis, Deus hoc eloquitur.* As long as a child hath his Father by the hand, he feareth none. *Quid timet heminea homo in sinu Dei positus?* what should he who lyeth in Gods own bosom, fear any man alive? Is not Gods presence security sufficient? *I will strengthen thee, I will help thee, &c.] I will, I will, I will:* Oh the Rhetoric of God! Oh the certainty of the Promises!

With the right-hand of my righteousness] i.e. My righteous right-hand, that shall right all thy wrongs.

Ver. 11. Behold all that were incensed against thee] These and the following precious Promises the Jews misapply to the coming and Kingdom of their *Messias*; the Papists to their *Hierarchy*. Let every true servant of God take them home as spoken to himself: Every promise droppeth *Myrrhe* and mercy.

Ver. 12. Even them that contended with thee] Heb. *the men of thy contention*, thy *Contentants*; such as this *Eristical* age hath more then a good many. By the *Quakers* wild fancies and rude practices, we may see how *cross-grained* these people are, in contradicting every thing. Many mens spirits (saith One) now adays, lie like that Haven, *Acts* 27. 12: toward the South-west, and North-west, two opposite points.

Ver. 13. For I the Lord thy God will hold thy right hand] As a tender father taketh his dear child by the hand, in dirty or dangerous wayes especially, lifting him over; So the Saints are said to sit down at Gods feet, *Deut.* 33. 3. or to stand betwixt his legs, as little ones do.

Ver. 14. Fear not] This is oft inculcated, for better confirmation and comfort. Our Saviour may seem to have hence his *Fear not little flock*. It is no easy matter to cheer up afflicted consciences: *Luther* saith it is as hard a matter as to raise the dead. Hence this frequent *Fear not*.

Ver. 15. I will make thee a new sharp threshing instrument having teeth] *Trabam, autribulam in omnem partem probe dentatam.* Such as those Eastern Countries did use, to mow in pieces their rougher and harder fodder for their cattle; or rather to thresh out their harder grain with, *Chap.* 28. 25, 28. or to torture men with, *2 Sam.* 12, 31.

Thou shalt thresh the mountains] Thy lofty and mighty enemies. This was fulfilled in the *Maccabees*: But especially in the Apostles, subduing the Nations to the obedience of the Faith: See *2 Cor.* 10. 4.

Ver. 16. Thou shalt san them] But find nothing in them of any solidity: the hearts of the wicked is little worth.

And thou shalt rejoice in the Lord] As the sole doer of all: for it is he that subdueth the people under us, and doth all our works for us, *Chap.* 26. 12.

Ver. 17. When the poor] When such as are poor in spirit, sensible of their utter indigency, shall blessedly hunger and thirst after righteousness, shewing themselves restless and unsatisfiable without it.

And there is none] None to be found in the doctrine of the Pharisees, Philosophers, or Fryars.

Ver. 18. I will open rivers in high places] Rather work miracles, as once in the Wilderness, *Exod.* 17. 6, 7. then my poor people shall want necessary support and succour.

Ver. 19. I will plant in the wilderness the cedar, &c.] That is, saith *Lyra*, I will give variety of graces to my people.

And the Box-tree] That growth of it self in wild places, saith *Diodore*: to signify that the Church will alwaies have worldly wild plants, mixed and growing in it. Box is alwaies green indeed and full of leaves: but its of an ill smell, & semen habet omnibus invisum animalibus, and of a worse seed.

Ver. 20. That they may see and know and consider] Heb. *Lay*. 1. Lay it upon their heart: which natural men are very hardly drawn to do. The best are so backward, that an *Ezekiel* may hear, Son of man, behold with thine eye, and hear with thine

Per varia lig-
na varietatem
gratiarum im-
sinuat.
©ecol.
Sphinx Philof.

thine ears, and set thine heart upon all that I shall shew thee, &c. *chap.* 40. 4. and *Haggies* calleth upon the good people of his time to consider, and better consider, *chap.* 1. 5, 7.

Ver. 21. Produce your cause, saith the Lord] He had dealt with the Heathens, and convinced them: now have at their Gods: and their best proofs are called for.

Bring forth your strong reasons] Heb. your bony arguments, *argumenta trabalia*: but alas they had none such.

Saith the King of Jacob] Not the God of Jacob: for that was now the matter in question, whether he were God, or the Heathen deities. And because they were silent, and to seek of such arguments, he helpeth them to a couple.

Ver. 22. Let them bring forth, and shew what shall happen] By such arguments as these, *Claudian* in *Tully* testifieth (though himself were an Heathen) that the deity might be known. And whereas it may be objected, that the *Delphick* devil had foretold things to come: it is answered, that the devil cannot foretell all future things, nor anything infallibly, and of himself: but either as it is revealed unto him by God, as was *Abahs* fall at *Ramesh* *Gilead*: or as he foreseeth it in the causes, signes, or Prophecies of holy Scripture, wherein he is not a little skilled.

Ver. 23. Shew the things that are to come] This first argument is much insisted on: God alone can properly predict; and *Testimonium divinitatis est veritas divinationum*. *Cato Major* was wont to say, that he wondered how one Diviner could look upon another and not laugh, as knowing themselves to be no better then deceivers of the people.

Tea do good or evil] good to your friends, evil to your foes: this is the second argument, and it is unanswerable. If it be objected, that this the Devil can do, and hath done: The answer is, 1. that Idols can do neither good nor evil. 2. No nor yet Devils: but the good they do their clients, is a meer juggles: and the evil they do to any, is by divine permission. See *Cyprians* fourth treatise de vanitate idolorum.

Ver. 24. Behold ye are of nothing] Hence *Paul* took that assertion of his, *1 Cor.* 8. 4. we know that an Idol is nothing in the world. For the matter of it, tis true, wood is wood, and stone is stone: but the relation and signification which is fastned thereunto, is nothing at all: all the being of an Idol is nothing but the Idolaters imagination.

And your work of nought] Or, of the Basilisk, or Viper: it will doe you to death.

An abomination is he that curseth you] Papists therefore must needs be abominable Idolaters. Dr. *Rainolds* his work *De Idolatria Romana* is yet unanswered; *Weston* writes that his head aked in reading it.

Ver. 25. I have raised up one from the North] Here God beginneth to prove that He can do both those things, whereof the Heathen vanities could do neither. This One in the Text is *Cyrus*, say some: *Christ* say others, by whom God here foretelleth, that he will punish his enemies, but do good to his Church and chosen.

He shall call upon my name] Or, proclaims my name.

Ver. 26. Who hath declared] Who, besides myself, ever did or could predict such a thing? If any other hath done it, we will do him right, clepe him a God.

Ver. 27. The first shall say so Zion] Or, I first said to Zion. I first brought her that good tidings by my Prophets.

Ver. 28. For I beheld, and there was no man] None to say any thing for these dumb Idols, why I should not pass a definitive sentence against them. It is therefore this:

Ver. 29. Behold they are all vanity] *Jer.* 10. 3, 15.

Their works are nothing] See ver. 24.

Are wind and confusion] Or emptynesse, Heb. *Tobu*, Nothing in themselves, and yet of sufficient efficacy to inflict vengeance on their worshippers.

CHAP. XLII.

Ver. 1. **B**ehold my servants] *Cyrus* partly, but *Christ* principally, *Matth.* 12. 18. See the Notes there, with *Philip.* 2. 7. A *Servant* he was, yet not *Menial*, but *Magisterial*: that he was one or other, is admirable, and well deserveth an *Eccos*.

Whom I uphold] That he faint not under the weight of his Mediatorship, and the importable burthen of my wrath, which he must suffer for a season. Some render it *whom I lean upon*, see 2 *King.* 5. 18. & 7. 2. 13.

Mine elect] Or *choice one*.] *Cyrus* was so, *chap.* 44. 28. & 45. 3. 4. but *Christ* much more, *chap.* 43. 10. *Job.* 6. 27. 29. & 10. 36. See the Notes on *Matth.* 12. 18. *Cyrus* was so singular a man, saith *Herodotus*, that no Persian ever held himself worthy to be compared unto him. And of his Court *Xenophon* hath this memorable saying, that though a man should seek or chuse blindfold, he could not miss of a good man: How much more truly may this be spoken of the Lord *Christ*, and his people?

In whom my Soul delighteth] *videlicet*. God affected *Cyrus*, *chap.* 45. 3. 4. & 44. 28. but nothing so well as *Christ*, *Matth.* 3. 17. & 17. 5. Once God repented him that he had made man: but now it is otherwise.

He shall bring forth judgement to the Gentiles] Who shall all cry *Grace, Grace* unto it, to fee mercy rejoicing against judgement. See on *Matth.* 12. 18.

Ver. 2. *He shall not cry, nor lift up*] See on *Matth.* 12. 19. *Cyrus* was a very mild and gentle Prince, so that his Persians called him their *Father*, but his Son *Cambyses* their *Lord*, as *Herodotus* recordeth. *Christ's* government is much more gentle; he will not, by a loud and terrible voice affright broken spirits, or rule them with rigour, &c. *Christians* must likewise put away all bitterness, and wrath, and anger, and clamour, And be kind one to another, tender-hearted, *Eph.* 4. 31. 32. This is to be like unto *Christ*; all whose actions, whether *Moral* or *Mediatorial*, were either for our Imitation or Instruction.

Ver. 3. *A bruised reed shall he not break*] i. e. A contrite heart *Psal.* 51. 17. in whom there shall appear to be any thing of *Christ*, though never so little: that are faithful in weakness, though but weak in Faith, as He was who cried out *Lord I believe, help mine unbelief*: and Another, *Invoco te fide quamvis languida, fide tamen*. See on *Matth.* 12. 20.

He shall bring forth judgement unto truth] Unto victory saith the Evangelist, after the *Septuagint*. Truth will prevail, sincerity proceed to perfection. The righteous also shall hold on his way: and he that hath clean hands shall be stronger and stronger, *Job.* 17. 9. Where there is truth of grace, there will be victory. *Bernard* never went from God without God. And holy *Bradford* would never give over any good duty, till he found something coming in: as in confession, till his heart melted: in begging pardon, till it was quieted: in seeking grace, till it was quickened, &c.

Ver. 4. *He shall not fail, nor be discouraged*] *Non erit tristis nec turbulentus*, so the *Vulgar* hath it: he shall be master of his passions, and keep an even state of his looks and motions, whatever befall, as they report of *Socrates*. He shall not knit his brows, or chide (which was *Eli's* fault, 1 *Sam.* 3. 13. but is *Christ's* commendation) to *Lud. de Dieu* rendereth it. *He shall not make to smoke* (so *Junius* from *ver.* 3.) nor shall he bruise any one.

Until he have set judgement] See on *ver.* 3.

And he shall wait for his Law] Heb. shall with desire expect his doctrine.

Ver. 5. *Thus saith God the Lord, he that created the Heavens, and stretched them out*] Heb. and they that stretched them out; noting the Trinity in Unity, as *Dion.* 6. 4. See there. Some Pagans concluded the world must needs have had a beginning: otherwise we could not know whether the egge or the bird, the seed or the plant, the day or the night, the light or the darkness were first.

Ver. 6. *I the Lord have called thee*] To the Mediatorship.

And will hold thine hand] working wonders by thee, and with thee.

And

And will keep thee] That thou be not crucified till thine hour be come, and that thou despair not when thou sufferest.

And give thee for a Covenant of the people] i. e. For that *Angel of the Covenant*, *Mal.* 3. 1. and that thou mayest reconcile all the Elect in one body to me by thy cross, &c. *Eph.* 2. 16.

For a light to the Gentiles] See *chap.* 9. 2.

Ver. 7. *To open the blind eyes*] By the preaching of the Gospel, *Act.* 26. 18. 2 *Cor.* 4. 4. 5. 6. *Rev.* 3. 18.

To bring out the prisoners from the prison] To free poor souls from the Tyranny of sin and terror of hell. This should make us say to *Christ*, as one did once to *Augustus* for a deliverance nothing so great, *Effecisti Cesar, ut viverem & morerer ingratus*, let me do mine utmost I must live and dye in thy debt.

Ver. 8. *I am the Lord*] I and no Heathen petty god, as I have plainly and plentifully proved, *nemine contradicente*.

That is my Name] God, though he be above all name (when *Manoah* enquired after his name, the answer was 'Tis wonderful, i. e. far above thy conception) yet here we have his proper name *Jehovah*; which is also called his glory, because incommunicable to any creature.

And my glory will I not give to another] To his Son *Christ* he hath given it, *Joh.* 17. 2. who although he is *Alius*, yet he is not *Aliud* from the Father, but of the same nature and essence. God hath given being to all things, life to many, sense to others, reason to men and Angels, his glory he will not give to any. Excellently hereupon *Bernard*, My glory I will not, &c. what then wilt thou give us Lord? what wilt thou give us? My peace, saith he, I give you, my peace I leave unto you. It's enough for me Lord, I thankfully take what thou leavest, and leave what thou keepst to thyself, &c.

Ver. 9. *Behold the former things are come to passe*] The Prophecies are fulfilled.

Before they spring forth, I tell you of them] Therefore I am the true God undoubtedly, and the doctrine of my Prophets is true assuredly, *veriora quam quæ ex tripede*. *Siquidem Satan est semel videtur verax, millies est mendax, & semper fallax*.

Ver. 10. *Sing unto the Lord a new song*] The disputation being ended, and God having clearly got the better, the Prophet singeth this Gratulatory song, and calleth upon others to bear a part with him therein, and especially for *Christ* and his benefits aforementioned.

Ye that go down to the sea] i. e. That dwell toward the West of *Judea*.

Ver. 11. *Let the wilderness*] Ye that dwell Eastward: It was called the wilderness, because but thinly inhabited.

The Villages that Kedar doth inhabit] The most fierce and savage people circumscribed and civilized by the Gospel preached among them, as it is with us at this day, whose Ancestours were most barbarous and brutish, as *Tully* testifieth.

Let the inhabitants of the rock] Or of *Petra*, the chief City of *Arabia Petraea*.

Ver. 12. *Let them give glory*] See *ver.* 10.

Ver. 13. *The Lord shall go forth as a mighty man*] Or, as a Gyant. And here by an elegant Hypotyposis, the fierce wrath of God against his foes is set forth to the life: and appointed also to be sung for a second part of the ditty; viz. *Christ's* conquest over sin, death and hell; whereby we are made more than *Conquerours*.

He shall cry, yea roar] *Jubilabit aique etiam barriet*, he shall make an hideous and horrible noise: such as the *Roman* souldiers did of old when they began the battle; and as the *Turks* do at this day, on purpose to affright their enemies.

Ver. 14. *I have long time holden my peace*] As a travelling woman biteth in her pain as long as she is able: So had God, for causes best known to himself, forbore a long while to appear for his people, and to avenge them of their enemies: But now *Patience* is at a fit furor: *Diique patientia quo diuturnior, eo minacior*: now down goeth *Dagon* and the devils whole Kingdom, before this jealous Gyant.

Now will I cry like a travelling woman] Which when she can bear no longer, sets up her note and is heard all the house over. This is very comfortable: God

16

Herod.
lib. 3.
Xenoph.
Cyrop. lib. 8.

Lib. 3.

Cyrus umbra,
Christus Sol
ipse.

Mar. 9.

Cicelger.

Ser. 13 in Cam.

De nat. deor.

Vegetius.

is pained as it were for his people, in all their afflictions he is afflicted: he longs for their deliverance, which therefore shall not be long ere it come.

Ver. 15. *I will make waste mountains and hills* I will rather invert the order of nature, and mingle heaven and earth together, than my Church shall want seasonable help. I will also remove all obstacles by sending fire upon the earth, *Luk. 12. 49.* and bring every high thought into an holy obedience, *2 Cor. 10. 5.*

Ver. 16. *And I will bring the blind by a way* This was fulfilled in the letter to the Jews brought back from *Babylon*, where they had been close prisoners: and in the mystery, to all Christs converts; more especially to that blind boy presented to Bishop *Hooper* Martyr (the day before his death) at *Glocester*, where the boy also had not long before suffered imprisonment for confessing the truth.

I will make darkness light before By bringing them out of darkness into my marvellous light, *1 Pet. 2. 9.*

Ver. 17. *They shall be greatly ashamed* Heb. *be ashamed with shame*, because disappointed and defeated: as the Papists oft have been when they have fought against Protestants; in that *Bellum Hæreticum in Germany* especially: And yet *Bellarmino* hath the face to say, that the Catholics were never yet worsted by the Hereticks (as they call us) in a set battle.

Ver. 18. *Hear ye deaf, and look ye blind* Ye, who as so many sea-monsters or deaf Adders, will not hear; and as so many blind moles will not see, by a petulant blindness, and of obstinate malice: such were the Scribes and Pharisees who winked hard with their eyes, and wilfully shut the windows, lest the light should come in unto them. See more of this in the Notes on *chap. 6.* and *29.*

That ye may see In nature, *Cæcorum mens oculatissima est.* We read of *Didymus Alexandrinus*, that though blind, yet he wrote Commentaries: and of two of Archb. *Usher's* Aunts, that being blind from their cradles, they taught him first to read; such was their readiness in the Scriptures: But this was rare; and in spirituals it is otherwise, till God enlighten both *Organ* and *Object*.

Ver. 19. *Who is blind but my servants?* Who so blind as *he that will not see?* *Israel* was Gods peculiar, and had the light of his Law; yet were blind as beetles.

Or deaf as my messenger? The Priests and Levites, *Mal. 2. 7.* Such were the Papists dolts, till awakened by the Reformation.

Who is blind as he that is perfect? The Elders of the people, who arrogated to themselves perfection, *chap. 65. 5. Rom. 2. 17, 18, 19, 20.* as likewise the Popish *Perfectionists*, the Jewish Doctors with their pretended *Muslammitha's*, and the Turkish *Mussalmans*, i. e. *Perfectionaries*.

Ver. 20. *But observest not?* Viz. for holy practice.

But he heareth not Viz. for any good purpose, he heareth not *what the Spirit saith to the Churches.*

Ver. 21. *The Lord is well pleased... he will magnify his Law, &c.* Or, *to magnify his Law and make it honourable*, i. e. by recompensing so highly those that observed it; this he did for his *righteousness sake*, i. e. of his free grace and fidelity: but these are none such; they are practical *Antinomians*; and to me, direct *Antidotes*.

Ver. 22. *But this is a people robbed and spoiled* And all too little, unless they were better. *Hierom* expoundeth this of the destruction of the Jews by the *Romans*, after their voluntary blindness and malice shewed against Christ: at what time they were pulled out of holes and privies, spoiled, flayed, sold thirty a penny.

Ver. 23. *Who among you will give ear to this?* *Magna nimirum hæc sunt, sed paucis persuasæ.* We shall have much ado to make you believe these things; though your liberties, lives and souls lie upon it.

Ver. 24. *Who gave Jacob for a spoiler?* *Omnia magno adfectu sunt pronuntianda, debentque singula membra huius orationis expendi*; This is a very remarkable passage. Let us cry out *O the severity*, and beware. *Cavebimus autem si pavebimus.*

Ver. 25. *And it hath set him on fire* When the Country was wasted, the City and Temple burnt and ruined. Read *Iosephus*; *Lige inquam, & luge.*

And he laid it not to heart This was worse than all the rest: Like a sleepy man (fire

A. & Mon.

Buxtorf. Tiber. p. 5.

Hyper

(fire burning in his bed-straw) he cryeth not out, when others haply lament his case, that see afar off, but cannot help him.

CHAP. XLIII.

Ver. 1. *But now thus saith the Lord* Here the Prophet comforteth those with the Gospel, whom he had frighted with the Law, saith *Oecolampadius*. *That created thee O Jacob* By a new creation, especially *Isa. 9. 23. Eph. 2. 10.* *2 Cor. 5. 17.* *Magna sunt opera Dei Creatoris, Dei Recreatoris longe maxima*: The work of Redemption is far beyond that of Creation.

And he that formed thee O Israel As the Potter formeth to himself a vessel of honour, and distinguisheth it from other vile and sordid vessels: so have I dealt by thee.

I have redeemed thee A mercy much celebrated in this book; and for very great reason.

I have called thee by thy Name Which was no small favour; See *Exod. 33. 17. Psal. 147. 4.* Some think he alludeth to his giving *Jacob* the name of *Israel*, when he had wrestled with God and prevailed.

Thou art mine I have adopted thee, which is no small honour, *1 Joh. 3. 1. Meus es tu*, may very well be the new name spoken of, *Rev. 2. 17.* with *Hof. 2. 23.* better than that of sons and of daughters, *Isa. 56. 5.* See it displayed, *1 Pet. 2. 9.*

Ver. 2. *When thou passest through the waters* Fire and water, we say, have no mercy, when once they get above us: extreme calamities are hereby denoted, *Psal. 66. 12.* But Gods gracious presence kept the bush from burning (burn it did, but

was not consumed, through the good will of him that dwelt in it, saith *Moses*, *Deut. 33. 16.*) the *Israelites* in the red sea from drowning, *Exod. 14.* His presence made the fiery furnace a gallery of pleasure, the Lyons den an house of defence, the *Leonine* prison a *delectable Orchard*, as that Italian Martyr phrased it; the fiery trial a bed of roses, as another, *Tua presentia, Domine, Laurentio ipsam craticulam dulcem fecit.* *Hierom* of *Prague* and other Martyrs sang in the very flames, *Blessed Bilney* being condemned to be burnt for the Testimony of Jesus, when he was comforted by some against the extremity of the fire. He put his hand toward the flame of the candle burning before them: and feeling the heat thereof, Oh said he, I feel by experience, and have learned by Philosophy, that fire by Gods Ordinance, is naturally hot; But yet I am periwaded by Gods holy Word, and by the experience of some spoken of in the same, that in the flame they felt no heat, and in the fire no consumption.

I constantly believe, that howsoever the stubble of this my body shall be wasted by it, yet my soul and spirit shall be purged thereby: a pain for the time, wherein notwithstanding followeth joy unspeakable: and here he much treated on this text, *Fear not when thou passest through the waters, &c.* So that some of his friends there present took such sweet benefit therein, that they caused the whole said sentence to be fair written in Tables, and some in their books: the comfort whereof in divers of them was never taken from them to their dying day.

Ver. 3. *I gave Egypt for thy ransom* quasi *vicissimam pincularem à Sennacheribo mandandam loco Judeæ*, in exchange for thee, to the Septuagint render it: This was done when *Tirhakah* King of Egypt and *Ethiopia* was beaten by *Sennacherib*, who was then making toward *Jerusalem*, which he had already devoured in his hopes, *chap. 37. 9.* Thus the righteous is delivered out of trouble, and the wicked cometh in his stead, *Prov. 11. 8.* *Saul* and his people were afflicted by the *Philistines* that *David* might escape, *1 Sam. 23.* The *Canaanites* were rooted out, to make room for the *Israelites*. *Charles* the fifth, and *Francis* the French King, after a mutual agreement to root out *Lutheranism*, fall together by the eares, and the Church the while hath her *Halcyons*. So the *Turks* and *Persians* are at deadly feud, to the great safeguard of Christendom: and the Popish party are as a bulwark betwixt those *Mahometans*, and the Protestants.

Ver. 4. *Since thou hast been precious in my sight* Nothing so ennobled as Gods grace, and being in the Covenant, *Gen. 17. 20, 21.* *I have blessed Israel*; twelve

Princes

A. & Mon. fol. 93.

Princes shall be begot: but my Covenant will I establish with Isaac. Some read the text thus, *Because thou wast precious in my sight thou wast honourable, and I loved thee, therefore will I give men for thee, and people for thy life.*

Ver. 5. *I will bring thy seed from the East* From all coasts and quarters. This was a Type of the Church in the New Testament, see *Mat. 8. 11. Job. 11. 52. Job. 10. 16. Gal. 3. 28.* this was also a type of the last Resurrection. See *Revel. 20. 13.*

Qecola. p.

Ver. 6. *I will say to the North, Give up* I will do it with a word of my mouth: *Ipe dixit, & facta sunt.*

Bring my sons from far, and my daughters That is, say some, my stronger and also weaker children, of what size or sex soever. *Souls have no sexes.*

Ver. 7. *Even every one that is called by my Name* i. e. My sons and my daughters, ver. 6. with *2 Cor. 6. ult.* such as have Christian for their name, and Catholic for their Surname.

I have created him for my glory See on ver. 1.

Feci i. e. magnum effecti Pte.

Tea I have made him i. e. Advanced him, as *1 Sam. 12. 6.*

Ver. 8. *Bring forth the blind people* Such as were blind and ignorant, but now are enlightened.

And the deaf Such as were cross and rebellious, but now are tractable and obsequious, chap. 42. 7, 16.

Ver. 9. *Let all the Nations* See chap. 41. 1.

And show us former things Much less can they shew us things future. *Varro* calleth all the time before the flood *A Pado Obscure*, because the Heathens had no certain relation of any thing then done. And *Diod. Siculus* acknowledgeth, that all that was written amongst them before the *Theban* and *Trojan* wars, was little better than fabulous. The gods of the Gentiles had not so much as any solid knowledge of things past; neither could they orderly and perfectly set them forth by their Secretaries.

It is truth i. e. That there is but one true God; *Phocylides* did say so, *Eis pater est Deus*, &c. *Socrates* suffered for holding this truth at Athens: *Plato* held the same: but durst not speak out; these are his words, *It is neither easy to find out the Maker of all things, nor safe to communicate to the vulgar what we have found out of him.* Here, for fear of the people, he detained the truth in unrighteousness. And the like did *Seneca*, whom *Austin* accuseth, *quod colebat quod reprehendebat; agebat quod arguerebat; quod culpabat, adorabat*: that he worshipped those gods, whom he disliked and decried.

De civi. Dei lib. b. cap. 10.

Ver. 10. *Ye are my witnesses* He taketh to witness of this great Truth in question, not heaven, earth, sea, &c. but his people, among whom he had given in all ages so many clear arguments and experiments of his Divinity; his Oracles and Miracles for instance.

And my servants whom I have chosen i. e. Christ, saith the Chaldee Paraphrast: the Prophet *Isaiah*, say others; or (which is more likely) *Cyrus*, who is called Gods Elect servant, chap. 42. 1. and his Testimony concerning God, is to be read, *Exra 1. 3. The Lord God of Israel he is God.* Every true believer doth as much, if not more: for, *He that believeth, hath set to his seal that God is true*, *Joh. 3. 33.* hath given him a Testimonial, such as is that, *Deut. 32. 4. A God of truth, and without iniquity, just and right is He.* Such a sealer was *Abraham*, *Rom. 4. 20.* and such honour have all his Saints.

That ye may know and believe and understand That ye may have a full assurance of knowledge, as *Luk. 1. 4.* and a full assurance of Faith, *Heb. 10. 22.*

Ver. 11. *I even I am the Lord* This redoubled I is Emphatical, and Exclusive.

And beside me there is no Saviour They are gross idolaters therefore, that set up for Saviours the Saints departed.

Ver. 12. *I have showed, when there was no strange God amongst you* See *Deut. 32. 12.* See also the Note on *Exod. 34. 14.*

Therefore ye are my witnesses See on ver. 10.

Ver. 13. *Yea before the day was I am He* The Ancient of days, yea the Eternal.

Eternal. The God of Israel was long before Israel was in being.

And there is none that can deliver out of my hand So *Nebuchadnezzar* vainly vaunted, but was soon confuted, *Dan. 3. 15, 17, 29.*

I will work, and who shall let it? Angels may be hindered: God can come between their Essence and their executive power, and so keep them from doing what they would. In fire there is the substance, and the quality of heat: between these God can separate: as he did in the *Babylonish* fire, *Dan. 2.* But who shall hinder the most High?

Ver. 14. *Thus saith the Lord your Redeemer* For their greater comfort and confirmation, the Prophet purposely premiseth, to the promise of deliverance from *Babylon*, these sweet Attributes of God: Each of them dropping *Myrrh*, and *Mercy*.

For your sakes I have sent to Babylon and have brought down Or, *I will send — and I will bring down.*

All their Nobles Heb. *bars*, *Psal. 147. 13. Bars* Noble men should be, to keep out evils, and to secure Saints: But these were *crosses-bars*, &c.

Whose cry is in the ships Or, *whose out-cry is to the ships*: whereby they thought to save themselves but could not, because *Cyrus* had drained and dried up their river *Euphrates*. *Tremellius* rendereth it *The Chaldees with their most famous ships.*

Ver. 15. *I am their Lord* More of Gods holy Attributes are here heaped up for like reason as ver. 14.

Ver. 16. *Which maketh a way in the Sea* Or, *that made a way in the Sea*, &c. *sc.* when your Fathers came out of Egypt. Why then should you doubt of deliverance?

Ver. 17. *Which bringeth forth the Chariot and horse* Or, *who brought forth the Chariot and horse, the army and the power*, viz. *Pharaoh's* forces, *Exod. 14. 4. 9. 23.* *They are quenched as tow* Heb. *as a candle-wick* made of flax quickly quenched with water poured on it: See how easily God can confound his foes.

Vt elychnium extinguatur.

Ver. 18. *Remember ye not the former things* i. e. in comparison of those things I shall now do for you by *Cyrus*, but especially by Christ: who is that way in the Wilderness, and that running Rock (*1 Cor. 10. 4.*) ver. 14.

Ver. 19. *Shall ye not know it?* Or, *Do ye not perceive it?* He speaketh of it as present and under view.

And rivers in a desert As once when I set the flint abroad, *Exod. 17. 6. Num. 20. 8, 11. Psal. 105. 41.* By this way in the Wilderness, and rivers in the desert, understand the doctrine of the Gospel, and the comforts of the Spirit, *Job. 7. 38, 39.*

Ver. 20. *The beasts of the field shall honour me* i. e. In their kind they shall: so shall brutish and savage persons, when tamed and turned by the word of Gods Lib. 3. de Rep. Grace. The malignities of all creatures are in man (as *Plato* also observed) in *do Lib. 31. Mor. 10. 5.* *Isaenim est vul. es, in crudeli lev, in libidinoso amica luto suis*, &c. *Gregory* by *Draconis* here understands profane and carnal people: by *Owls* or *Ostriches*, hypocrites. These being converted shall sing *Hallelujah's* to God: but let them take heed that they turn not, with the dog, to their own vomit again, &c. *2 Pet. 2. 22.* For

Ver. 21. *This people I have formed for myself* Even the Gentiles now, as well as the Jews.

They shall show forth my praise They shall preach forth the virtues (or praises) of him who hath called them out of darkness into his marvellous light. *1 Pet. 2. 9.*

Ver. 22. *But thou hast not called upon me, O Jacob* During the captivity, they prayed not to any purpose: as *Daniel* also acknowledgeth, chap. 9. 13. All this evil is come upon us; yet made we not our prayer before the Lord our God that we might turn from our iniquities and understand thy truth. Nevertheless, of his free Grace, God brought them back again.

But thou hast been weary of me, O Israel Accounting my service a burthen, and not a benefit. See on *Mal. 1. 13.*

Non Mibi sed Deo fatis.

Ver. 23. *Thou hast not brought me, &c.* Not Me, but a God of thine own framing: such a one as would take up with external heartless services, formal courtings, and complements.

Ver. 24. *Thou hast bought me no sweet cane*] or calamus, whereof see *Plin. lib. 12. cap. 22.*

Neither hast thou filled me with the fat] The Heathens had a gross conceit, that their Gods fed on the steam that ascended from their fat sacrifices. And some Jews might haply hold the same thing. See *Deut. 32. 38. Psal. 50. 13.*

But thou hast made me to serve with thy sins] With thine hypocrisy, and oppressions especially, *Isai. 1.* The Seventy render it, *Thou hast stood before me in thy sins*, as outbraving me. Thou hast tried my long patience, in seeing and suffering thy sins, to my great annoyance: so *Diodate* paraphraseth.

And hast wearied me] *Exprobit rei indignitatem cum iniquitate conjunctam.* God had not wearied them, but they had wearied him sufficiently. Some make these to be the words of Christ to his ungratefull Country-men.

Ver. 25. *I even I am he*] *Gratitiam misericordiam diligentissime exprimit.* God diligently setteth forth his own free grace, and greatly glorieth in it: shewing how it is that He freeth himself from trouble, and them from destruction; viz. for his own sake alone.

That blot out thy transgressions] Heb. *am blotting out*, constantly and continually I am doing it. As thou multiplyest sins, so do I multiply pardons, *chap. 55. 7. So Job. 1. 27. he taketh away the sins of the world*; it is a perpetual act, like as the Sun shineth, the Spring runneth, *Zech. 12. 1.* Men gladly blot out that which they cannot look upon without grief. *Malum enim semel delere quam perpetuo dolere*: so here we are run deep in Gods debt book: but his discharge is free and full.

For mine own sake] *Gratis & propter me.* Let us thankfully reciprocate, and say as he once did, *Propter te Domine, Propter te.* For thy sake, Lord, do I all.

And will not remember thy sins] Discharges in Justification are not repealed, or called in again. Pardon proceedeth from special love and mercy, which alter not their assigned acts.

Ver. 26. *Put me in remembrance*] *sc. of thy merits*, if thou hast any to plead. Justifiers are here called into Judgement, because they slighted the Throne of Grace.

Ver. 27. *Thy first Father*] *Adam*, or *Abraham*, say some.

And thy Teachers] Heb. *thine Interpreters*, Oratours, Embassadors, that is, thy Priests and Prophets.

Ver. 28. *Therefore I have profaned the Princes of the Sanctuary*] Or, of holiness: that is, those that under a pretence of Religion, affected a kind of Hierarchy, as did the Scribes and Pharisees, who with the whole Jewish Politie were taken away by the Romans, both their place and their Nation, as they had feared, *Job. 11. 48.*

CHAP. XLIV.

Ver. 1. *Yet now hear*] Hear a word of comfort after so terrible a Thunder-crack. *chap. 43. 28.* But there it is bare *Jacob* and *Israel*, who are threatened: here it is *Jacob my servant*, and *Israel whom I have chosen*: it is *Jeshurun* or the righteous Nation, who are comforted. And because we forget nothing so soon as the consolations of God, as is to be seen in Christs Disciples, and those believing Hebrews, *chap. 12. 5.* therefore doth the Prophet so oft repeat and inculcate them: like as men use to rub and chafe in Ointments into the flesh, that they may enter and give ease.

Ver. 2. *Thus saith the Lord that made thee*] See on *chap. 43. 1, 7, 21.* and observe how this Chapter runneth parallel with the former: yea how the Prophet from *chap. 41. to chap. 47.* doth one and the same thing almost; labouring to comfort his people against the Babylonian captivity, and to arm them against the sin of Idolatry, whereunto, as of themselves they were over-prone, so they should be sure to be strongly tempted amongst those Idolaters.

And thou Jeshurun] Thou who art upright or righteous, which a twofold righteousness, viz. *Imputed and Imparted.* The Septuagint render it *Dilectus*, or *Dilectus*, my dearly beloved.

Ver. 3.

Dulcis Metaph.
One may
with a pen
cro's a great
summe as well
as a little.

Peccata sua
redunt.

Ver. 3. *For I will pour water upon him that is thirsty*] Or, upon the thirsty place, hearts that hunger and thirst after righteousness, *Matth. 5. 6.* See the Notes there.

I will pour my Spirit — and my blessing] When God giveth a man his holy Spirit, he giveth him blessing in abundance: even all good things at once, as appeareth by *Matth. 7. 11.* with *Luke 11. 13.* Here are three special operations of the Spirit intimated. 1. Comfort. 2. Fruitfulness. 3. Courage for Christ, *ver. 5.*

Ver. 4. *As willows by the water-courses*] Not only as the grafts, (but by a further growth) as the willows, which are often lopped, *sed ad ipso vulnere vires sumunt*, but soon thrust forth new branches; and though cut down to the bottom, yet will grow up again: so will the Church, and her Children.

Ver. 5. *One shall say, I am the Lord's*] When God seemeth to cry out, *Who is on my side*, who? then the true Christian, by a bold and wise profession of the truth, answereth as here. After the way that they call heresy, so worship I the God of my fathers, said that great Apostle. We are Christians, said those Primitive Professors: Fathers, said those who wrote Apologies for their Religion to the persecuting Emperours, and some of them wrote Apologies for their Religion to the persecuting Emperours, and as did *Justin Martyr*, *Athenagoras*, *Arnobius*, *Tertullian*, *Minutius Felix*, and others. The late famous Reformers *Zwinglius*, *Luther*, *Musculus*, &c. had been *Franciscans*, *Augustinians*, *Dominicans*: but relinquished those superstitious titles and gave up their names to Christ and his truth. I knew a Noble-man (saith Mr. Burroughs) who when he came into jeering company of great ones, would begin and own himself one of those they called Puritans, a nick-name then put upon the godly party; and so odious to the profane sort, that the same Author elsewhere telleth us of a Scholer in Queens-colledge, who professed he had rather suffer the torments of hell, then endure the contempt and scorn of the Puritans.

Subscribe with his hand] Or, write on his hand, I am the Lord's. *And surname himself*] So Christian is my name, said an Ancient, and Catholic his surname.

Ver. 6. *Thus saith the Lord*] Here and in the subsequent verses we have an evident and excellent testimony of the Unity of the true God, and vanity of Idols.

Ver. 7. *And who as I shall call, and shall declare it*] These are alleged by God as Arguments or Demonstrations of his Deity, *predicare, & indicare & ordinare*, to call his Elect (stiled here his ancient people, *populum aeternum*) to foretell them things to come, and to order all occurrences for their eternal good.

Ver. 8. *Have I not told thee from that time*] Ever since I made thee mine ancient people, well-affected to old truths, and disliking novel-opinions.

Is there a God besides me?] *Vehementi spiritu hoc querit, & gravitate magna respondet*, There is no God (no other God) I know not any. This was spoken by the Prophet, say some, in the daies of *Ahaz*, that notorious Idolater.

Ver. 9. *And their detestable things*] their *Manners* and puppets, which they so dearly affect and take so great delight in. He speaketh thus, saith *Diodate*, because that Idolatry is a kind of spiritual concupiscence, and unchast or disordered love: like as fornication or adultery.

And they are their own witnesses, &c.] Or, even themselves are their own witnesses to their shame, that they neither see nor know ought.

Ver. 10. *Who hath formed a god — that is profitable for nothing*] *q. d.* Who but a mad man? *idololatrias*, such as was *Julian* the Apostrate, called therefore *Idolian* by some.

Quis furor est, qua tanta animas dementia ludit?

Sedultus.

What can be more ridiculous, saith *Basil*, then for man to go about to make God? and yet Popish Priests take upon them so to do: which made *Averroes* abhor Christianity, and wish that his soul might rather be among the Philosophers.

Ver. 11. *Behold all his fellows*] his fellow fools. *Shall be ashamed*] they may be well enough, of their madness: they shall be (sure enough) of their disappointments.

And

Qui baculidibria non de-videt? Laq.

And the work-men, they are of men] Not of Angels, or the heavenly virtues, saith *Oecolampadius*; but vile varlets.

Let them all be gathered together] As were, at *Ephesus*, *Demetrius* and his Associates, *Acts* 19. 29.

Yet they shall fear] As *Tullus Hostilius* did with his new Gods *Pavor & Pallor*: as *Papists* do with their *Valentine*, *Antony*, *Sebastian*, &c. whom they worship as the sunders of such and such diseases.

Ver. 12. The Smith with the tongs; &c.] He lively setteth forth the weakness of the work-men, that thereby may be understood the weakness of the Idols: sith they cannot help in the least those that take such pains about them. All these things must be taken as spoken with utmost scorn, and stomach.

And fashioneth his with hammers] He knocks and works his Idol, in manner as he doth his coulter, or Plow-share.

Hoc agunt ut nihil agant. With the strength of his arms] Tanto conatu tantas vias agit, cum sit calidus in re frigida: he much troubleth himself about such trifles.

Ver. 13. The Carpenter stretcheth out his rule] As did the Carpenter of *Cock-M-s. Catismore* suffered in King *Henry* the eighth his daies, for saying that Images were but Carpenters chips: and yet they are no better. That's a remarkable saying of *Seneca*, *Ridiculum est genu posito* &c. It is a ridiculous thing to worship Images, and yet to slight the man that made them.

Quasi ad hominum. And maketh it after the figure of a man] God made man after his own Image: and man to be even with God, will needs make him after his image.

Ver. 14. He heweth him down Cedars] Choice wood, yet but wood: *Qualis igitur inde Deus confurgat*.

And the rain doth nourish it] Not the Idol: for it can do nothing toward the production of that matter whereof it is made. Some have observed, that the four sorts of Trees here mentioned, are all of them fruitless, and growing in woods.

Ver. 15. Then shall it be for a man to burn] The chips at least shall, and the offal.

Tea, he maketh a god and worshippeth it] *Quod Dei est, trunco tribuit.*

Ver. 16. He burneth part thereof in the fire] which is to far better purpose, then the other part made into an Idol.

I have seen the fire] i. e. I have felt it: one sense put forth another.

Ver. 17. He falleth down unto it and worshippeth it] Do not *Papists* even the same, whatever they pretend in defence of their Idolatry? (See *Rev.* 9. 20. with the Note.) so loth they are to have their Asses-ears to be seen.

Ver. 18. They have not known nor understood] How should they (say) when infatuated and given up to an injudicious mind, or reprobate sense? as those, *Rom.* 1. 28.

For he hath shut their eyes] Heb. *dambed up their eyes from seeing*, their hearts from understanding.

Mens oblita De', visioisq;que oblita cano.

Ver. 19. Shall I fall down to the stock of a tree?] This the befotted *Papists* do to this day, by the command of the Council of *Trent*. But before that Council so decreed it, *Ludovicus Vivus*: (a learned *Papist*) confessed, that there could no other difference be found of Paganish and Popish worship before Images, but only this, that names and titles were altered; viz. we cry *Jehovah*, and they *Jupiter*: we *Mary*, they *Dianna*; they *Minerva*, we *Katharine*, &c. And here I bethink me of what *Luther* on the ninth Commandement writeth of a base and beastly woman, *Qua ut falleret ejusmodi superstitionis quendam fatuum cultorem, pubem suam retendit, & illi porrexit, suadens quod essent capilli S. Catharinæ trans mare aduelli. Credidit ille cuculus, & pro reliquiis oculandis præbuit & venerandos: & ecce quid sit? caput etiam miracula operari pates illa turpitudine.*

Ver. 20. He feedeth on ashes] i. e. he seeketh comfort of his Idol, but findeth as little as he doth nourishment who feedeth upon ashes.

A seduced heart hath turned him aside] And hence it is that he is brought to deity

deity a thing so contemptible. From this expression note that man is the cause of evil to himself; and is so blinded by his own default, that he cannot so much as once think seriously of his souls health: His deluded heart, that hath so oft deceived him, may well say to him, as the heart of *Apollodorus* the Tyrant seemed to say to him, who dreamed one night that he was fleeced by the *Scythians*, and boyled in a Caldron, and that his heart spake to him out of the kettle, *Εγώ σου νέτων αίτιας, Ιε εστί Ι that have drawn thee to all this.*

Is there not a lye in my right hand?] i. e. An idol that is nothing in the world, and nothing it can do for me. How then are Images fit to be Lay men book? being unprofitable, lyes and teachers of lyes? *Jer.* 10. 8. and 16. 19. *Hab.* 2. 18.

Ver. 21. Remember these O Jacob and Israel] i. e. Remember their abominable Idolaters, and enjoy their madnes: learn wisdom by their folly.

Thou shalt not be forgotten of me] Or, forget me not, as some render it. *Scultetus* addeth that whereas many sacred sentences are written upon our walls, this ought to be written upon our hearts, O Israel forget me not.

Ver. 22. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sinnes] God blotteth out or wipe away the thick cloud as well as the cloud, enormities, as infirmities: like as the Sun dispelleth fogs and mists with his bright beams. Think of this sweet similitude, together with that other, *Mic.* 7. 19. *Thou wilt cast all our sins into the bottom of the sea*, and then despair if thou canst. The sea by its vastness can drown mountaines as well as mole-hills: and the Sun by his force can scatter the greatest mist, as well as the least vapour. So here.

Ver. 23. Sing O ye heavens, for the Lord hath done it] It is usual both with the Prophets and the Apostles, when they mention the great work of mans Redemption (typified by that famous deliverance from *Babylon*) to break forth into praise and thanksgiving to God: the sole Author thereof. See *Psal.* 68. 89. 93. 95. 96. 97. 98. 99. 100. *Isa.* 12. 25. 26. *Rom.* 7. 24. 25. *1 Cor.* 15. 56. 57. *1 Tim.* 1. 17. *Rev.* 5. 11. 12. Here is hinted, that so very great is the benefit of our Redemption, that it might well affect Heaven and Earth, and all things, high and low.

Ver. 24. Thou saith the Lord thy Redeemer] All this God had said oft before; see chap. 42. 5. but, for the further confirmation of some who were unsettled by the contrary predictions of some vain diviners and wizzards, he saith it over again.

Ver. 25. That frustrate the tokens of the lyars] Their false Prognosticks of the long lastingness of the *Babylonian* Empire; and therefore no likelihood of the Jews enlargement.

And maketh diviners mad] Diviners the Latines call Southsayers and such fellows, by a term that is altogether too good for them; quum sint potius diabolici, saith *Piscator*. sith they are rather Devils incarnate than Divines. By a like form of speech *Alfred* said of his Germans, that if the Sabbath day should be named according to their observing of it, *Demoniacus potius quam Dominicus diceretur.*

That turneth wise men backward] The worlds Wizzards, who approved of that which the Diviners affirmed, judging according to outward appearance, &c.

Ver. 26. That confirmeth the word of his servants] i. e. Of my self and other Prophets, saying the same with me.

That saith to Jerusalem] Who then shall gainsay it? is not Gods Word his Will? and his Will his Work?

Ver. 27. That saith to the deep, Be dry] i. e. That will put it into the heart of *Cyrus* to dry up *Euphrates*, and so to take *Babylon*: which, (according to some) is here called the Deep or Abyss, because situated in a plain well watered with sundry rivers, had wealth at will, and many Princes who ran into her, as rivers do into the sea.

And I will dry up thy rivers] This *Basil* expounds of the end of the *Hexam.* 1. 3. world.

Ver. 28. That saith of Cyrus] One hundred and seventy years at least before he was born.

Thou

Thou art my Shepherd] i. e. *Princeps meus beneficus*. Coreth in the Persian tongue signifieth food, saith Scaliger: and then there might be some allusion here to his name in calling him a Shepherd, or Feeder.

CHAP. XLV.

Ver. 1. *To his anointed*] i. e. To his appointed and enabled one, to subdue many Nations. Xenophon in his first book *de Cyroped.* gives us a list of them, *Cyrus* subdued, saith he, the *Syrians, Assyrians, Arabians, Cappadocians, Phrygians, the Lydians, Carians, Phenicians, Babylonians: the Baltrians, Indians, Cilicians, Sactians, Paphlagonians, Maryandines*, and many other Nations. He also had dominion over the *Asiaticks, Greeks, Cyprians, Egyptians, &c.* He vanquished, saith *Herodotus* what Country soever he invaded. And what wonder when God himself, as here, *held or strengthened his right hand, and loosed the loins of Kings* that were his adversaries; that is, disarmed and disabled them: for it is he alone who strengtheneth and weakeneth the arm of either party, *Ezek. 30. 24. Et nemo vir magnus sine afflatu divino unquam fuit*, saith *Cicero*. God transferreth Kingdomes, and setteth up Kings, *Dan. 2. 21.*

To open unto him the two-leaved gates] Or *doores*: whether doores of houses or gates of Cities, all shall fly open before him, as *Alt. 12. 10.*

Ver. 2. *And make the crooked places even*] Or *the hilly places level*. I will break in pieces the gates of brass. This God would do, that his Temple might be built; confer chap. 44. 28. but in the New Testament, Christ throweth the gates of hell off their hinges (like another *Sampson*) that he may build his Church, *Mat. 16. 18.* And it in this *Edificatio Ecclesiam* means that hath made all the stir in the world.

Ver. 3. *And I will give thee the treasures of darkness*] All that *Cyrus* (that rich King) had amassed, and other Princes, but especially *Babylon*, *Jer. 50. 37.* and *51. 17.* See *Strabo lib. 15. Plin. 33. c. 3. Dan. 5. 3.* *Pliny* saith that *Cyrus* brought out of *Asia*, which he had subdued, as much treasure as amounteth in our money to three hundred millions. And yet this same *Cyrus* was within few years after, made as poor as *Lucas*: for being in *Scythia*, and there making shew of his great riches at a feast, he was on the sudden slain and spoiled of all by *Tomyris* Queen of that Country.

Ver. 4. *For Jacob my servants sake*] That the enemies of my people being subdued, they may have some breathing-whole, and liberty to live quietly in their own Country. For which purpose also, it was the will of God, that this Prophecy of *Isaiah* should be made known to *Cyrus* for the good of the Jews, that he might favour them: and so it was, as appeareth by *Ezra 1. 2.* and by *Iosephus, Antiq. lib. 11. cap. 1.*

I have even called thee by thy Name] Thy name of honour: for *Cyrus* signifieth the *Swan*, saith *Plutarch*: Lord, say others, in the Persian: as in Hebrew it seemeth to signifie an heir, or possessor. Some derive our word *Sir* from it. *Cyrus* was at first called *Ackadad* and *Spaca*, being the son of *Combyse* a noble Persian, and as first called the daughter of *Astages* King of *Medes*. The name of *Cyrus* he took when he entered upon the Kingdom; and that from *Cyrus* a river of *Persia*, as some hold.

I have surnamed thee] Or, *I have entituled thee*, sc. *My Shepherd*, mine anointed, &c.

Though thou hast not known me] sc. Savingly. For albeit he knew the true God in part, and acknowledged him to be great above other gods; yet he forsook not his Idols, saith *Hierom*: and therefore perished miserably by the hands of the *Scythians*. Nevertheless others are of opinion, that he was instructed by *Daniel*, and brought to a true belief: as was also *Darius*.

Ver. 5. *I am the Lord and none else*] None of thy Persian gods to whom thou didst offer solemn sacrifice, both at the beginning of thy reign, and likewise at thy death (if *Xenophon* may be beleaved) saying, *Jupiter patrie & Sol, &c. magnas ego vobis gratias, quod vestram de me curam intellexi, &c.* *Thou*

Though thou hast not known me] Or, *when as yet thou wast altogether ignorant of me*. That he afterwards beleaved the immortality of the soul, *Tully* testifieth in his *Cato Major*; and that he beleaved in Christ for the salvation of his soul, *Scaliger* thinketh, because he was a type of Christ; as was also *Solomon*, saith he; which to me is one good argument, that he was saved.

Ver. 6. *That they may know from the rising of the Sun*] i. e. All the world over, by thy Proclamation, *Ezra 1. 1, 2.*

That there is none besides me] *Quia nihilum prater me: ego Dominus & nihil ultra*; so *Orcolampadius* rendreth it; and saith further, that it is *oppido profunda sententia*, a very profound sentence, teaching us that where God is not, there is nothing: for in him we are, move and live: and it is he who worketh all in all things.

Ver. 7. *I form the light and create darkness*] sc. By withdrawing the light, whence darkness succeedeth; so doth misery when God withholdeth mercy. But what an odd or rather mad conceit was that of the *Manichees*, that there were two beginnings of things, a good one, and an evil! that the latter was the God of the Old Testament, and the former of the New! that the God of the Old Testament did good by accident and occasionally, but created evil of himself, even evil of sin! for so they mistook this text, which is to be understood of evil of punishment only, (see *Am. 3. 6. Lam. 3. 38*) which he inflicteth on evil-doers for the manifestation of his justice and power, *ac propterea velle, & non male eo pacto quo per nos mala male tra-* *hant.* *vide Aug. cons. l. 3. c. 8.*

I make peace and create evil] *Evil*, that is, *war*, by a specialty, and *war* *discrepationem*. *Omega nostrorum Mors est, Mars Alpha malorum. Sin, Satan and war* have all one name: *evil* is the best of them. The best of sin is deformity, of Satan enmity, of War misery.

Ver. 8. *Drop down ye heavens from above*] A prayer of the poor captives in *Babylon*, say some, for a speedy performance of their promised deliverance: and this the rather, because else Christ could not come of them, teach in their Country, work miracles, and fulfill the office of a Mediatour, as the Prophets had foretold. Whereunto God immediately answereth: *I the Lord have created him, or will create him*; that is, send him in due time, doubt ye not. Others make it a description of *Cyrus* his just and happy reign; see the like of *Solomon*, *Psal. 72. 6, 7.* And indeed *Cyrus* is famous in Heathen Histories for his wisdom, justice, temperance, magnanimity and liberality; It is not the custome of *Cyrus* to hoard up money, saith *Xenophon*; for he taketh more delight in giving than in getting or possessing. But it seemeth rather to be a command from God of plenty and prosperity, opposite to that countermand, *chap. 5. 6.* The Papists apply it to Christ, and his Mother: and hence their roaring out of *Rorate*, in their solemn service, a moneth before the feast of the Nativity, and then they call for their carousing cups.

Ver. 9. *Woe unto him that strive with his Maker*] That chaff against him, *Rom. 9. 20.* or presumes to prescribe to him, as some impatient spirits among the Captives may seem to have done. We may not measure Gods dealings by our Models, nor murmur against his counsels; sith his holy will is the most perfect rule of right.

Let the potsherd strive with the potsherd of the earth] And not dash against the Rock of ages: Let him meddle with his match, and not contend with a mightier than he, *Eccles. 6. 10.* What though God create him darkness and evil, as ver. 7. let him wait upon God for better times; and not think to mend himself by murmuring against his Maker as too severe.

Shall the clay say, &c. q. d. This were an intolerable petulancy. *Or thy work, it hath no hands?* Or, *he hath no hands*, sc. to fashion me aright. Thus the work seemeth to make answer to the clay: for as the clay said to the Potter *Quid fecisti*, what hast thou made? So the work saith, by way of jeer, *He had no hands*, sc. to make me as he should have done.

Ver. 10. *Woe unto him that saith to his Father*] Are these fit words to a Father? Is it not an impious morosity to talk unto him in this sort, Why hast thou begotten me at all? or if at all, why not rich, fair, wife, &c.

And to the Woman] i. e. To his Mother, as chap. 49. 15. but such as he can hardly find in his heart to call Mother.

Ver. 11. Thus saith the Lord, &c.] q. d. Leave off such insolent and unbecoming language; and learn of me about what ye should rather busie your selves.

Ask me of things to come] Me, and not your Wizzards. Have recourse to my Prophets, believe them and ye shall prosper. Let your patient mind be known to all men, the Lord is at hand for your deliverance.

Command ye me] This is a wonderful expression, and doth notably set forth the power of prayer. Luther, it seemeth, well understood the latitude of this royal Charter, faith One, when praying for the recovery of a godly useful Preacher who was far gone in a consumption, amongst other passages he let fall this transcendent rapture of a daring faith, Let my will be done: but then he falls off sweetly, My will, Lord, because thy will.

Ver. 12. I have made the earth] q. d. I am the mighty Maker and Monarch of the world; therefore pray on, and patiently wait for a gracious answer: he that believeth, maketh not haste.

Ver. 13. I have raised him up] i. e. Cyrus, Ezra 1. 1.

And I will direct all his wayes] sc. When he cometh against the Babylonians, Lydians, &c. on mine errand. But when moved by his ambition, he invaded Scythia, and cruelly wasted the Country, God took no further charge of him, as I may say: He that is out of Gods precincts, is out of his protection.

Ver. 14. Thus saith the Lord, the labour of Egypt] Here he turneth his speech to Cyrus, promising him that he should be no loser by his generous carriage toward the poor people of God, his captives, whom he freely dismissed without ransom, ver. 13. Gods retributions are more than bountiful.

Men of stature] The Arabians are reported to have been goodly personable men by Agatharchides an ancient writer, from whom Plutarch and Pliny borrowed much.

They shall come over unto thee] Commodissime dicemus promissionem hanc referendum ad tempus revelati Evangelii. This was fulfilled chiefly when the Gospel was preached, and Nations thereby converted. See Psal. 45. 5. and 149. 6.—8. The bonds of the holy Spirit are stronger than Adamant, faith Ambrose.

Surely God is in thee] Or, with thee: and hence thou (O Cyrus) so prevailst, and prosperest. Thus these conquered Kings shall supplicate and say to Cyrus.

And there is none else, there is no God] Hence Mahometans seem to have taken that, which out of their Alchoran, they daily proclaim in their Moschies or meeting-houses, There is no god but God, and Mahomet his Counsellour. Thus those Kings: but what faith the Prophet?

Ver. 15. Verily thou art a God that hidest thy self] As thou art invisable and dwellest in light inaccessible: so in thy dispensations thou goest a way by thy self, and thy judgements are unsearchable. Thou hidest thy self, and standest off a while sometimes from the help of thy poor people, but wilt appear to them and for them in due time. The Septuagint here translate Tu es Deus & nescitamus. Thou art God, and we knew thee not: And this the Fathers interpret concerning Christ: and hence the Jews seem to have drawn that speech of theirs, Christ when he cometh, no man knoweth whence he is.

Ver. 16. That are makers of Idols] The Word rendred Idols, signifieth properly Tormina, cruciatus, paines and throws, and straits: Idolaters heap up sorrows to themselves and terrors of conscience. See Psal. 16. 4. with the Note.

Ver. 17. But Israel — with an everlasting salvation] By Cyrus they were not so: for not long after, Antiochus afflicted them, Herod gat the Scepter from them, the Romans came and took away both them and their Nation: But the Israel of God were, and are still, saved by Jesus, with an everlasting salvation.

Ver. 18. He created it not in vain] Therefore never think that he will forsake it, or not take care of his Church therein, for whose sake he made it at first and still upholdeth it by the word of his power, 1 Cor. 3. 22, 23. Now if God created not

Hac approbatio est Prophetæ. Scilicet.

not the earth in vain, much less the heavens (wherein he hath shewed his greater skill, Heb. 11. 10. See the Note there) but that his people might there inhabit forever. And here it is that they shall be saved in the Lord with an everlasting salvation: Yea they shall not be ashamed or confounded world without end. ver. 17.

Ver. 19. I have not spoken in secret] As the Sibylls did out of their dens; as the Idol-priests did out of their holes, and under-ground vaults; as hereticks and seducers, who creep into corners and there vent their false wares, as Vincentius Lirinensis long since observed: (Epiphanius fitly compareth them to Moulds, who do all their mischief by working under ground:) But God as he delivered his Law openly on Mount Sina: so his Gospel he commanded to be preached on the house-top, and in Mount Zion. Christ spoke openly to the world, Joh. 18. 20. Truth seeketh no corners: I am not ashamed of the Gospel of Christ, Rom. 1. 16. But what was this word that was delivered so plainly and perspicuously?

Seek ye me] And for your encouragement, ye shall not do it in vain: for I am a rewarder of all those that diligently seek me, Heb. 11. 6. Let Heathen deities dis-appoint and delude those that seek to them; Jacob God scorneth the motion: he is better to his people then their prayers, better then their hopes: and when with Geberzi they ask but one talent, he, like Naaman, forceth them to take two.

The Lord speak righteousness, I declare the things that are right] Or, even: so doth not the Devil, but things sinful and obscene; as humane sacrifices, promiscuous uncleannesses, as in nefarius Priapi & Veneris sacris. Contrariwise, all the words of Gods mouth are in righteousness; there is nothing forward or perverse in them, Prov. 8. 8.

Ver. 20. That are escaped of the Nations] That have escaped the sword of Cyrus: and well proved how little your gods can do for you.

That set up the wood of their graven Image] Qui levant lignum, carrying them in pomp and procession upon their shoulders, as Papists now do their pictures, their bready god especially, and crying to it Holy, holy, holy Lord God of Sabbath.

Ver. 21. Who hath declared this] sc. that the people of God should be set at liberty by Cyrus.

Ver. 22. Look unto me and be ye saved] Whiles the Moon looketh directly upon the Sun, she is bright and beautiful: but if she once turn aside and be left to her self, she looeth all her glory, and enjoys but only a shadow of light, which is her own: so while men look to Christ the Sun of righteousness, and toward the stars in his right-hand, &c.

For I am God and none else] This Judas Maccabæus acknowledged in his Ensign wherein this Motto was written Mi Camoca Belohim Jibevab, i. e. Who is like unto Godw. Heb. there among the Gods O Lord? from the capital letters of which Motto he took his Atiqu name Maccabi.

Ver. 23. That unto me every knee] I will be known and obeyed all the world over, sc. by Christians. Of the Jews Hierom noteth, quod mentis superbiam demonstrantes genu non flectunt, that they bow not the knee in Gods service, but only stand up at times.

Ver. 24. Surely shall one say] This shall be the Christian Confession, In the Lord have I righteousness, &c. righteousness, i. e. Mercy to those that come over to him; and strength to enable them to come; as the Sea sendeth out waters to fetch us to it, &c.

Ver. 25. Shall be justified] by faith in Christ, Rom. 5. 1.

And shall glory] Having peace of Conscience they shall glory in tribulation; Rom. 5. 1, 3. Note this against Meritmongers.

CHAP. XLVI.

Ver. 1. Babel is bowed down] Jupiter Belus (as Pliny calleth him) Babels chief God, is now become a prey to the Persians: and might be to them of as great worth as was Nebuchadnezzars massy Image of gold dedicated in Dura, Dan. 5. 1, 2. This great golden image, some think to be the same that is here called

lib. 6. c. 26.
U 2

led *Neb* or *Nebuchadnezzar*. Others think it to be *Apollonius* *Deus* *varicinus*. *Tremellius* rendereth it, the prophesying or oracular God. *Jeremy* seemeth to call him *Merodach*, chap. 51. 1. *Dagon* the Septuagint render him; but not well.

Your carriages were heavy laden *iam essis diu graves*.

Ver. 2. *They stoop*] The *Babylonians* together with their *Mawmets*: *Ridiculous* Gods, that could be thus plundered, carried captives, born on the backs of *Asses*. *But themselves are gone into captivity* Heb. and their soul went into captivity, that is, their Idols, that were dear unto them as their very souls.

Ver. 3. *Which are born by me from the belly*] *You* do not *bear me*, as they do their Idols in procession and otherwise. but I *bear you*: and so have done from the *first* and shall do the *last*: like as the tender mother doth her beloved babe, or as the *Eagle* doth her young upon her wings, *Exod.* 19. 4. *Deut.* 32. 11.

idem faciunt
qui caecibus
et canes mor-
tu.

Ver. 4. *And even to your old age I am he*] The mother beareth not her child in her bosom, when grown to some bigness. The *Eagle* beareth her young out of the nest when able to prey upon their own wing: but God dealeth better a great deal with his whom he never casteth off: as neither doth he his labouring and languishing Church, upon whom the ends of the world are come.

I have made, and I will bear, even I will carry] God himself will do it; I is emphatical, and exclusive.

Et si gratissima semper
Munera sint Author quæ preciosa facit;

How sweet should this precious promise be unto us, and how soveraigne against the fear of want in old age? *Plutarch* giveth this for a reason why old men are so covetous, viz. because they fear they shall not have *vis* *spem* *et* *res* *de* *formis*, such as will keep them whiles they live, and such as will bury them decently, when dead. The Lord here assureth all his, that he will see to their support and sustentation as long as life lasteth; yea for spirituals as well as temporals. This was no small comfort to old *David*, *Psal.* 71. to *Dr. Rivers* and others, And well it might. See *Psal.* 48. ult. with the Notes.

Pothos habent
verba Me
Cui. Alap.

Ver. 5. *To whom then will ye liken me*, &c.] *q. d.* To which of your paramours? for here the Lord returneth to his discourse against idolaters, and their Idols, *enimque inanitates et inopiam demonstrat*, inveighing against them with no less stomach and indignation then a jealous husband against his adulteresses Gallions. Let every godless person, who idolizeth his lusts, think he heareth God thus bespeaking him as in this Text.

Ver. 6. *They lavish gold out of the bag*] They spare for no cost: *Nebuchadnezzar* did not in that vast Colossus, *Dan.* 3. 1. *Canutus* bestowed upon a Cross his whole annual *Entrado*, or revenue. He also gave an hundred talents of silver and one of gold, for *St. Austine* arme, which he bestowed on *Coveny* as a memorial of his blind zeal. The Lady of *Loretto* bath her Churches so stuffed with vowed Presents and memories as they are fain to hang their Cloysters and Church-yards with them.

Sands Relat.

Ver. 7. *They bear him upon their shoulders*] As the *Papists* breaiden god *furfur* *accum illud numen* is, at this day, born about to be adored: whereas the true God beareth up all things by the Word of his power, *Heb.* 1. 3.

Yea one shall cry unto him] As they did to *Baal* in *Eliab's* dayes: and the *Cretians* to their *Jupiter*, whom they therefore pictured without eares.

Ver. 8. *Remember this*] Suffer me not to press these things so oft upon you to no purpose.

And shew your selves men] *Roboramini*, fortify your hearts by the Word of God and true reason, renewing your good resolutions oft against this senseless sin of Idolatry.

Bring it again to mind] Heb. bring back to heart, turn short again upon your selves, recognize your iniquities, and be humbled.

Ver. 9. *Remember the former things of old*] Again he calleth upon them to remember who had so foully forgot themselves in the days of *Ahas* and *Manasseh*; and

and would do so again in *Babylon*, where they kept not themselves from Idols: *Papists* *human* themselves, or otherwise they could not be such gross Idolaters.

Ver. 10. *Declaring the end from the beginning*] This foretelling of things future, is a precellency in God above Idols, that he much standeth upon.

I will do all my pleasure] What God pleaseth to do, there is no question but he is able to do. But they are out, who argue from Gods power to his will.

Ver. 11. *Calling a ravenous bird*] i. e. *Cyrus*, who was hawk-nosed, and came swiftly to seize upon *Babylon*, like a *Falcon*, or some such ravenous bird; So *Nebuchadnezzar* is called an *Eagle*, *Jer.* 48. 49. *Xenophon* testifyeth that *Cyrus* had in his standard a golden Spred-Eagle, as had after him the Persian Kings, and likewise the Romans: See *Math.* 24. 28. with the Note.

Ver. 12. *Hearken unto me ye stiff-hearted*] Ye cruel *Caldeans*; And here some begin the next Chapter.

That are far from righteousness] And therefore not far from ruine, *Psal.* 119. ver. 155.

Ver. 13. *I will bring near my righteousness*] I will suddenly right my wronged people, by *Cyrus* my servant, but especially by *Christ* my Son: therefore it followeth.

I will place salvation in Zion for Israel, my glory] Or, in *Israel* my magnificence. i. e. Now which of your Idols can do thus for their worshippers?

CHAP. XLVII.

Ver. 1. *Come down*] from thy lofty top, and trowning state, as the head City of the world.

Sit in the dust] as a mourner, *Job* 2. 8. & 42. 6. So *Judea* being subdued by *Vespasian* was pictured upon money coined by him, as a hand-maid sitting on the ground. *Sic erat alio à culmine Roma.*

O Virgin daughter of Babylon] Thou that hast never yet been subdued: So *Veronica* hath for her Motto *Instilla manto*: So *Cullen* upon *Rhine* is called The *Virgin-City*.

Thou shalt no more be called tender and delicate] so as *Queens* use to be: *Cleopatra* for instance.

Ver. 2. *Take the mill stone*] As the most abject slaves used to do, *qui in pistrinum trudebantur*. Neither is this an end of thy sorrows: for out of the mill-house thou must be carried captive into a far Country, and therefore, in order thereunto,

Uncover thy locks] Cast away thy diadem: *Denuda turpitudinem*, the Vulgar rendereth it: that thou maist pass through the waters naked, and squallid into captivity.

Make bare thy leg] *Denuda turpitudinem*, the Vulgar rendereth it: that thou maist pass through the waters naked, and squallid into captivity.

Ver. 3. *The nakedness shall be uncovered*] Thou shalt be stript, and worse dealt with: the ordinary lot of women-prisoners. At the sack of *Magdeburg* by *Monfieur Tilly*, Ladies, Gentlewomen, and others, like beasts and dogs, being naked and coupled together, were led into the woods, and there ravished. Such as resisted, the Souldiers stript naked, whipped them, cropt their eares, and so sent them home again.

I will not meet thee as a man] But as a Lion rather: thou shalt have vengeance without mixture of mercy (See 2 *Sam.* 7. 24.) *Isa.* 13. 6. & 27. 8, *Hos.* 5. 14.) Men use sometimes to deal favourably with women: but they shall not do so with thee.

Ver. 4. *As for our Redeemer, &c.*] This comes in by way of Parenthesis, for the comfort of Gods poor people.

Ver. 5. *Sit thou silent*] Here he threatneth *Babylon* with loss of her former fame: she shall be buried in obscurity and oblivion, as out of sight, and out of mind: no longer called the *Lady of Kingdoms*, but a wretched drudge, *ut de Hecuba* tradunt *Tragici*.

For thou shalt no more be called] Heb. thou shalt not add to be called. *Oculampadi* senseth it thus, Thou wast wont to be called the *Lady of Kingdoms*; now they shall call thee, *Non adjicies*, as desperate and irrecoverable. And why?

Ver. 6.

Ver. 6. *I was wrath*] See on *Zach. 1. ver. 15.*
I have polluted mine inheritance] God is his peoples inheritance, and they are his: but now, for their sin, He had dealt with them as with a profane and unclean thing.

Thou didst shew them no mercy] Heb. *thou didst set them no bowels.* Cruelty cries for vengeance. See *Jer. 50. 17.* with *51. 24.*

Upon the ancient] Who should have been born with for their age and weakness.
 Ver. 7. *I shall be a Lady for ever*] Presumption precedeth destruction, *Psal. 10. 6. Rev. 18. 7.*

So that thou didst not lay these things to thy heart] The daughter of Pride is security, and pleasure is her neece, *ver. 8.*

Nor didst remember the latter end of it] Heb. *her latter end.* *Memorare novissima tua, & in aeternum non peccabis:* See *Lam. 1. 4.*

Ver. 8. *Thou that art given to pleasure*] *Delicatus*; It is not good to take pleasure in pleasure, no not to go as far here as we may: *verecunda sunt omnia initia peccati, fin scemeth modestas firt, &c.*

Thou saist in thine heart, I am] *sc.* the Lady of the world. Heathen Rome was called by the Heathens *Terarum dea gentiumque.* Rome Papal saith as much, *Rev. 17. 4.*

And none else besides me] *i. e.* None worth speaking off. The Jesuites brag in like sort of their transcendent learning, and profess skil beyond the periphery of possible knowledge.

I shall not sit as a widow] *i. e.* Be bereft of my Monarchy, which is as it were my husband.

Neither shall I know the loss of children] I shall not cease to subdue Countries and Kingdoms, which are added unto me as so many children.

Ver. 9. *But these two things shall come upon thee in a moment*] *Accidit in puncto, &c.* *Babylon* was suddenly taken in one night, as the Prophet had foretold, *chap. 21.* and as the history testifieth, *Dan. 5. Perit inter pocula.*

For the multitude of thy sorceries] Thy taking upon thee to divine of each mans life and fortune by the Stars and *Horoscope:* for which profession the Chaldeans were famous. But what a madness was it in *Cardanus*, who by the like skill went about to demonstrate that it was fatal to our Saviour Christ, to dye the death of the Cross?

Alfred. Encycl.
lib. 30. cap. 10.

Ver. 10. *Thou hast trusted in thy wickedness*] God calleth that wickedness which they counted wisdom.

None seeth me] *Ne Deus quidem novit rationes meas.* Graceless men having hid God from themselves, think also to hide themselves from God.

Thy wisdom and thy knowledge] Thy Magical arts and practices. *Quantus artifex perco? quadrabit in te peritum & periturnum*

Ver. 11. *Therefore shall evil come upon thee*] An evil, an only evil; as *Ezek. 7. 5.* both unexpected and inexpiable; such as thou canst neither avoid, nor abide.

Ver. 12. *Stand now with thine enchantments*] Try thine utmost skill, and let's see what thou canst do for thy self: this is spoken in way of derision.

Wherein thou hast laboured from thy youth] But found them to be no better than Astrology, see *Aug. de civ. Dei lib. 5. cap. 1. 2, 3, 4, 5.*

Gen.
Hic divina-
tio ex per. Astrum
nomina sunt
Ch. 11. ap. 1.
Astr.

Ver. 13. *Thou art wearied in the multitude of thy counsels*] As all such are sure to be (with a *Woe* to boot) as take counsel but not of God; and that cover with a covering, but not by his spirit that they may add sin to sin, *11a. 30. 1.* Thus do those vain Astrologers, that pretend to read mens fates and fortunes in the Heavens, *velut in Minerva poplo;* and thence to foretell good and evil. But experience frequently confuteth them, as it did *Abraham* the Jew, who foretold by the stars the coming of their Messiah, *Anno Domini 1464.* And *Albumazar* a Mahometan Wizzard, who predicted an end of the Christian Religion, *Anno 1460.* at utmost. A great flood was foretold by these Diviners to fall out in the year 1524. *cum planeta comi-ssu in piscibus celebrarent.* This caused the Prior of *St. Bartholomews* in London (wise-man-like) to go and build him an house at *Harrow on the hill*, for his better security.

Stand

Hollinsh.
in 1524.

Stand up and save thee] Save thee if they can; but *Balthazar* found they could not, though he called for them all, *Dan. 5. 7, 8.* and they likely had promised him an everlasting Monarchy: (as some did the *Romani imperium sine fine*) but falsely: for now the *Roman* Empire is at a very low ebbe, and who shall be Emperour, is much questioned. This was written, *Sept. 19. 1637.*

Ver. 14. *Behold they shall be as stubble*] As dried Rubble, *Nab. 1. 10.* See the Note there.

They shall not deliver themselves] Much lesse others.

There shall not be a coal to warm at] Like a fire of flax, which is soon extinct, and leaves no embers or cinders behind it. In a spiritual sense, it may be said of most of our hearts and houses as here, *There's not a coal to warm at: Deest ignis,* as Father *Latimer* was wont to say, the fire of zeal is wanting; that flame of God, *Cant. 8. 6.*

Ver. 15. *Thus shall they be unto thee with whom thou hast laboured*] But all in vain, viz. with thy Wizzards and Diviners, those deceivers of the people, concerning whom *Cato* once said, *Potest Augur Angurum videre & non ridere?* Can those fellows look one on another, and not laugh when they consider how they cozen people, and cheat them of their moneys? hence they are called *merchants* also in the next words, as some think, *qui non tam calli ratione quam cuncti argenti ducunt.* Such money-Merchants hath mystical *Babylon* also not a few, *Rev. 18. 11.* *Non desunt Antichristi sui Augures & malefici,* saith *Oscolumpadus;* Antichrist hath those abroad that trade with him, and for him: these shall be cast alive with him into the burning lake, *Rev. 19. 20.* and though they wander, yet not so wide as to misse of hell.

CHAP. XLVIII.

Ver. 1. *Hear ye this O house of Jacob*] Ye stiffnecked of *Israel*, and uncircumcised in heart and ears, who do always resist the Holy Ghost, *Act. 7. 51.* to you be it spoken: for to the *Israelites* indeed enough hath been said of this subject already.

Which are called by the name of Israel] *Sed nomen inane crimen innum:* Ye are called Jews, and make your boast of God, *Rom. 2. 17.* having a form of knowledge, *Pititellu Israe Rom. 2. 20.* and of godliness, *2 Tim. 3. 5.* and that's all: the voyce of *Jacob*, but *clites, ellu hypo-* the hands of *Esaui.* Let such fear *Jacob's* fear, *My Father perhaps will seal me, and true.* *I shall seem to him as a deceiver: and I shall bring a curse upon me and not a blessing,* *Gen. 27. 12.* 'Tis sure enough.

And are come forth out of the waters of Judab] *i. e.* Out of the bowels, as *Gen. 15. 4.* as waters out of a spring, *Dint. 33. 28. Psal. 68. 26.* *Judab* was the tribe royal (hence they so gloried) and remained ruling with God, and faithful with the Saints, *Pro 12. 12. videtur hietu- gendum* when other tribes revolted.

Which swear by the Name of the Lord] And not of *Baal.*

And make mention of the God of Israel] Who was neer in their mouths, but far from their reins, *Jer. 12. 2. Psal. 50. 16.* *Religionem simulabant, cum in cute essent nequissimi, arranthypocrites.*

But not in truth, nor in righteousness] *i. e.* Without faith and sound conversion.

Ver. 2. *For they call themselves of the holy City*] Inhabitants of *Jernsalem* and men of *Judab:* yea they swore by their *City* and *Temple*, as appeareth in the Gospel, and cryed out *ad ravim usque, The Temple of the Lord, the Temple of the Lord,* *Jer. 7.* like as the Romits now do, *The Church, the Church;* glorying in the false and empty title of *Roman* Catholics, *Sed grande est Christianum esse, non dici,* saith *Hierom:* and it is a great vanity, saith the Poet,

Respicere ad sumos & nomina vana Catonum.

And say themselves] As far as a few good words will go. See on *Mic. 3. 11.*

The

The Lord of hosts is his Name] So said these hypocrites, bearing themselves bold upon so great a God, who had all creatures at his command.

Ver. 3. *I have declared the former things*] This God had said oft before; but being now to conclude this comfortable Sermon, he repeats here the heads of what had been spoken in the seven foregoing Chapters.

Ver. 4. *Because I knew that thou art obstinate*] Heb. *hard, obdurate*: therefore do I so inculcate these things, if by any means I may mollify thee. Hypocrites are harder to be wrought upon than other sinners.

And thy neck is an iron sinew] Thou art utterly *averse* from, yea *adverse* to any good, no more bended thereunto than if the body had for every sinew a plate of iron.

And thy brow brasse] Sinews of iron argue a natural *impotency* and somewhat more: but brows of brasse *impudency* in evil; *quando pudet non esse impudentem*, when men are shameless in sin, setting it upon the cliffs of the Rock, Ezek. 24. 7. and declaring it as Sodom, Isa. 3. 9.

Ver. 5. *I have even from the beginning, &c.*] See ver. 3. It is probable that there were many among the Jews, who when they saw themselves to be so punished, and the heathen prospered, would be ready to think that the God of *Israhel* either could not or would not do for his people, as those *Devil-gods* did for theirs. For their help therefore under such a temptation, God was pleased to foretell his people what good or evil should betide them; and accordingly to accomplish it.

Ver. 6. *Thou hast heard; see all this*] Here God extorteth from them a confession of the aforelaid truth; and urgeth them to attest and publish it.

Ver. 7. *They are created now*] i. e. They are now brought to light by my Revelations and predictions.

Behold I knew them] By my gods or Diviners, or by my natural sagacity.

Ver. 8. *Yea thou hearest not, yea thou knowest not*] Yea so oft used here, is very emphatical, and sheweth how hardly sinners are born down, and made to believe plain truths, where they are prepossessed with conceits to the contrary.

And wast called a transgressor from the womb] Ever since thou madest and worshippedst a golden Calf in the wilderness (See here the Note on Psal. 58. 3.) and art still as good as resisting the Holy Ghost, as ever thy Fathers were, *Act.* 7. 51.

Ver. 9. *For my name sake will I defer mine anger*] Heb. *prolong it*. Here he setteth forth the cause of his patience toward so perverse a people, viz. the sole respect to his own glory whereof he is so tender, and so loth to be a loser in: *Propter me faciam*.

And for my praise] The praise of my might and mercy.

That I cut thee not off] Which I would do, were it not that *I feared the wrath of the enemy, lest thine adversaries should behave themselves strangely, and lest they should say Our hand is high, and the Lord hath not done all this*, Deut. 32. 27.

Ver. 10. *Behold I have refined thee, but not with silver*] Much less as gold, which is wont to be fined most exactly, and to the uttermost; because these precious mettles will not perish by fire. But thou hast more dross in thee than good oare: therefore I have refined thee with favour, Psal. 118. 18. *Ne totum disperires*, lest I should undo thee: for if thy punishment should be commensurate to thine offence, thou must needs perish.

I have chosen thee in the furnace of affliction] i. e. In affliction, which is as a furnace or crucible. See Ezek. 20. 37.

Ver. 11. *For mine own sake, even for mine own sake*] This is oft repeated, that it may once be well observed. *Bene cavet spiritus sanctus ubique in Scripturis ne nostris operibus salutem tribuamus*; it is Oecolampadin's his Note upon the first verse of this Chapter, i. e. The holy Ghost doth everywhere in Scripture take course that we ascribe not our safety to our own works. See on chap. 43. 13.

For how should my Name be polluted?] As it will be by the blasphemous Heathens; who else will say that their gods are *fortiores & saventiores*, more powerful and more merciful than the God of the Hebrews. Thus the *Turkes* at this day, when they have

have beaten the Christians, cry up their *Mahomet* as mightier than Christ. *And I will not give my glory to another*] Press this in prayer: 'tis an excellent argument, Exod. 32. 12. Job. 7. 9. Psal. 79. 9, 10. Psal. 115. 1, 2. The Saints after all other arguments used, *hanc quasi arctem admovent*, minde God of his glory engaged; and then doubt not to prevail with him.

Ver. 12. *I am he*] Heb. *Hu*; this the *Rabbins* make to be one of the names of God. *Sanchez* here observeth, that by this threefold *I* is meant the holy Trinity: the Deity of Jesus Christ is rightly proved from this text, compared with Rev. 1. 11. and 22. 13.

Ver. 13. *My hand hath also laid the foundation of the earth*] My left hand, say the *Rabbins*, as my right hand spanned the heavens; that is, meted them out as a workman doth his work. God did but call unto them both, and they stood up together; Vain therefore and needles was the disputation of the *Samaritans* and the *Hillelites* among the Jews, Whether was first created the heaven or the earth?

Ver. 14. *The Lord hath loved him*] i. e. *Cyrus*. He loveth his people that for their sakes he loveth all their Benefactors and well-wishers. See Gen. 12. 3.

He will do his pleasure] See chap. 43. 14.

Ver. 15. *I have brought him*] Heb. *made him to go, or caused him to come*, who of himself had no such mind to come on such a designe. *Herodotus* telleth us, that *Cyrus* had once resolved to let alone the siege of *Babylon* as unfeasible: but God altered his mind, as we here read, and prospered his work.

Ver. 16. *Come ye near unto me and hear this*] God calleth often for audience, as knowing our dulness and croffness, our olcitancy and inadvertency: a good mirror for Ministers.

I have not spoken in secret] See chap. 41. 26.

From the time that I was, there am I] Viz. At the Creation, as Prov. 8. 22, 23. *Diod.* Or, I have from everlasting been the Author of that counsel by which all these things have had as is were their first beginning; and afterwards, in their appointed time, I have brought them forth by my power.

And now the Lord God and his Spirit hath sent me] i. e. Me *Isaiab* the Prophet; whose writings should therefore be prized and beleaved by us as most authentike and authoritative, because he was commissioned by the blessed Trinity.

Ver. 17. *I am the Lord thy God which teacheth thee to profit*] And do therefore so oft call upon thee to hear me, not for any benefit to my self but to thee alone. And the truth is, In all the Commandments of God, if they were open to us, if we did see the ground of them, we should see there were so much reason for them, and so much good to be got by them, that if God did not command them, yet it would be best for us to practise them.

Which leadeth thee by the way that thou shouldest go] Heb. making thee to tread in the way thou shouldest walk, carefully chusing thy steps for thee, and setting thy foot right: thus he led *Joseph* like a sheep, Psal. 80. 2. and *Israel* through the deep as an horse in the wilderness that they should not stumble, Isa. 63. 13. Thrice happy are the Saints in such a guide. The steps of a good man are ordered by the Lord, and he delighteth in his way, Psal. 37. 23.

Ver. 18. *Oh that thou hadst hearkened to my Commandments*] See the like wishes, Deut. 32. 29. and 5. 29. Psal. 81. 13. implying, that so they might have redeemed many sorrows, escaped many miseries.

Then had thy peace been as a river] Great peace have all they that love Gods Law, and nothing shall offend them, Psal. 119. 105. they shall have a confluence of all comforts and contentments: yet ever with an exception of the cross, as need requireth.

And thy righteousness as the waves of the sea] Which are perpetual, *fluitus fluitum* tradit.

Ver. 19. *Thy seed also had been as the sand*] As was promised to *Abraham*, and performed to his posterity: Such a *υπεροπιακεινους* there is in godliness, and in doing of Gods Commandments so great reward.

His name should not have been cut off] As it was of old among the heathens (see *Horace*, *Juvenal*, *Martial*, &c.) and is at this day among the *Turkes*, who usually swear, *Judeus sim si fallam*, &c. See *Zuch.* 8. 13. with the Note.

Ver. 20. *Go ye forth of Babylon* The word among the Jews, that despaired of ever returning from Babylon: but the Prophet by an unexpected *alarm* commandeth them to return, shewing how and why they should do so; and carrieth himself no otherwise than as if he had been a Captain in the midst of those captives, &c.

Ver. 21. *And they thirsted not when he led, &c.* Your Fathers did not of old: nor shall you now in your return homeward. The Jews tell us of many miracles then wrought also: but we read of no such matter in *Ezra*; and we know that Gods pilgrims shall want no necessary accommodation: that, he will be sure to see to.

Ver. 22. *There is no peace, saith the Lord, unto the wicked* Babylons best days are past: therefore go ye forth of her, ver. 20. The wicked of what Nation soever that hearken not to Gods Commandments (as ver. 18.) well they may have a truce, but no true peace certainly. That which they have is *pax infida, pax incerta* (as that of the *Romanes* with the *Sarmites*) a peace no peace: and how can it be better, so long as their wickednesses and witchcrafts are so many? 2 *King*. 9. 22. *Tranquillus illa tempestas erit*: as after a South-wind arose *Eueroclodon*, *Alt*. 27. 13, 14. so after a false peace storm and tempest everlasting: this shall be the portion of their cup, *Psal*. 11. 6. See chap. 57. 20, 21.

CHAP. XLIX.

Ver. 1. *Listen O Isles unto me* i. e. Ye forreiners; for wicked Israel will not, and therefore have no true peace, chap. 48. 22. with *Psal*. 119. 165.

Unto me] Understand it of *Isaiah*. but especially of Christ: for from hence to the end of this book (as the Jew-Doctors also acknowledge) are visions and Sermons set down concerning Christs twofold Kingdom, viz. of *Patience* and of *Power*. See *Alt*. 1. 47. 2 *Cor*. 6. 2. *Rev*. 7. 10.

The Lord hath called me from the womb] Called me and qualified me, appointed and anointed me to the office of a Mediatour. This, those that attend not, though never so remote, are deeply guilty before God, *Dent*. 18. 18, 19. *Alt*. 3. 22, 23.

Ver. 2. *And he hath made my mouth like a sharp sword* He hath added efficacy to my doctrine; and will protect my person till I have finished the work that he gave me to do.

And made me a polished shaft] That, being well pointed, will pierce at a distance, and either prick Converts at the heart, as *Alt*. 1. 37. or cut refractories to the heart, as *Alt*. 7. 54. Christ will pursue his enemies both with the terrors of his words, his mouth being made like a sharp sword; and with the plagues of his hands, being made like a polished shaft.

Ver. 3. *Thou art my servant O Israel* i. e. O Christ, who best deserveest to be called by that name, who art also the head of the Elect that Israel of God, *Gal*. 6. 16.

Ver. 4. *Then said I, I have laboured in vain* I have done little more than preached my hearers to hell. The Pharisees and the Lawyers rejected the counsel of God against themselves, *Luk*. 7. 30. they would not be forewarned to flee from the wrath to come, *Mat*. 3. 7. to escape the damnation of hell, *Mat*. 23. 33. Our Saviour lost his sweet words upon them: so did the Prophet *Isaiah* upon his untoward Countrymen, who refused to be reformed, hated to be healed. Nothing was unconquerable to his pains, who had (as one saith of *Jul. Scaliger*) a golden wit in an iron body; but this matter was not malleable: hence he spake to them to as little purpose as *Brde* did when he preached to an heap of stones. Hence his complaint, chap. 53. 1. Who hath believed our report? he might haply hope at first, as holy *Melanchthon* did, that it was impossible for his hearers to withstand the evidence of the Gospel: but after he had been a Preacher a while, 'tis said he complained that old *Adam* was too hard for young *Melanchthon*. Reverend Mr. *Greenham*, besides his publike paines in season and out of season, was wont to walk out into the fields, and to confer with his neighbours as they were at plough. But *Dry-Draught* (the

(the place where he was Minister many years) though so often watered with his teares, prayers and paines, was little the better for all: the generality of his parish Mr. *Fallers* remained ignorant and obdurate, to their Pastours great grief, and their own greater damage and disgrace. Hence the verses,

*Greenham had pastures green,
But sheep full lean, &c.*

He might well cry out, as many also do at this day, *Ebena, quam pingui macer est mihi taurus in arva*! Our people, alas! are like *Labans-lambs* or *Pharaohs kine*: they are even *Ministrorum opprobria*. But if Ministers toyle all night and take nothing, 'tis to be feared (saith one well) that Satan caught the fish ere they came at their net.

Yet surely my judgement is with the Lord] He will do me right and reward me howsoever: The Physician hath his praise and pay, though his Patient dyes. The Lawyer hath his fee though his Clients cause miscarry. *Cramm exigeris, non curatorem*, saith *Bernard* to a frienck of his, it is the care not the cure of your charge that is charged upon you. *Jeremy* was impatient, and would preach no more, but that might not be. Mr. *Greenham* left *Dry-Draught*, upon friends importunity, and removed to *London*, but he afterwards repented it. *Latimer* speaking of a certain Minister, who gave this answer why he left off preaching, because he saw he did no good: *This, saith Latimer, is a naughty, a very naughty answer.*

Ver. 5. *To bring Jacob again to him* To convert and reduce him to the fold: this is the proper work of the Archshepherd, 1 *Pet*. 2. 25. and 3. 18. and 5. 4. Men may speak persuasively, but Christ alone can persuade the heart. *Alumn est docere*, saith *Cyril*, *vestrum auferre, Dei vero perficere.*

Though Israel be not gathered] Viz. By Gods Word which is his Armie, chap. 53. 1. or will not be gathered, as *Mat*. 23. 37.

Yet I shall be glorious in the eyes of the Lord] Who will reward me according to my pains, and not according to my successe: yea it is more than probable, that such as patiently persevere in the work of the ministry, though few or none be converted thereby, shall have a greater measure of glory, than those that see much fruit of their labours, and so have their honey-comb here to feed on.

Ver. 6. *I will also give thee for a light to the Gentiles* De *vocatione gentium illustre testimonium*; and to this purpose it is cited by *Paul* and *Barabas*, *Act*. 13. 47. See *Job*. 12. 46. *Luk*. 1. 78, 79.

That thou mayst be my Salvation] *Uide quam Deo cordi & cura sit salus nostra*, *A Lap*. cum eam vocat suam. See how God mindeth and fancieth our salvation, when he calleth it here his Salvation.

Ver. 7. *To him whom man despiseth* Christ was extremely despised in the state of his humiliation, *Isa*. 53. 2, 3. his Soul was filled with scorn and contempt, as *Psal*. 123. 3, 4. he was hartly hated.

To him whom the Nation abhorreth] *Hierom* saith that, to this day, that execrable nation curseth Christ three times a day in their Synagogues: and professeth that if their Messiah should come, rather than the Gentiles should share with them in his benefits, they would crucifie him over and over.

To a servant of Rulers] Christ was basely used by the Rulers of the Jews, who never left till they had nailed him to the Tree; which was a slaves death among the *Romanes*.

Kings shall see and arise, Princes also shall worship] As did *Constantine*, *Theodosius*, *Valentinian*, *Charles the Great*, &c. who called themselves *vassallos Christi*, the vassals of Christ.

And he shall choose thee] i. e. He shall declare that he hath chosen thee to be the Saviour of his people.

Ver. 8. *In an acceptable time* Heb. In a time of my good pleasure, or goodwill, i. e. when of free grace I am pleased to send thee into the world, and to cause the Gospel to be preached all abroad: thereby declaring my self fully appeased with

which the *men of my good will*, as the Elect are called, *Luk. 2. 14.* Confer 2 *Cor. 6. 2.*

Have I heard thee? Or, *will I hear thee*, *sc.* interceding, and *will I help thee*, *sc.* conflicting.

And give thee for a Covenant *i. e.* For a Mediatour of the New Covenant, which is ratified by thy blood: as was signified by the book sprinkled with the blood of the slain sacrifice.

To establish the earth Had not Christ undertook the shattered condition of the world to uphold it, it had fallen about *Adams* cares.

To cause to inherit the desolate heritages *i. e.* *Heaven* forfeited by us in our first Parents: or, as others, the Countries of the Nations now converted.

Ver. 9. That thou mayst say to the prisoners *i. e.* To such as lie hampered and enthrall'd in the invincible chains of the Kingdom of darkness: To these Christ saith, *be refreshed* with the light of saving knowledge, and with the liberty of the sons of God.

They shall feed in the ways As cattle do, that are removed from place to place: they shall have a subsistence till they get home to their Fathers house, where is bread enough.

Ver. 10. They shall not hunger nor thirst A sufficiency the Saints have, even of outward comforts, if not a *superfluity*: and for inward, *sunt nobis pascua, pocula, & panis celestis*, they shall not want; *Psal. 23. 1.* yea they shall over-exceedingly abound, 2 *Cor. 7. 4.* So little cause is there for the Jew to jeer us as poor and forlorn; spiritual alimony we are sure of: and bread and water with the Gospel are good cheer. See *Rev. 7. 16.*

Neither shall the heat nor Sun smite them As *Psal. 121. 6.* See the Note there.

For he hath bathed mercy on them He saith not *Pastor* but *Miserator*, a sweeter title.

Even by the springs See *Psal. 23. 3.* with the Note.

Ver. 11. And I will make all my mountains I will remove all rubs, and lay all level: *pacificam erunt omnia, & suavia*: who would not then take up Christ to ease a yoke, &c?

Ver. 12. Behold, these shall come from far The Jews from all parts, whither they have been dispersed: the Elect from all quarters of the earth, *Mat. 8. 11.* with the Notes.

And these from the land of Sin Or, of the *Siniss*, that is of the *Chinois* (saith *Junius* and others) whom the Greek Geographers call *Sinosis*, a very populous Nation. *Boserus* saith, that there are reckoned *seventy millions* of men, which are more than are to be found in all *Europe*: and who knows but many of those of the ten tribes of *Israel* are there?

Ver. 13. Sing O heaven The Prophet having thus foretold the Saints happiness in and by Christ, cannot hold but breaketh forth into Gods praises, calling into comfort all creatures, which since the Fall have lain bed-ridden, as it were looking with stretcht-out neck for their full deliverance, *Rom. 8. 23.*

For the Lord hath comforted his people This is just matter of general joy.

Ver. 14. But Zion said The Church hath her vicissitudes of joy and sorrow: mercies and crosses are interwoven: God checkereth his Providences white and black; he speckleth his work, as *Zach. 1. 8.*

The Lord hath forsaken me No: never: *Non deserit Deus, etiamsi deserere videatur: non deserit etiamsi deserat*: God may withdraw, but not utterly desert his; he may change his dispensation, not his disposition toward them.

My Lord hath forgotten me My Lord still, though little enjoyed at present. So *Psal. 22. 1.* *Plato* could say that a man might believe, and yet not believe: *I believe* saith he in the Gospel, *help mine unbelief*, that is, my weak and wavering faith.

Ver. 15. Can a woman forget her sucking child Twere a wonder she should grow out of kind, as to be so unkind. The mother fasteth, that her child may eat; waketh that he may sleep; is poor to make him rich, slighted to make him glorious.

Occidat

Arias Mont.
Oforim.
A Lapide.
Mr. Costen.

Enthusiastic
jubilo, &c.
Oecolamp.

Aug.

Occidat modo imperet, said she in story. Gods love to his is more than maternal. All the mercies of all the mothers in the world being put together, would not make the tythe of his mercy: *David* saith much, *Psal. 103. 13.* *As a Father pitteth his children*, &c. great was *Jacobs* love to *Benjamin*, *David* to *Absalom*, so that *Job* upbraideth him with it, 2 *Sam. 19. 6.* But God here saith more, *Can a woman forget, &c.* The harlot could not yield to have her child divided. *Arctus* interposed her own body betwixt the sword of the murderer and her dear children. *Melanchthon* telleth of a *Countesse of Thuringia*, who being compelled by her husbands cruelty to go into banishment from her children, when she took leave of her eldest son he bit a piece of his cheek out, *amoris notam cruento morsu imprimens*, and so marked him for her own. This is somewhat: but what's all this to the infinite? Was there ever love like Gods love in sending his son to dye for sinners? Christ himself wondreth at it, *Job. 3. 16.* this was a *sic* without a *scit*, there being nothing in nature wherewith to parallel it. See *Rom. 8. 32.*

Yea they may forget They may put off natural affection, as some did in times of Popish persecution; *Julius Palmers* mother for instance. King *Edward the Martyr* was basely murdered by his own Mother: *Egred* succeeded him, and much mourned for his brother, (being but ten years old) which so enraged his mother, that taking wax-candles which were readiest at hand, she therewith scourged him so sore, that he could never after endure wax-candles to be burnt before him.

Ver. 16. Behold I have graven thee So that as oft as I look upon mine own hands I cannot but think on thee: We read of one who had written the whole history of Christs passion upon the nails of his hands, in small letters. The *signet on his finger* a man cannot lightly look beside. See *Cant. 8. 6.* *Jer. 23. 24.* Some think here is alluded to that precept given by God, of binding the Commandments to their right hand, *Deut. 6.*

Thy walls are continually before me The Lord doth to delight in his servants, that their walls are ever in his sight, and he loveth to look upon the houses where they dwell. See on *Psal. 87. 6.*

Ver. 17. Thy children shall make haste People shall come in a main to the Church. *Nescit tarda molimina Spiritus sancti gratia.* God can make a Nation to conceive and bring forth in a day, *chap. 66. 8.* How quickly was the Gospel divulged and darted all the world over, as the beams of the Sun? so in the late blessed Reformation begun by *Luther*.

And they that made thee waste Tyrants and hereticks shall be cashiered, as *Zach. 13. 2.* *Fiat.*

Ver. 18. Lift up thine eyes round about and behold As those use to do, which look upon ought with wonder and delight.

Thou shalt surely cloath thee with them, as with an ornaments The good sons of *Zion* are a great honour to their mother, as the two *Scipios* were to *Cornelia*; and as that Elect Ladies children were to her, *Job. 2.* A godly man is a gallant man: but the wicked are *botches* and *blots* to a Church.

Ver. 19. For thy waste, and thy desolate places Heb. *thy wastinesses and thy desolations.* The true Church then may lye waste and desolate, and not be so gloriously visible, as the Papists falsely say it alwaies is.

Shall even now be too narrow A Metaphor from Cities, that being over-full, send out colonies into other Countries.

And they that swallowed thee up See *ver. 17.*

Ver. 20. The children Heb. *the children of thine orbity*: such as are not yet received into the Church.

Give place to me that I may People shall offer violence to heaven, and the violent shall take it by force: *valde avida & quasi ambisiose accessuri sunt.* *Ezekiel* describeth the Church of the New Testament to be very large and spacious: and yet she shall be so crowded as is a bee-hive, out of the mouth whereof the bees oft hang on heaps, for want of room within.

Ver. 21. Then shalt thou say in thine heart *Est artificiosa fides, & color rhetoricus.*

A Captive and removing too and fro The condition of Gods Church on earth

to be afflicted and tossed from post to pillar, having no settled abode: as neither had the Ark, but was *transportivus*, till settled at length in Solomon's Temple.

Ver. 22. *Behold I will lift up my hand, &c.* i. e. I will call them by the Gospel, which is the power of God to salvation to all believers, *Rom. 1. 16.*

And they shall bring thy sons in their arms i. e. when they bring them to be baptized. *Respicit ad puerilem conditionem*: yet some expound it Metaphorically, as *Deut. 32. 10. Hof. 11. 3.*

Ver. 23. *And Kings shall be thy nursing-fathers* Such were *David, Solomon, Hezekiah, Josiah, Constantine, Theodosius, Placidia, Queen Elizabeth, &c.*

They shall bow down to thee They shall give thee civil worship, and low obedience: and that for Christ's sake who is thine head and husband, and dwelleth in thee.

They shall bow down to thee, &c. Such honour hath every Saint through Christ. The Popes Parasites would hence ground his holding out his feet to be kissed; yea his treading upon Kings and Emperours. But *Peter* would none of this, *Act. 10. 25, 26.* so little cause had that Pope once to cry out *Et mihi et Petro*. Interpreters do rightly note that in these and the like texts, the Prophet alludes to the manner of the *Persians*, amongst whom those that would speak unto the King, did first kisse the pavement that the King had trodden upon: Hence *Martial*,

Pictorum sola basiare Regum.

The ancient Christians also, to honour and hearten their Confessours, and such as suffered imprisonment for the truths sake, did use to kisse their hands, yea to cast themselves down at their feet. *Tertullian* writing to some of the Martyrs, saith, *Non tantis sum ut vos alloquar*, I am not good enough to speak unto you. He telleth also of some in his time that they did *reptare ad vincula Martyrum*, creep to the bands of the Martyrs in way of honour to them.

Ver. 24. *Shall the prey be taken from the mighty* Not unless he be over-matched and over-mastered. The heathens were wont to ask, Who can wring a club out of *Hercules* his hand, or a light-bolt out of *Jove's*? The Captive Jews here seem to ask, Who can deliver us from the *Babylonians*, who have both might and might for them? for we are their lawful Captives, and we see not how we can be free at liberty. Thus they thought at least, if they spoke not as much, not looking at all to the power and faithfulness of God, *sed ad presentium rerum spectata, ac hostium potentiam*. Those that look downward on the rushing and roaring streams of miseries and troubles which run so swiftly under them, shall be lure to be taken with a giddiness, &c. but such as stedfastly fasten on the power and Promise of God all-sufficient, shall be established.

Ver. 25. *But thou saith the Lord* Here's a full answer to the former objection, as God doth usually in the Scripture frame answers to mens thoughts: the Law is spiritual and heart-reaching.

And I will contend with him that contendeth with thee I will over power the devil, and thy most head-strong lusts; bringing thee out of his slavery, so that thou shalt be able to do all things through Christ who strengtheneth thee, *Phil. 4.* Thy temporal enemies also, thy persecutors shall feel my power, as did *Pharao, Nero, Diocletian, Julian, &c.* See on *Gen. 12. 2.*

Ver. 26. *And I will feed them that oppress thee with their own flesh* Which yet no man ever hated, but nourisheth and cherisheth, *Eph. 5. 29.* But *Zions* enemies should one destroy another, and be put to such straits, as the Jews were in the siege of their City by *Titus*, that they fed upon their own flesh, and the flesh of their children. So hard a thing it is to kick against the pricks: *qua in caelum expunt, in faciem ipsarum recidunt.*

And they shall be drunk with their own blood Yea drowned in it, as was *Attilas* King of *Hunnes*, *Felix Count of Wartenburg* (a great Warriour and bloody persecuter of the *Lutherans*) who was choaked in his own blood; and *Charles* the ninth of *France*, to whom a certain Poet thus rightly speaketh,

Naribus

Naribus, ore, oculis, atque auribus undique, & ano,
Et pene, erumpit qui tibi, Carle, crur,
Non tuus iste crur, sanctorum at cede crurum,
Quem ferus hansiisti, concoquere huius poteras.

CHAP. L.

Ver. 1. **W**Here is the bill of your mothers divorcement, Heb. *abscission*: this bill was called by the Greeces, *Attestatio*: but none such could here be produced or proved, as given by God to the Jewish State: but that the *disloyalty* was theirs, and their *dereliction* on their part: God had neither rejected them though innocent (as some husbands did their wives out of a peevish and selfish humour) nor told them though obedient, as some fathers did their children for payment of their debts: for he is neither debtor to any, nor non-solvent, *Rom. 11. 35. 36.*

Behold for your iniquities ye have sold your selves O *duram servitutem!* O *miserram necessitatem!* You have sold your selves, as *Ahab* did, to work wickedness, *1 King. 25. 29.* and therefore I have justly told and abandoned you into the hands of your enemies, *Judg. 2. 13, 14. & 3. 7, 8. Psal. 44. 11, 12.*

Is your mother i. e. The Synagogue, whereunto the Jews do yet still adhere as to their mother: and the Lord did then acknowledge himself to be her husband, but now he hath worthily cast her off.

Ver. 2. *Wherefore when I came was there no man?* Christ came unto his own, but his own received him not, *Job. 1.* This was condemnation, *Job. 3.* their rebelling against the light of the Gospel; this was the great offence, the damning sin, the very cause of their utter rejection.

Is my hand shortened at all? Or rather have not you by your obduracy and incredulity transfused as it were a dead Palsy into the hand of Omnipotency? *Mar. 6. 5.* He could do there no mighty work because of their unbelief; of so venomous a nature is that cursed sin.

Behold as my rebuke I dry up the Sea I have done it (you know) *Psal. 106. 9.* and can do it again. Be not therefore faithless but believing, as *Job. 40. 27.*

Ver. 3. *I clothe the heavens with blackness* I did so in that three-daie darkness in *Egypt*, *Exod. 10. 21, 22.* and shall do so again at the time of my Passion: I can therefore doubtless deliver you not only from *Babylon*, but from sin, death, and hell, by giving you an entrance into Heaven by the waters of Baptism, and by bringing you out of darkness into my marvellous light, *1 Pet. 2. 9.*

And make sack-cloth their covering *Ita ut celum pullata veste obnatum fuisse dixeris.* See *Rev. 6. 12.*

Ver. 4. *The Lord God* Heb. *the Sovereign self-being.*

He given me Me *Isaiah*, but much more Jesus Christ the Arch Prophet of his Church, who spake as never man spake, *Job. 7. 46.* See *Matth. 7. 28, 29. Luke 4. 22.* Grace was poured into his lips, *Psal. 45. 2.* and it was no less poured out of his lips, whilst together with his words there went forth a power, and he could persuade as he pleased: for why? *God had blessed him*: ib.

The tongue of the learned A learned and elaborate speech it had need to be that shall affect the heart. *Matth. 13. 52.* Not every dolt can do it; but he who is an Interpreter, one amongst a thousand, *Job 33. 23.* who can speak as the Oracles of God, *1 Pet. 4. 11.* tell oyle to the wiser Virgins, *Matth. 25. 9.* comfort the feeble minded, support the weak, be patient or forbearant toward all men, *O quam hoc non est omnium!* Such a choice man, thus taught of God, is worth his weight in gold. Such an one was *Luther*, such was *Laisner*, (who was Confessor general to all Protestants troubled in mind) *Bradford, Greenham, Dod, Sibbi, &c.*

That I might know how to speak a word in season *Tempestivare*, to time or season a word, to set it on the wheels, as *Solomon* phrase it, *Prov. 25. 11.* that it may be as apples of gold in pictures of silver, not only precious for matter, but delectable for

Xenoph. lib. 9.
Plutarch. in
Alcib.

Solomon ut de
serm. pulla-
tum sanguine
serm.

Plac. 17.

1 Thel. 5. 14.

for order, *Ecclef. 12. 10.* Surely such a *speaker hath joy by the answer of his mouth: and a Word spoken in his season how good is it?* Prov. 15. 23. This is the right *Physick for the soul* (as *Heathens* also hammered at) far beyond all *Philosophical* discourses, or any other *consolatiuncule creaturula*, as *Luther* fitly expresth it.

Indefinenter
me informat
spiritum non au-
tem per mo-
mentas, ut om-
nes Prophetas
alios. Jun.

He awakeneth morning by morning. He constantly calleth me up betime, as a Master doth his scholar to his book and business, for the which the morn is fittest. Christ's indefatigable assiduity in teaching his perverse Country-men, left them without all excuse, *Joh. 15. 22.*

To bear as the learned] i. e. Attentively, as those that would be learned, and are therefore *placens* desirous to hear. *Aristotle* calleth hearing the learned sense.

Ver. 5. The Lord God hath opened mine ear. Removing all lets, and making the bore bigger, as it were thereby speaking home to my heart, and making me morigorous and obedient, against all affronts and misusages. For here our Saviour setteth forth his *active* obedience, as in the next verse his *Passive*.

De Temp. ser.
114.

Ver. 6. I gave my back to the smiters. *Ecce pro impio Pietas flagellatur, &c.* *saith Ambrose* Behold the man (as *Pilate* once said) the just man scourged for the unjust, (*1 Pet. 3. 18.*) wisdom denied for the fools sake; truth denied for the liars sake; mercy afforded for the cruel mans sake, life dying for the dead mans sake. What are all our sufferings to his? how oft have we been whipped, depiled, despitefully spit upon, &c. for his sake? Oh that I might have the maiden-head of that kind of suffering, laid One of the Martyrs in the Marian times! for I have not heard that you have yet whipped any: *Bishop Bonner*, afterwards, with his own hands whipped some, and pulled a great part of their beards off.

I hid not my face from shame and spitting. That is, from shameful spitting: See *Matth. 26. 47.* & 27. 30. with the Notes. *Disceamus etiam hoc loco, saith Oecolampadius*, Learn here also what is the character of a true Christian Minister, namely to expels Christ to the world as much as may be, viz. by apt utterance, seasonable comforts, divine learning, ready obedience, constant patience, exemplary innocence, discreet zeal, &c.

Ver. 7. For the Lord God will help me. And again, ver. 9. Behold the Lord God will help me. This lively hope held head above water. Hope we also perfectly (or, to the end) for the grace that is to be brought unto us as the revelation of Jesus Christ, *1 Pet. 1. 13.*

Therefore shall I not be confounded. *Heb. abashed*, notwithstanding the shame they seek to cast upon me, ver. 6. I am as marble to which no dirt will stick.

Therefore I have set my face as a flint. Or, as steel (which is *medalla five nucleus ferri*, *saith Pliny*;) I have steeled my countenance, as *Luke 9. 51.* See *Ezek. 3. 8, 9.* So did *Luther* when he resolved to appear at *Wormes* before the Emperour, though he were sure to encounter as many devils there as were tiles upon the houses. See *Acts 21. 13.*

Alb. & Bar.
776.

Ver. 8. He is near that justifieth me. i. e. God the Father will shortly clear up mine innocency, and declare me to be the Son of God (my only crime now) with power by the resurrection from the dead. *Rom. 1. 4.*

Who will contend with me. So *Joh. 8. 46.* & *Rom. 8. 33. 34.* where the Apostle *Paul*, as a stout souldier and imitator of Christ, the Captain of his salvation, useth the same argument, and teacheth us to do likewise.

x^m m^o 246
6 ym m^o 1084
1120.

Ver. 9. Behold the Lord God will help me. See ver. 7. Who is he that shall condemn me? If *Libanius* could say of his friend *Basil* (though of a different Religion) Let but him praise me, and I care not who dispraiseth me: how much better might Christ and may every good Christian say the same of God!

Lo, they shall all wax old as a garment. The Scribes and Pharisees (those old cankered carles) shall: for of them *Hierome*, *Cyril* and others understand it: The Romans (according as they feared, and therefore crucified Christ, *Joh. 11. 48.*) came upon them and took away both them and their Nation.

The moth shall eat them up. i. e. They shall be irrecoverably ruined, being once laid aside by God as an old ore-worn garment, which is made thereby meat for mothes. Thus it befel *Pilate* (saith *Lyra* here) banished by *Tiberius*; and thus it befel the Priests, who were burnt by *Titus* in the Temple: who also added, that it

was

was fit: that those which served in the Temple should perish together with it.

Ver. 10. Who is among you that feareth the Lord. This Question implyeth that there were not many such among them: See the like, *Hos. 14. ult.*

That obeyeth. The fear of God frameth the heart to the obedience of faith; *Ecclef. 12. 13.*

That walketh in darkness and hath no light. That being for the time deserted, are in a mist: so as that ye cannot read your own graces, see your own comforts, but walk in darkness though children of light, and are in such a state as *Paul* and his company was, *Acts 27. 20.* when they saw neither Sun nor Stars for many daies together, but were almost past hope.

Let him trust in the name of the Lord. Let him do as those above-mentioned did, cast anchor, even in the darkest night of temptation, and pray still for day, and it will dawn at length: before day-break the darkness is greatest; so is it oft in this case. Here then as a child in the dark clasps about his father: so let the poor deserted soul about God. Distrust is worse then distress: and although the liguour of faith is never pure in these vessels of clay, without the leets of distrust, yet true faith will trust in God where it cannot trace him, and by an assurance, of adherence at least, get to Heaven through mourning: as Christ was taken up in a cloud, or as the kine that carried the Ark went right, but they lowed as they went.

And say upon this God. As the vine doth upon some support. Faith hath a catching quality at whatsoever is near to lay hold on: like the branches of the Vine, it windeth about that which is next and stays it self upon it, spreading further and further still. *Fides est que to pullastrum, Christum gallinam facit*, *saith Luther*.

Ver. 11. Behold all ye that kindle a fire. That instead of relying upon God, would relieve your selves by carnal shifts and fetches, a fire of your own kindling, or rather sparkes of your own tinder-boxes, strange fire, and not that of Gods Sanctuary: Or say they be your own good works you trust to; like as the *Phoenix* gathereth sweet odoriferous sticks in *Arabia* together, and then blows them with her wings, and burns herself with them.

That compass your selves about with sparks. Away with those tinder-boxes of yours; what are your sparkles but such as are smitten out of a flint, which 1. Yields no warmth or good light. 2. Are soon extinct. 3. Nevertheless, you are sure to lie down in sorrow, to be cast into utter darkness, where you shall never see the light again till you see the whole world all on a light fire at the last day.

Walk in the light of your fire. Do so, if ye thing it good: but your light shall be put out into darkness and worse: like as lightning is followed by rending and roaring Thunder.

This shall ye have of my hand. This I will assure of: and having spoken it with my mouth, I will fulfil it with my hand.

Ye shall lie down in sorrow. As sick folk, who being in grievous pain and teen, would fain dye, but cannot: *Cubatum ibitis, ad ignes, ad dolores & cruciatum*. You shall make your beds in the bottom of Hell, as it is said of the King of *Babylon*, chap. 14. 11. and as of *Pope Clement* the fifth it was reported, that upon the death of a Nephew of his whom he had sensually abused, he sent to a certain Magician to know how it went with his soul in the other world? The Magician shewed him to the messenger as lying in Hell in a bed of fire: Whereupon the Pope was so struck with horror, that he never held up his head more, but soon after dyed also.

Jacob. Rev.
us hist. Pont.
p. 199.

CHAP. LI.

Ver. 1. Harken unto me ye that follow after righteousness. Heb. ye that pursue or follow hard after it, as *Paul* did, *Philip. 3.* The speech is directed to those Jews that embraced the Gospel: perswading them to persist in the faith, in nothing terrified by their adversaries, sith Almighty God would keep and help them, as he had done faithful *Abraham* and *Sarah*, their Ancestours: to whom also he would of stones raise up sons in the conversion of the Gentiles, and could do

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it as easily as he had hewed the Hebrews, that great Nation, out of aged *Abraham*, and superannuated *Sarah*; who are here compared to a *dry rock*, and a *deep pit*.
And to the hole of the pit whence ye were digged *Eft honesta periphrasis altus conjugalis*. The word here used is of the same root with *Nekeb* the female kind of all creatures.

Ver. 2. *Look unto Abraham your Father* *Look* and again *Look*: *hearken* and again *hearken*: These poor Jews, before the coming of Christ in the flesh, were *vinosomneque sepulti*, drunk with the cup of Gods fury, ver. 17. and so fast asleep, that they needed to be thus roused and raised up to the hope of better times, which now were at hand.

And unto Sarah that bare you By the force of her Faith also, *Heb. 11. 11.* her son *Isaac* was *emrita fidei filius*. Now these domestical examples are alledged, to assure them that God could do the like again in respect of spiritual children, *Abraham's* right seed, *Gal. 4.*

For I called him alone Be not ye therefore troubled at your aloneness. *And blessed him, and increased him* Gods benediction is his benefaction; the Pope is not so: *fumus vendit, fumus percat*.

Ver. 3. *For the Lord shall comfort Zion* (As once he did *Abraham*) by multiplying her children, giving her in good store of Converts: these were the Apostles and the Primitive Christians, those earthly Angels, who made the world (which before was as a waste wilderness) to become a most pleasant and plentiful Paradise. *Chrysostom* somewhere calleth them *Angels*, and saith that they were *puriore cele affluente salvi*, more clear then the *scoured sky*.

Joy and gladness shall be found in them See chap. 35. 10.
Thanksgiving and the voice of melody *Paul* as the *Prætor* sweetly sings and gives the Note to us all, *Eph. 1. 3, 4, 5.* &c. *Blessed be the God and Father of our Lord Jesus Christ who hath blessed us*, &c.

Ver. 4. *Harken unto me* See on ver. 2.
For a Law shall proceed from me i. e. The Gospel of grace, that perfect Law of liberty, the Law of the Spirit of life, *Rom. 8. 2.*

And I will make my Judgement to rest I will firmly and irrevocably establish the government of my Word and Spirit in the Church for a secure guide to bring it to eternal life. Some render it thus, *My Judgement*. (i. e. My Gospel) shall be for a light of the people, whereby I will give rest: So that here is a double effect of the Gospel, viz. Saving light, and Peace of Conscience.

Ver. 5. *My righteousness* i. e. my faithfulness, or my Son, that *Sun of righteousness*, is already on the way, and will be with you forthwith.

And mine arm shall judge the people i. e. All that set themselves against the Lord and against his Christ, *Psal. 2. 2.* these shall feel his power to their perdition, even the force of both his arms.

The Isles shall wait upon me They shall stretch out their souls as a line, (so the word importeth) and direct them toward Christ.

And on mine arm shall they trust i. e. On my power, or on my Gospel-promises.

Ver. 6. *Lift up your eyes to the Heavens* Man hath a muscle more then ordinary to draw up his eyes heavenward.

And look upon the earth beneath How fast and firm it standeth, *Eccles. 1. 4.* Yet the whole engine shall be changed; *2 Pet. 3. 10.*

Shall dye in like manner Or, like a house, as some render it.

But my salvation shall be for ever The Gospel, together with the spiritual benefits thereby, shall outlast Heaven and Earth.

Ver. 7. *Hearken unto me* See on ver. 2.

To that know righteousness with a knowledge *Apprehensive*, and *Affective* also.

The people in whose heart is my Law and not in your heads only.

Fear ye not the reproach of men *Tertullian* thinketh that our Saviour alludeth to this of *Isaiah* in that, *Luke 6. 22.* We should not be scoffed out of our Religion, but patiently suffer cruel mockings.

Ver. 8. *For the moth shall eat them up* They shall be crushed before the moth, *Job 4.*

Job 4 19. that is, easily be destroyed, and their own consciences shall grub upon them too, throughout all eternity.

But my righteousness shall be for ever Beare therefore bravely all contumelies and contempt of men.

Ver. 9. *Awake, awake O Arm of the Lord* God had promised what his holy arm should do for his people, ver. 5. Now they beg of him to use it, and beseech himself for their relief and rescue: and this they do *magno afflicto atque animi impetu*, heartily wishing the coming of Christ and the declaration of the Gospel, to their Salvation.

Awake as in the ancient daies God seemeth sometimes to be asleep, and we must wake him; to delay, and we must quicken him: to have lost his compassions (which yet never fail:) and we must find them for him.

Art not thou it that hath cut Rahab Or *hew'd Egypt* with thy ten plagues successively, though she were a proud and potent State?

And wounded the Dragon Or *Crocodile*? That is, *Pharaoh*, *Psal. 74. 14.* whom thou didst put to pain, even the pains of a travelling woman (as the word significeth) when he sank as a mill-stone in the mighty waters.

Ver. 10. *Art not thou it which hath dried the sea?* And can't not thou do as much again for thy poor people? This is an excellent way of arguing with God in prayer: viz. from his ancient acts.

Ver. 11. *Therefore the redeemed of the Lord*, &c. This is Gods answer, as some: or the good peoples confidence as others: that God would deliver them now, as he had done their forefathers from *Pharaoh*.

And everlasting joy As a fair and precious crown, *2 Tim. 4. 8.* Some make it a Metaphor from those that carry heavy burdens on their heads. *St. Paul* calleth it a weight of glory.

They shall obtain joy See chap. 35. 10.

Ver. 12. *I even I am he that comforteth you* This is certainly an Answer to that supplication ver. 10. and it comprehendeth a reprehension and an exhortation about their pusillanimity, which was more then womanly: therefore it followeth, *Art not thou it*, &c.

Who art thou *Heb. thou woman*, thou *heartless creature*.

That thou shouldst be afraid of a man *Heb. sorry-man*, ab homine misero, erumoso, damnato ad mortem, ab hoste feno, an enemy of clouts, as we say. We trouble our selves oft through ignorance. In the dark every thing scares us.

Ver. 13. *And forgettest the Lord thy Maker* Thou considerest not wisely, 1. How fearfully and wonderfully thou art made. 2. What a mighty power God put forth in the Creation of the whole world: all which he will rather *unmake* again then thou shalt want seasonable help.

e. And hast feared continually every day *P. pro est morte timor ipse mortis*.

And where is the fury of the oppressor? *q. d.* It is but fury and not power; and that not illimited neither; for in the thing wherein they deal proudly I am above them, *Exod. 18. 11.*

Ver. 14. *The captives exile hasteneth that he may be loosed* i. e. Deliverance is even at the next door by: Or it is a description, saith *Divdus*, of the believers readiness in answering with the motion of their hearts to Gods calling and deliverance.

Ver. 15. *For I am the Lord thy God that divided the Sea* Or, *I the Lord thy God am he that stilleth the Sea when the waves of it roar*: How much more then can I curb and controul the rage of man? Surely, saith *David*, the wrath of man shall praise thee: the remembrance of wrath shall thou restrain: where the Septuagint have it, *It shall keep holy day to thee*.

Ver. 16. *And I have put my words in thy mouth* O *Isaiah*, my servant: but especially O Christ my Son.

That I may plant the Heavens, &c. God doth as great a wonder in saying to *Zion*, *Thou art my people* in the work of renovation, as if he had made a new world. *Whoever is in Christ*, is a new creature, or a new Creation, *2 Cor. 5. 17.* Christ is called *The beginning of the Creation of God*, *Rev. 3. 14.* Some by planning the Heavens and laying the foundation of the Earth here, understand the state of

the Gospel, called by St. Peter a *New heaven and a new earth*: and the same they say is called by our Saviour *Regeneration*, Matth. 19. 28. Ye which have followed me in the *Regeneration*, &c. and by the Author to the Hebrews *The world to come*, Heb. 2. 5.

Ver. 17. *Awake, awake* *Suscitate te, suscita te*: As the Church had stirred up the Arm of the Lord to awake, ver. 9. so here he doth the Church: clearing her up, and as it were drinking to her in a cup of *Nepenthe*, after her bitter cup of gall and *Aloes*, which shee had drunk to drunkenness, and had none to guide her, v. 18. as a drunken man had need to have.

Thou hast drunk at the hand of the Lord Herein happy yet, that God had a hand in the mingling of thy cup: who, being a wise and gracious Physician and Father, would be sure not to overdo; for he knoweth our frame, he remembreth that we are dust, *Psal.* 103.

The cup of his fury Or his cup of poison, as *Deut.* 32. 24, 33. so thou mistakest it, and therefore sputterest as if poisoned indeed, *Lam.* 3. 19.

Thou hast drunk the dregges *Craffamentum*, that thick stuffe that setteth in the bottom, and usually is reserved for the worst of wicked ones, *Psal.* 75. 8. whiles the Saints sip only of the top of the cup. See *Ezek.* 23. 34.

Of the cup of trembling *Poculum horribilissimum bibisti, exsuxisti*, the cup of concussion or horror, as a just punishment of thy cup of slumbering and security; wherein thou hadst afore caroused, *chap.* 29. 9, 10.

Ver. 18. *There is none to guide her* This was a point next the worst, as we say: She was without prudent and pious Magistrates and Ministers, or other friends to advise her: and so she was *διωχθεῖσα* twice miserable. Christ hath promised all his, *I will not leave you destitute or orphans*.

Among all her sons Who should see to their aged Parents and sublevate them; as pious *Æneas* did, and as *Scipio*, who therence had his name: but *Zions* sons were themselves in a dreadful plight, ver. 26. and in an ill case to relieve their Mother.

Ver. 19. *These two things are come unto thee* As they seldome are separated: as some write of the *Assy* that he never wanders alone, without his companion.

Who shall be sorry for thee Condole and comfort thee.

Desolation and destruction, and the famine and the sword i.e. *Desolation* by famine and *destruction* by the sword: or, as some will have it, *desolation* by famine and sword, and want of consolation, as ver. 18.

By whom shall I comfort thee? By whom but by my self, when thou art at thy greatest under, and even forsaken of thy hopes. See ver. 12.

Ver. 20. *Thy sons have fainted* *Fame, macie, tabe, vulnere*, utterly disabled to relieve thee, ver. 18.

As a wild Bull in a net Taken in a toil, where he struggles and strives, foames and fumes, but cannot get out.

Ver. 21. *Thou afflicted and drunken* With a dry drunkenness, which thou canst not so easily sleep out. See ver. 17.

Ver. 22. *Behold I have taken* Though man could not. Where humane help faileth, Divine help beginneth.

Thou shalt no more drink it i.e. Not of a long time, till thy last devastation by the Romans.

Ver. 23. *But I will put it into the hand of them that afflict thee* Who shall drink it not to drunkenness only as thou hast done, but unto madness, *Jer.* 25. 10. *Balsazar* and his *Babylonians* did so: the revenging hand of God was afterwards upon *Antiochus*, *Vespasian* and his children: *Antichristians* drink of the wine of Gods wrath, *Rev.* 14. 10.

Bow down This passage setteth forth their extreame cruelty and *Thrazenical* insolency. But the case shall be altered. *Rev.* 3. 9.

CHAP.

CHAP. LII.

Ver. 1. *Awake, awake* Pluck up thy best heart, as we say, and rouse up thy self to receive the sweet promises. For as mans laws, so Gods promises favour not them that are asleep, but awake, and watchful.

O Jerusalem the holy City Thou that hast been brought through the fire; being refined as silver is refined, and tried as gold is tried, *Zach.* 13. 9.

There shall no more come into thee Or, *against thee*, i.e. I will not suffer tyrants to vex thee, or profane ones to harbour with thee. See *chap.* 35. 8.

Ver. 2. *Shake thy self from the dust* Wherein thou layest along when trampled on, *chap.* 51. 23.

Arise and sit down O Jerusalem Rather, *arise sit up O Jerusalem*. It hath been noted before, that when *Vespasian* had subdued *Judea*, money was stamped with a woman sitting in the dust with this inscription, *Judea subacta*.

Loose thy self from the bonds of thy neck From thy spiritual servitude especially; as *Luk.* 1. 74. *Rom.* 6. 19. shake the devils yoke from off thy neck, *gestigne montilia sponsa & libertatis*, and get on the Spouses ornaments.

Ver. 3. *For thus saith the Lord* Thus he pleadeth the cause of his people, *chap.* 51. 22.

Ye have sold your selves for nought Heb. *ye were sold for nought*; I had not so much as thanks for you from the enemy; no more hath he from the devil: and yet a letter was iramed in *Hildebrandi* dayes, as sent from the devil, wherein he kindly thanked the Popish Clergy for the many souls they dayly sent him to hell, by their negligence and wickedness. *Mat. Paris. Hist. A.D. 1072*

And ye shall be redeemed without money Heb. *without silver*, so were we, *1 Pet.* 1. 18.

Ver. 4. *And the Assyrian oppressed them without cause* *Nulla injuria laceffum*. So did the Primitive Persecutors, the Christians of those times: though they were non aliunde nocibiles quam ex vice integritate, saith *Justin Martyr*, eminent for their innocency; as *Pliny* also in his Epistle to *Trajan* the Emperour testifieth. What hurt had the *Israelites* ever done to malicious *Moabs*, that he was irked at them? *Num.* 22. 3. or the *Hebrews* to the *Assyrians*, that they should oppress them?

Ver. 5. *Now therefore what have I here?* *Cui bono?* to what purpose or profit? for what wealth or worth suffer I my poor people to lie captives here at *Babylon*? Or, as others sense it, what make I here any longer at *Jerusalem* when my poor people are in durance at *Babylon*? why hasten I not to help them out?

They that rule over them, make them to howle i.e. The *Chaldeans*, and after them the *Romans*, and then the *Scribes* and *Pharisees*, by binding heavy burdens grievous to be born, and laying them on mens consciences, *Mat.* 23. 4.

And my name continually every day (or, *all the day long*) is blasphemed] That's all I get by the bargain.

Ver. 6. *Therefore my people shall know my name* [c. That I am *Jehovah*, as *Exod.* 6. 3. the God of Amen, *Isa.* 65. 16. who will not suffer my faithfulness to faile, nor alter the thing that is gone out of my mouth, *Psal.* 89. 33, 34. And it shall therefore be so because my name (that *nomen majestativum*) hath been blasphemed and vilified: Gods people fare the better for their enemies infolencies.

That I am he that doth speak: behold it is I Or, *that it is I that do speak, saying, Live here I am*. This some understand of the second person in Trinity, the eternal Son of the eternal Father, called the Word. *Joh.* 1. 1. and there are that give us this Rule, *Where the Old Testament bringeth in God appearing and speaking, we are to understand it alway of the second person*. See *Joh.* 12. 37, 40, 42.

Ver. 7. *How beautiful!* *Quam amantissimus, i.e. amabilis*! How amiable or desirable. *Interrogatio admirantis & exultantis*.

Upon the mountains Whence they may best be heard, as *Judg.* 9. 7. saying as there, *Harken unto me, that God may harken unto you*. Our Saviour (that Arch-Evangelist

vangelist, who, as some, is here first and chiefly meant by *Mebasser*, him that bringeth good tidings) seeing the multitudes, went up into a mountaine, *Mat. 5. 1.* which is said to be in the tribe of *Nephthali*, and called *Christs mount* to this day. His Apostles afterwards travel'd and trudg'd on foot over hills and dales (What a compass fetcht *Paul, Rom. 15. 19?* *Intervalum illud est miliarium Germanicorum 350.* so that he might better be called than afterwards *George Eagles* the Martyr was *Trudge-over-the world*) to preach the Gospel and to plant Churches, to whom their feet though fouled and worn (how much more their faces?) were deemed delectable and *dibonnaire*, *Gal. 4. 14.* *A. 10. 21.* The Pope (*Peters* pretended successor) holdeth forth his feet to be k'ssed, but preacheth not; or not peace, but war, which he stirreth up by his roaring Bulls.

Of him that bringeth good tidings] Whosoever he be that preacheth the Gospel (that chief work of a Minister) *Rom. 10. 15.* Of Mr. *John Dod* it is written (and I know it to be true) that he was very Evangelical: striving first to make men see their lost condition clearly (for, said he, *sense of misery must goe before sense of mercy*) and then largely and excellently opening the promises, and the grace of God in Christ according to the Gospel, looking at that as the most effectual preaching. Some, said he, labour still to keep men under terrours, loading them with threatenings, &c. lest they should not be humbled enough: but the Gospel worketh true humiliation, not the law; it ariseth from sense of sin and misery joyned with hope of mercy. The damned have terrour and sense of misery enough; but that doth not humble them.

That publisheth peace] The Gospel is a doctrine of peace, *Eph. 2. 17.* whose Author is the God of peace, *1 Cor. 14. 33.* whose Ministers are Messengers of peace, *Rom. 10. 15.* whose followers are the children of peace, *Luk. 10. 6. &c.* If any know not how they came by their peace, but are like the *Israelitish* women, quick of delivery before ever the Midwife (the Minister) can come at them, they have cause to suspect their peace.

That bringeth good tidings] As before, (but never enough) mentioned and memorialized. Some Criticks tell us, that the *Hebrew* word here used signifying also *Flesh*, shewed that the incarnation or taking flesh should be generally good news to the whole world; even the best tidings. The Old Church had *εὐαγγέλιον* the Promise: we have *εὐαγγέλιον* the joyful tidings.

B. Andrews.

Leo Caltrius
ex Procop. &
Euseb.

That publisheth Salvation] *Publicantis Jesum*, so some have rendred it: the concrete for the abstract.

That saith to Zion Thy God reigneth] Maugre the malice of earth and of hell; this is the sum of all the good news in the world. It is happy that Christ liveth and reigneth, said a godly man, for else I had utterly despaired.

Ver. 8. Thy watchmen shall lift up the voice] *Heb. the voice of thy watchmen.* sc. Thy God reigneth: or, as in the following verse, *Break forth into joy, &c.*

They lift up the voice, they sing together] As having no greater joy than that their children walk in the truth, *2 Joh. 4.* *1 Thes. 3. 8.* and the contrary.

Ist enim
evidentissim.
ut Num. 14.
21.
Jun.

For they shall see eye to eye] And be able to say, as *1 Joh. 1. 1.* That which we have seen with our eyes, which we have looked upon, (and what so sure as sight?) declare we unto you.

Ver. 9. Break forth into joy] This is the subject matter of Gospel-Ministers discourses: they shall call upon Gods people to rejoyce, *ver. 9. 10.* and to repent, *ver. 11, 12.* and shall shew them that it is as well a sin not to rejoyce as not to repent.

Conseil. L. 5.
c. 8.
Turk. hist.
fol. 287.

Ver. 10. The Lord hath made bare his holy arm] *Nudavit, id est, exercuit*, in answer to your prayer, *chap. 51. 9.* God oft answereth his praying people *ad cardinem desiderii*, (as *Austin* saith) letteth it be to them even as they will. *Scanderbeg* ever fought against the *Turkes* with his arm bare, and that with such fierceness, that the blood did oftentimes burst out of his lips. It is written that he with that bare arm of his slew three thousand *Turkes*, in the time of his wars against them.

Shall see the Salvation of the Lord] Shall see it and sing of it, *ver. 9.*

Ver. 11. Depart ye, depart ye, go ye out, &c.] Here we have a double repetition redoubled, and all little enough to bring them out of *Babylon* (not half, as may be probably thought, returned, which was no small prejudice to those that did) and

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us out of this wicked world; whereunto we are so affixed and addicted, that nothing can sunder us but an extraordinary touch from the hand of heaven. *Save your selves from this perverse generation, Act. 2. 40. Enter not into the path of these wicked, and go not in the way of evil men: avoid it, passe not by it, turn from it and passe away, Prov. 4. 14, 15.* a parallel place.

Be ye clean, ye that bear the vessels of the Lord] *Id est qui gestatis arma, instrumenta, adeoque insignia Christi*, all ye true believers who are made spiritual Priests, *Rev. 1. 6.* and especially all ye holy Ministers who (as *Mystagogues*) handle the Law, *Jer. 2. 8.* and administer the Sacraments, being your selves choyce vessels of honour to bear Christs name unto his people, *Act. 9. 15.* See *2 Tim. 2. 21.*

Ver. 12. For ye shall not go out with haste] Neither with fright nor flight shall ye depart, as once ye did out of *Egypt*. And this spiritually denoteth the mature deliberation and calm mind with which believers do forsake the world to follow Christ.

For the Lord will go before you] He will be unto you both *Van* and *Rare*. The Lord is a man of war, *Exod. 15. 3.* yea he alone is a whole army of men, as here.

Ver. 13. Behold my servants shall deal prudently] Or, shall prosper, as *chap. 53. 10.* Here some (and not unfitly) begin the next Chapter, which hath Christ also for its subject, as the *Chaldee* Paraphrast, and some old Jew-Doctors acknowledge: *Johannes Isaac* a Jew was converted by reading of it: This I confels ingenuously, saith he, that that Chapter brought me to the Faith of Jesus Christ; and well it might; for taken together with these three last verses, it is an entire Prophecy, or rather an history of Christs person and acts, both in the state of his Humiliation, and Exaltation.

He shall be exalted and exalted and be very high] This great advancement was the consequent of his great abasement, *Phil. 2. 6, 7, 8, 9, 10, 11.* His humane nature, wherein he suffered so for our sakes, hath by virtue of the Union with the Deity, these high prerogatives; 1. An exuberancy and excess of glory, *Eph. 1. 21.*

2. The grace of divine Adoration together with the Deity, *Heb. 1. 6. Phil. 2. 9.* 3. Power over all things for his peoples use, *Mat. 28. 18.* 4. Judiciary power; to be Judge of all, *Act. 17. 30.*

Ver. 14. As many were astonished at thee, Viz. at thine abasement first, and then at thine advancement thereupon. All things in Christ are admirable: well therefore might he be called wonderful, *Isa. 9. 6.*

His visage was so marred, more than any mans] Partly through the anguish of his mind at his passion and on the cross, and partly also by the misusage of his body, whilst they made *sotum pro vulnere corpus*, by their scourging, scratching, racking on the tree, piercing, buffeting, &c.

And his form more than the sons of men] *Plurimum filii Ade*, more than those of the vulgar sort: whereas naturally his body, being of the finest temperament, and no way diseased, could not but be very beautiful. See *Psal. 45. 2.* with the Note.

Ver. 15. So shall he sprinkle many Nations] With his Doctrine, *Ezek. 39. 46.* *Am. 7. 16.* or with his blood, that blood of sprinkling. See *Heb. 10. 22.* or with water in baptism, wherein sprinkling is sufficient.

Kings shall bow their mouths at him] As being altonied at his prudence and prosperity, *ver. 13.* They shall also silently and reverently submit to his Scepter, and to the Laws of his Kingdom with all humble observance.

For that which had not been told them] The mystery of the Gospel so long time concealed, *Rom. 15. 21.* and *16. 25.*

Shall they see] Viz. with the eyes of their faith, God enlightening both *Organ* and *Object*.

And that which they had not heard] Gospel-truthes. See *1 Cor. 2. 9.* with the Note.

CHAP. LIII.

Ver. 1. **W** *Ho hath believed our report?* q. d. The Gentiles, some of them, even of their Potentates, have believed our report concerning the Messiah, chap. 52. 13, 14, 15. But Lord, how few Jews will give credit to what we have said? Albeit this Chapter may not unfitly be called *The Gospel of Jesus Christ according to Isaiah*: and things are here set down so plain that *Austin* thinks they need no exposition: yet those *Buzzards* the later Rabbines, cannot, or rather will not see that the Prophet speaketh here all along concerning Christ: but do strangely writhe, wring, and wrest his words to a wrong sense; applying them, some to *Moses*, some to *Ezra*, some to *Ioshuah* the son of *Josadak*, &c. *John Isaac* indeed the Jew confesseth of himself, as hath been said before, that by pondering upon this Chapter he was converted to the Christian Religion: the like we read of some few others in *Andrew Bayna* and *Cornelius à Lapide*. But the Jews themselves will tell you (falsely and maliciously) that such pretended Profelytes are not of them, but poor Christians hired by us to personate their part: such a thick veil is still before their eyes, such a hard hoof upon their hearts, till God pleases by his own holy arm made bare, to remove it. *They could not* (that is, they would not) believe *Joh. 12. 39. They have not all* (nay scarce any in comparison) obeyed the Gospel, *Rom. 10. 16.* but blasphemously call it *Avengelaion* a volume of vanity: scorning to be saved by a crucified God, although by mighty miracles wrought amongst them, he shewed himself to be the Son of God, and an arm to save all that believe in his name, *Joh. 12. 37.*

And to whom is the Arm of the Lord? i. e. His Gospel which is his power to salvation, *Rom. 1. 16.* and is hid only to them that perish, *2 Cor. 4. 3.*

Ver. 2. *For he shall grow up before him as a tender plant* His beginning shall be mean and despicable. See chap. 11. 1. with the Notes. God hid his Son under the Carpenters son: this the Jews much stumbled at, *Matth. 13. 55, 57. Luke 24. 1. Joh. 7. 27, 42, 53. 1 Cor. 1. 23.* that Christ should come without slightly shew or state. But they should have known that his Kingdom is not of this world. Some of their Rabbines can say *In regno Messie nihil mundanum.*

He hath no form or comeliness How could he (say) when his fair face was covered sanguine, spinto spinis lacrymis, with blood black and blew, swelths, spittle, tears, scratches, so that *Pilate* wondering at it, said *Behold the man?* q. d. he is not dealt with as a man: but being in greatest misery he deserveth to be pitied.

And when we shall see him Here the Prophet taketh upon him the person of a carnal Jew, who judged of Christ according to his outward appearance, *Joh. 7. 24.* But what saith the Chaldee Proverb? *Ne speres eamharum vel urcum, sed id quod in eo est*: Look not on the pitcher, but on the liquor, that is contained in it. *And when we shall see him there is no beauty* Heb. *And we shall see him and no sight or sightliness.*

That we should desire him And yet he was a Man of desires, yea the desire of all Nations, *Hag. 2. 7.* all over desirable, *Can. 5. 16.* but to be only to such as have their senses exercised to discern good and evil, *Heb. 5. ult.*

Ver. 3. *He is despised and rejected of men* Heb. *despitu virorum* one at whom the nature and name of man endeth: as we would say the very list and rag-end of mankind, nullificamen hominis, a worm and no man, not held so good as wicked *Barabbas*, but crucified betwixt two thieves as worse then either of them, and made nothing of, *Mar. 9. 12.* This is so plainly here set forth, that some of the Jew-doctors (*Aben-Ezra* for one) whenas they cannot rightly distinguish betwixt the two comings of Christ, the one in humility and the other in glory, *duos confundunt Christos*, they make us up two Christs: the one the Son of *Joseph*, to whom agree those things which the Scriptures speak of concerning Christs meanness and sufferings; the other the Son of *David*, to whom they apply those things that are written concerning the glory, majesty, and triumphs of Christ.

A man of sorrows q. d. made up of sorrows. *Atque hic mirus artifex est Prophetas*, and here the Prophet sheweth singular skill in describing Christs state of humilition

milition through all the degrees of it: And Faith is much happier in finding out his cross, blood, nails, tomb, and all, then ever *Helen* was or any Popish reliquemonger: and in making use of them too, to better purpose then that Popish Convent of Friars do, who have hired those places of the Turk, built Temples, altars and silver floores in honour of the Passion.

And acquainted with grief Heb. *knowing of infirmity, or injured to it*: see *Heb. 4. 15.* The Greek Letany hath *By thine unknown sorrows and suffering, Good Lord deliver us.*

And we hid as it were our faces from him Or, *And he hid as it were the face from us*, viz. as one for his loathsomenesse, his low condition, ashamed to be seen. The Jews in their Talmud question *What is the name of Messiah?* Some answer *Helenara Sanbediti*, leprous: and he sitteth among the poor in the gates of *Komr*, carrying their sicknesse.

He was despised double despised; and for the unworthiness of the things this is repeated.

And we esteemed him not i. e. We contemned and derided him.

Ver. 4. *Surely he hath born our griefs* He took our infirmities natural, though not sinful: or He suffered for our offences: and his satisfaction is our satisfaction, as *Luther* phraseth it: he suffered, saith *Peter*, the just for the unjust: he bore our sins in his own body on the tree. *1 Pet. 2. 24.* he (the true scape-goat) taketh away the sins of the world, *Joh. 1. 29.* bearing them into the land of forgetfulness: this is his continual act, and this should be as a perpetual picture in our hearts. Surely he did all this for us: *juramentum est Vere*: This Surely or Truly is an oath, for better assurance and satisfaction to any doubting conscience. For which cause also the same thing is said over again, ver. 5. and herewith agreeth that of the Apostle, *1 Tim. 1. 15.* *This is a sure saying and worthy of all men to be received, that Jesus Christ came into the world to save sinners*:

For we did esteem him stricken, smitten of God sc. for his own deserts (and not for ours) we looked upon him as a deceiver, a wine-bibber, a blasphemer, and one that wrought by Beelzebub, &c. and therefore we crucified him.

Smitten of God *Percussus Dei*, saith the Syriack: The Apostle saith, God spared not his Son, *Rom. 8. 32.* and because the creature could not strike a stroke hard enough, himself was pleased to bruise him. But that this was done for his own proper sins, and in a way of vengeance, was a gross mistake.

And afflicted Or, *humbled*: He was stricken, smitten, afflicted: But then afterwards he was exalted, extolled, and made very high, *ch. 52. 13.* We also who suffer with him shall be glorified together, and in a proportion, *2 Tim. 2. 12.*

Ver. 5. *But he was wounded for our transgressions* Not for his own: for he knew no sin, neither was guile found in his mouth: nevertheless he took upon him whatsoever was penal that belonged to sin, that we might go free: he was content to be in the wine-press, that we might be in the wine-tellar.

He was bruised for our iniquities Εὐνοῦν δὲ πικρὰς βλάνας, as *Anacreon* did upon a worse occasion.

Cernis ut in toto corpore sculptus amor

Oh love, that love of his! as *Bernard* speaketh: let it bruise our hard hearts into peices, grind them to powder, and make them fall asunder in our bosoms like drops of water. Let us propagate our thankfulness into our lives; meditating returns answerable in some proportion to our Saviours sufferings.

The chastisement of our peace was upon him They which offered burnt-offerings, of old, were to lay their hand upon the head of the beast: thereby signifying the imputation of our sins unto Christ, and that we must lay hand on him by Faith, if we look for any comfort by his death and passion.

And with his stripes we are healed By the black and blew of his body after he was buffeted with dry-blows: and by the bloody wailes left on his back, after he had been scourged, which was a punishment fit for dogs and slaves. *Nero* they threatened to scourge to death, as judging him rather a beast then a man: But what had this innocent Lamb of God done? And why should the Physicians blood thus

Lib. 1. de Consens. Evang. cap. 31.

Humilita Christi profapia notatur.

Ben. Terul.

Genebrard.

Ex delictis causatur.

Oh that as Christ was crucifixus, so if we were crucifixi.

thus become the *sick mans salve*? We can hardly believe the power of *Sword-salve*, &c.

Ver. 6. *All we like sheep have gone astray*] Gone of our own accords, as *longing to wander*, Jer. 14. 10. to wander as sheep (lost sheep) then the which no creature is more apt to stray, and less able to return. *The Ox knoweth his owner*, and the *Ass his masters crib*: the very Swine accustomed to the trough, if he goe abroad, yet at night will find the way home again: Not so the silly sheep. Loe ye were all as sheep going astray, faith *Peter*, but are now returned unto the Shepherd and Bishop of your souls, 1 Epist. 2. 25.

We have turned every one to his own way] *Quo variae errorum formae insununtur, dum suas quisque opiniones sectatur*. Each one, as he is out of Gods way, so hath his own by-way of wickedness to wander in: Wherein yet (without a Christ) he cannot wander so far as to mis of hell.

And the Lord hath laid on him the iniquity of us all] i. e. Of all his Elect: the iniquity of us all he hath made to meet on him (so the Hebrew hath it) or, to light on him, even the full weight of his wrath and dint of his displeasure, for our many and mighty sins imputed unto him. Let the Jew jeer at this and say, that *Every fox must pay his own skin to the snare*: Let the Romish reject imputed righteousness, calling it *putative*, by a scoff: there is not any thing that more supporteth a sinking soul, then this righteousness which is through the faith of Christ, the righteousness which is of God by faith, Philip. 3. 9. This *Manna Christi* (as nailed to the cross) is the only Physick for a sin-sick soul; believe it.

Ver. 7. *He was oppressed and he was afflicted*] Heb. *It* (the punishment of our sin) was exacted, and he (being our surety) was afflicted. Or, *It was exacted, and he answered*, i. e. satisfied.

Yet he opened not his mouth] Though he suffered, the just for the unjust, with the unjust, upon unjust causes, under unjust Judges, and by unjust punishments: Silence and sufferance was the language of this Holy Lamb, dumb before the shearer; in somuch as that *Pilate* wondered exceedingly. The Eunuch also wondered when he read this Text, Acts 8. 32. and was converted. And the like is related of a certain Earle called *Eleazar*, a choleric man, but much altered for the better by study of Christ and of his patience. *I beseech you by the meekness of Christ*, faith *Paul*: and *Peter*, who was an eye-witness of his patience, propoundeth him for a worthy pattern, 1 Epist. 2. 23. *Vide mihi languidum, exhaustum, cruciatum, tremantem, & gementem Jesum tuum, & evanescat omnis impatientia effectus*. Christ upon the Cross is as a Doctour in his chair, where he readeth unto us all a lecture of Patience.

He is brought as a Lamb to the slaughter] Or, as a sheep that is led to the slaughter: which when we see done, we should bethink us of Christ, and see Him as it were in an *Optick glasse*. The Saints of old did so in their Sacrifices: and this was that hidden wisdom *David* speaks of *Psal.* 51. 8. the Ceremonial Law was their Gospel.

And as a sheep before her shearer is dumb] The word *Rebel* signifieth an *Evil*, Gen. 31. 38. & 32. 14. This *Evil* hath brought forth many Lambs, such as was *Lambert* and the rest of the Martyrs, who to words of scorn and petulancy returned *Isaac's* Apology to his brother *Ismael*, *Patience and Silence*: in somuch as that the Persecutors said that they were possessed with a dumb devil. This was a kind of blasphemy.

Ver. 8. *He was taken from prison and from judgement*] *Absque dilatione & citra judicium raptus est*, sc. ad crucem; so *Vatablus* rendereth it: He was hurried away (to the Cross) without delay and against right or reason. Or, as others, he was taken from distress and torment into glory, when he had cryed *consummatus est*. It is finished; and, *Father, into thy hands I commit my Spirit*. The Seventy render it somewhat otherwise, as may be seen. Acts 8. 33. the Apostle *Peter* explaineth it, Acts 2. 24.

And who shall declare his generation?] Or, *Who can reckon his age, or his race?* Or, *Who can utter or describe his generation?* i. e. The wickedness of the men of those times he lived in: or the history of his life and death? Some understand it of his eternal generation, *Prov.* 8. 24, 25. Others of his Incarnation, that great Mystery

Mystery of godliness: *Quantus enim Deus quantulus factus est homo*! Others of his holy seed, his Cross being fruitful, and his death giving life to an innumerable Aug. generation, *Revel.* 7. 9.

For he was cut off out of the land of the living] *Quasi arbor sevis ista bipennibus*, as a tree that is hewn down, 2 King. 6. 4.

For the transgression of my people] Our iniquities were the weapons, and our selves the traitours, that put to death the Lord of Life; *Julia* and the Jews were but our workmen. This should draw dreary tears from us, *Zach.* 12. 10.

Ver. 9. *And he made his grave with the wicked*] i. e. He should have been buried among malefactors, had not rich *Joseph* begged his body: Or, his dead body was as the disposal of wicked ones, and of rich men or Rulers (the Jews, and *Pilate*) at his death.

And with the rich] The same, say some, with wicked. And indeed *Magna cognatio ut rei nominis, divitiis & vitiis*. Rich men are put for wicked rich, *Jam.* 5. 1. And how hardly do rich men enter Heaven? *Hyperius* thinketh that the two thieves crucified together with Christ were rich men, put to death for Sedition: and Christ was placed in the midst, as their chieftain: whence also that memorable title set over his head *King of the Jews*.

Because he had done no violence] Or, *albeit he had done*, &c. notwithstanding his innocency, and integrity.

Nec te tua plurima Penthen
Labentem texit pietas.

Ver. 10. *Yet it pleased the Lord to bruise him*] *Singula verba hic expendenda sunt* Hyper. cum *Emphasi*, faith One: Here every word hath its weight: and it is very sure that the Apostles and Evangelists in describing the mysteries of our salvation, have great respect as to this whole Chapter of *Isaiah*, so especially to these three last verses. And it must needs be that the Prophet when he wrote these things was induced with a very great Spirit; because herein he so clearly set forth the Lord Christ in his twofold estate of *Humiliation* and of *Exaltation*, that whereas other oracles of the Old Testament borrow light from the New, this Chapter lendeth light to the New in several places.

He hath put him to grief] Or, he suffered him to be put to pain, See Acts 2. 23. & 4. 28. God the Father had a main hand in his Sons sufferings: and that out of his free mercy, *Job.* 3. 16. for the good of many.

When thou shalt make his soul an offering for sin] Confer 2 Cor. 5. 20. *He made him sin for us that knew no sin*. Our sins were laid upon him, as the sins of him that sacrificed were laid upon the beast; which was thereby made the sinner, as it were, and the man righteous. Christ's Soul suffered also, *Matth.* 26. 38. it was *undequaque tristis*, surrounded with sorrows, and heavy as heart could hold. This Sacrifice of his was truly expiatory and satisfactory: Confer Heb. 10. 1, 2.

He shall see his seed] Bring many sons to God, Heb. 2. 10, 13. (See on ver. 8.) an holy seed, the Church of the New Testament to the end of the world, *Psal.* 72. 17. *filii tui nomine ejus*. The name of Christ shall endure for ever, it shall be begotten, as one generation is begotten of another: there shall be a succession of Christ's name, till time shall be no more.

And the pleasure of the Lord shall prosper in his hand] He came to send fire on the earth, which while he lived upon earth was already kindled, *Luke* 12. 49. This some interpret of the Gospel: which how wonderfully it spread and prospered, the Evangelical and Ecclesiastical histories testify.

Ver. 11. *He shall see of the travel of his soul*] Or, because his soul laboureth, he shall see (his seed) and be satisfied. A Metaphor from a travelling woman; confer Acts 2. 24. *Job.* 16. 21.

And shall be satisfied] As a Parent is in his dear children, or a rich man in the sight of his large farms and incomes. If therefore we would gratify and satisfy Christ, come by troops to the Ordinances.

By his knowledge] i. e. By the lively light and impression of Faith, as *Job.* 17. 3. *quam clarioris*. Acts 25.

In vita ejus
apud Suctam.

Ab. & Min.
fol. 811.

Inaudita causa

Petit dum pe-
ritis & perit
dum parit, Phoe-
nic: æterna,

Saturabitur sa-
tute fidelium.

Acts 25. 23. & 26. 18. Job. 6. 69. Faith comprehendeth in it self these three acts, Knowledge in the understanding, *Assent* of the will, and *Trust* of the heart: so that justifying Faith is nothing else but a *fiducial assent, presupposing knowledge.* The Popish-Doctors settle the seat of Faith in the Will, as in its adequate subject, that they mean while may doe what they will with the Heart, and with the Understanding. To which purpose they exclude all knowledge: and as for confidence in the promises of Christ, they cry it down to the utmost, and everywhere expunge it by their *Indices expurgatorii*: for a bare assent (though without wit or sense) is sufficient, say they: and *Bellarmino* defendeth it, that Faith may better be defined by ignorance then by knowledge.

Shall my righteous servant Jesus Christ the just one, 1 Joh. 2. 2. *Jehovah our rightconfesse*, Jer. 23. 6.

Justify many i. e. Discharge them from the guilt of all iniquity by his righteousness imputed unto them. This maketh against Justification by works: *Cardinal Pighius* was against it: so before him was *Contarenius*, another Cardinal. And of *Stephen Gardiner* it is recorded, that he died a Protestant in the point of mans Justification by the free mercies of God, and merits of Christ.

For he shall bear their iniquities *Bajulabis*: that, by nailing them to his Crosse, he may expiate them.

Ver. 12. *Therefore I will divide him a portion with the great* Or, *I will give many to him*, Plal. 2. 8. Some sense it thus, I will give him to conquer, plunder, and spoil the evil spirits, as *Colof. 2. 15.* and thus he shall have for a reward of his ignominious death, and his intercession for some of his enemies, whom he conquered by a new and noble kind of victory, viz. by loving them, and by praying for them.

And he was numbrd With transgressors So he became a sinner (though sinlesse) 1. By Imputation. 2. By Reputation.

And he bare the sins of many Not of all, as a *Lapide* here would have it, because all are many, &c.

And made intercession For those that with wicked hands crucified him, *Luke 23. 34.* so for others still, *Heb. 7. 25.*

CHAP. LIV.

Ver. 1. *Sing O barren, thou that didst not bear* O Church Christian, O *Jerusalem* that art above, the mother of us all, the purchase of Christs passion, chap. 53. to whom thou hast been a bloody spouse, *Acts 20. 28.* an *Acheldama* or field of blood, 1 *Pet. 1. 18, 19.* he hath paid dear for thy fruitfulness. As the blood of beasts applied to the roots of trees maketh them sprout and bear more fruit: so doth the blood of Christ, sprinkled on the roots of mens hearts, make them more fruitful Christians: as it did the Gentiles whose hearts were purified by Faith, *Acts 15. 9.* See *Gal. 4. 27.* The corn of wheat that fell into the ground and died there, abode not alone, but brought forth much fruit, *Joh. 12. 44.*

For more are the children of the desolate The Christian Church, made up of Jews and Gentiles, shall have a more numerous and glorious off-spring then ever the Synagogue had: *Sarah* shall have more issue then *Hagar*, *Hannah* then *Peninnah*.

Ver. 2. *Enlarge the place of thy tent* Thus he speaketh after the custom of those Countries, wherein was frequent use of tents: neither is it without a mystery, sith we are all strangers in this world, neither have we here any continuing City. *Infin* Martyr saith of the Christians of his time, that every strange Land was to them a Country, and every Country a strange Land: they looked upon themselves as Citizens of this new Jerusalem.

Ver. 3. *For thou shalt break forth* i. e. Bring forth abundantly, and beyond belief. *Margaret Countesse of Henneberg*, brought forth at a birth in *Holland* 365 children, one skul whereof I have seen, saith mine Author, no bigger then a bead or bean. The Church brought forth three thousand at one birth, *Acts 2. 41.* and some whole Nations at another, *Isa. 66. 8. Rom. 10. 18.*

And

And thy seed shall inherit the Gentiles Shall spiritually become Lords of the world, peopling it with a new and holy generation of such as seek Gods Face: this is *Jacob*, *Psal. 24. 6.* This text the Jews and Millenaries carnally construe.

Ver. 4. *Fear not, for thou shalt not be ashamed* As widows and barren women wont to be. Thou hast been without God and without Christ in the world: but henceforth thou shalt be married to him who is raised from the dead, that thou mayst bring forth fruit unto God, *Rom. 7. 4. Ipse enim quod vult jubet, & dat quod jubet.* When you would and should be certain and quiet in Conscience (saith Mr. *Bradford* *At. & M. M.* Martyr, in a sweet letter of his to a woman troubled in mind) then should your faith burst through all things, until it come to Christ crucified, and the eternal sweet mercies and goodness of God in Christ. Here, here is the bridal-bed, here is you Spouses resting place: creep into it, and in your armes of faith embrace him. Bewail your weakness, your unworthinesse, your diffidence, &c. and you shall see he will turn to you: what said I you shall see? nay I should have said you shall feel he will turn to you.

Ver. 5. *For thy Maker is thine husband* Heb. thy Makers, as *Job 35. 10.* See the Note there. *De sancta Trinitate dictum*, saith *Junius*. *Isaac* hath the name of *Mariti tui* *floris tui.* the most loving husband we read of in holy Writ: but his love to *Rebecca* was not comparable to this of Christ to his Church, *Ephes. 5. 25, 26.* where I doubt not but the Apostle *Paul* had respect to this passage in *Isaiah*.

The Lord of Hosts is his name Therefore thou his wife art sure of Protection and provision, of all things necessary to life and godlinesse: for he hateth putting away, *Mal. 2. 16.* and will bear with more then any husband else would, *Jer. 3. 1. Job. 13. 1.* Surely as the heaven is high above the earth, so great is his mercy toward them that fear him, *Psal. 103. 11.*

The God of the whole earth Of the Church universal.

Ver. 6. *For the Lord hath called thee* Or, recalled thee.

As a woman forsaken, grieved in spirit Because forsaken. This, the Lord, out of his conjugal affection, cannot endure.

And a wife of youth Which can least of all bear such a rejection, as being in her prime, and likely to be long time desolate and disconsolate. If the Church in this condition can but say (as that Dutchesse *Dowager of Milan* once did) *Sola fuit a solum Deum sequor*, he will say as *Jer. 2. 2. I remember thee, the kindness of thy youth, the love of thine espousals.*

Ver. 7. *For a small moment have I forsaken thee* I have made thee believe so at least, by suffering thee to fall into manifold temptations, *1 am. 1. 2.* but for thy greatest good, *Heb. 12. 11.* as 1. For Probation. 2. For Prevention. 3. For Purgation. 4. For Preparation to mercy. And although it should last as long as life, yet that were but for a moment: for what is life but a spot of time betwixt two eternities? And God therefore taketh liberty to do it, because he hath such an eternity of time to reveale his kindness in; time enough for kisses and embraces. But usually God taketh off the smarting plaister, as soon as it hath eaten away the proud flesh.

But with great mercies Heb. With great tender mercies, such as the mother beareth towards the babe of her own body, 1 *King. 3. 16.* Gods Mercies are more then maternal.

Will I gather thee Or, take thee up, as *Psal. 27. 10.* See the Note there.

Ver. 8. *In a little wrath* God can let forth his wrath in minims, in little bubbles, as the word here rendered *wrath* properly signifieth. This wrath to the Saints, is but love displeased, and soon pacified again.

I hid my face from thee God sometimes concealeth his love out of increasement of love: he departeth from us, but then turneth again and looketh through the chinkers (as that Martyr phrased it) to see how we take it. Fathers leave their children (saith One) the other side the stile, and help them over when they cry: they seem to leave them sometimes in a throng, and then reach them the hand again upon their complaint: So is it here. To say God hath cast me off because he hath hid his Face, is a fallacy fetcht out of the devils *Topick*. When the Sun is eclipsed, foolish people may think it will never recover light: but wise men know it will. As, during

Fullers
Church-hist.Epist. ad
Diog.M. Fuller
hist. of Cam-
bridge. p. 18.

Dr. Goodwin

during the Eclipse, though the earth wanteth the light of the Sun for a time, yet not the influence thereof: for the metals that are ingendred in the bowels of the earth are concocted by the Sun at the same time: so doth Gods favour visit mens hearts in the power, heat, and vigorous influence of his grace, when the light and comfort of it is intercluded.

But with everlasting kindnesse] See a like elegant *Antithesis* with a double *Hyperbole* to boot, 2 Cor. 4. 17.

Ver. 9. For this is as the waters of Noah] Gen. 9. 9, 11,

For as I have sworn] i. e. I have said it: Gods Word is as good as his oath. See the like Exod. 32. 13. with Gen. 12. 7.

So have I sworn] And given thee the Sacraments for thy confirmation, like as I gave him the Rainbow.

Ver. 10. For the mountains shall depart] See Mat. 24. 35. Psal. 46. 2. with the Notes.

But my kindnesse shall not depart from thee] This sweet Promise comforted *Oleivian* at the point of death: *Although sight, hearing, speech depart from me*, said he, yet Gods loving-kindnesse shall never depart. This was somewhat like that of David, Psal. 73. 26. my flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Neither shall the Covenant of my peace] God is in a league with his people, offensive and defensive, such as was that of *Jehosaphat* with *Ahab*: and this Covenant is an hive of heavenly honey.

Ver. 11. O thou afflicted, tossed with tempests, and not comforted] This is the Churches stile and state in this present life: *Ecclesia est hares crucis*. Luth. None out of hell have suffered more than Saints.

Behold I will lay thy stones with fair colours] So that thou shalt be a City of pearl, having for thy foundation the Lord Christ, 1 Cor. 3. 11. for thy windows, the holy Prophets, Apostles and other faithful Preachers, by whose ministry thou shalt receive the light of true knowledge; and for thy walls and gates the divine protection. See Rev. 21. 11.—21. All this is to be understood of the spiritual excellency of the Church, which is begun in this life, and to be perfected in the life to come.

And lay thy foundations with Saphires] Confer Exod. 24. 10. where Moses and the Elders are said to have seen the God of Israel; and there was under his feet as it were a paved work of a Saphire-stone, and as it were the body of heaven in its clearnesse: To shew that God had now changed their condition, their brickes made in their bondage to Saphire, their lying and footing among the pots into the wings of a Dove covered with silver, and her feathers of pure gold, as Psal. 68. 13.

Ver. 12. And I will make thy windows of Agates] Or of Crystal, which is purius & durus.

And thy gates of Carbuncles] Which are of a flame-colour.

And all thy borders] That is, all thy bordering Cities, say the Rabbins: As *Plinius* saith of the neighbour-villages of *Rome*, in *Numa's* time, that sucking in the aire of that City they breathed righteousness, may be much better affirmed of the Church.

Ver. 13. And all thy children shall be taught of the Lord] Outwardly by his Word, inwardly by his Spirit: and here he explaineth that which he had spoken before concerning gemmes and jewels. The glory of the Church consisteth not in outward splendor, but in inward virtues and gifts of the Holy Ghost, which are found only in Gods Disciples.

Ver. 14. In righteousness shalt thou be established] Righteousnesse is here opposed to oppression. Regiment without righteousness, is but robbery with authority.

For thou shalt not fear] Or, that thou mayst not fear.

And from terror] Tyranny is terrible.

For it shall not come near thee] See Psal. 32. 6. with the Note.

Ver. 15. Behold they shall surely (or scantly) gather together] Heb. *He shall gathering gather together*, i. e. the enemies as one man. Some understand it of heretics and hypocrites, who shall dwell together with the Church (so they render it) but shall be evil-affected toward it, but to their own ruine.

Whoever

Whoever shall gather together against thee] *Qui accolis tecum contra te*. Such are those *Renegado* Jesuites, that run over to the *Lutherans*, pretending to be Converts, when it is only to keep up the bitter contention that is between them and us.

Ver. 16. Behold I have created the Smith that bloweth the Coales] i. e. The devil say some; rather his impes, and instruments, those kindle-coales, and tooles of his.

And I have created the waster to destroy] Those brats of *Abaddon*: I have determined their evil-doings, over ruling the same, and directing them to a good end.

Ver. 17. No weapon that is formed against thee shall prosper] But shall be as the Poets fain of *Ajax*: his sword, which so long as he used against men, his enemies, served for help and defence: but after he began to abuse it to the hurt of hurleles beaks, it turned into his own bowels.

And every tongue—thou shalt condemn] As the eclipsed Moon by keeping her motion, wades out of the shadow, and recovers her splendour, so shalt thou when slandered. See Psal. 37. 6. with the Note.

This is the heritage] Given them freely, and for perpetuity.

And their righteousness] The clearing up of their wronged innocence.

CHAP. LV.

Ver. 1. **H**O every one that thirsteth] *Sitis sitiit Dominus* saith *Nazianzen*, the Lord even thirsteth to be thirsted after; he seeketh such to worship him as will worship him in spirit and in truth, Job. 4. 23. Hence this present Proclamation, *Ho every one*, of what Nation soever, that is duly affected with the preceding discourse of Christs almsufficieny to save, chap. 53. and the Churches glory and safety, chap. 54.

That thirsteth] That, being scorched and parched with the sense of sin and fear of wrath, brayeth and breatheth after true grace and sound comfort, as the hunted Hind doth after the water-brooks, Psal. 42. 1, 3. (See the Note there) as David did after the water of the well of *Bethlehem*, 2 Sam. 23. 15, 16. as the Lamb of God did when rosted in the fire of his Fathers wrath he cried aloud *Sitis* I thirst; Job. 19. 28. Psal. 22. 11, 16.

Come] *Non passibus sed affectibus itur ad Christum*. Repent and beleve the Gospel, Mar. 1. 15. Repentance is here set out by a word of activity. Come, buy, &c. The frame of a true repenting heart is in an active coming posture, fitted for any service; when the wicked pine away in their sin, Ezek. 33. 10. and so perish eternally, Psal. 9. 17.

To the waters] To Christ the fountain of living water, upon which you had turned your backs, Jer. 2. 13. *Ortelius* telleth us that in *Ireland* there is a certain fountain whose water killeth all those beasts that drink thereof; but hurteth not the people that usually drink of it. Christ also is set for the fall and rising again of many in Israel, Luk. 2. 34. his ordinances are a favour of life to some, and of death to others, 2 Cor. 3. 16.

And he that hath no money] Or moneys-worth. Many would come to Christ, but they would come with their cost: wherefore they run up and down to borrow money of the creatures or of the Ordinances, using the means as Mediators, and sharking in every by-corner for comfort: but men may be starved before they buy, if they go this way to work: for these in themselves are broken cisterns, empty granaries, and

Horrea formica tendunt ad inaniam nunquam.

In the Lord Christ is all fulness, Job. 1. 16. not of plenty only, but of bounty also. To this fountain if we bring but our empty vessels well washed, Jer. 4. 14. we shall return well refreshed, and replenished with good things, when the proud *Self-righteous* shall be sent empty away, and shall nor once taste of Widdomes dainties, Prov. 9.

Buy]

Buy Emite, i. e. compare & comede, get Christ with all your gettings: get him whatever else you go without: part with all you have to compass this pearly of price, *Mat.* 13. 44, 46: and 16. 24, 25. this gold cannot be too dear bought, *Rev.* 3. 18, *Heus. secularis*, comparete vobis *B. blia*, anime pharma, saith *Chryso- stome*, by a like expression.

And eat That is, believe: *hic enim edere, est credere*, and this water, this wine may be eaten also: *nec enim rigat tantum sed & cibatur*. Christ is to his water to cool them, wine to comfort them, milk to nourish them, bread to strengthen them: he is all that heart can wish or need require. They who have once tasted how good the *Lord is*, cannot but thirst after him, and be unsatisfiable, *Optima demonstratio est a sensibus*: Eat therefore: it is a virtue here to be a holy glutton.

Yea come Heb. *And come*: Come and come, yea come, come, come: linger not, loyter not, frame not excuse, strain not curtesie, hang not off by a sinful bashfulness; tis good manners to fall to your meat.

Buy wine and milk Any thing, every thing, that is good and comfortable: for Christ is all and in all. As the worth and value of many pieces of silver is in one piece of gold, so all the petty excellencies scattered abroad in the creatures, are united in Christ. *Apollonius* writeth, that in the Court of *Ara* King of *Colchia*, were three fountains which flowed, one with milk, another with wine, and a third with honey: Christ is all this and more in one. And of believers it may better be said than *Justin* doth of the *Scythians*, *Lacte & melle vescuntur: nihil alienum concupiscunt*, &c. they feed upon milk and honey, they desire nothing more than what they have: *vinitis they have none, but gods they have*; as they use to glory. *Nacianzen* and *Hieron* tells us, that anciently in some Churches they used to give to those Profelites whom they baptised, wine and milk: grounding upon this text, by a mistake.

Without money and without price All things for nothing, *gratis*: this is doubled and trebled for the comfort of poor trembling consciences: Christ is rich to all that call upon his Name, *Rom.* 10. 12. none giveth to him, *Rom.* 11. 35. but he to all his freely, *1sa.* 43. 25. for the praise of his glorious grace, *Eph.* 1. 6. Tis his good pleasure to do so, *Luk.* 12. 32. And if so, what can man, devil or any distrustful heart say against it?

Ver. 2. Wherefore do ye spend money for that which is not bread? Heb. *for not bread*, for that which can no more feed you than those husks could the hungry Prodigal, *Luk.* 15. 16.

Tempus est difficile habere nugas:
Et stultus labor est ineptiarum.

The saying of the *Romans* General to the Souldier that kept the Tents, when he should have been fighting in the field, *Non amo nimium diligentes*, I love not those that are over-diligent, will be used of God, if when he calleth us to the care of higher things, we busie our selves only about matters of an inferiour alloy. Surely as *Domitian* the Emperour spent his time in catching flies: and *Artaxerxes* in making hafts for knives: so do most men in trifles and lying vanities, neglecting the One thing necessary (with *Martha*) and preferring as those *Gergesites* in the Gospel, *baram domesticam* are *Dominica*, a swine-sty before a Sanctuary. Betwixt such and true believers there is as much difference as is betwixt substantial merchants who deal in rich commodities, and those *nugivenduli Agypte*, who sell gawdes, rattles and trankums: as is betwixt Spiders that catch flies, and Eagles that hunt after Hares and Hirons; as is betwixt Fowlers that follow after Quailers, and children that run after butter-flies. Had men but tasted of Gods bread, they would never set such a price upon Doves-dung. Had they drunk of Christs wine (which is beyond the best *Nectar* or *Ambrosia*) they would never thirst again after the worlds delights, *Job.* 4. 14. which are such as whereof a man may break his neck before his fast, *Eccles.* 1. 8.

Clitorio

Clitorio quicunque scim de fonte levavit,
Vina sapis, gaudetque meris absseminu undu.

Ovid. Metam.
lib. 15.

And your labour for that which satisfieth not The world is full of pomp and pleasure, *1 Job.* 2. 15. and yet it satisfieth not, because it is full of nothing but of emptiness: the creature is now ever since the fall as the husk without the grain, the shell without the kernel: yea the world passeth away and the lust thereof, *ver.* 17. for a man cannot make his heart long to delight in the same things, but *ipsa etiam vota, post usum, fastidio sunt*, we loath after a while what we greatly lusted after, as *Amon* did *Tamar*. Therefore love not the world, *ver.* 15. labour not for the meat that perisheth, *Job.* 6. 27. but hasten heaven-ward, saying as that *Pilgrim* did who travelling to *Jerusalem*, and by the way visiting many brave Cities with their rare Monuments, and meeting with many friendly entertainments, would say, *esthones*, I must not stay here; this is not *Jerusalem*.

Harken diligently unto me Heb. *hearing heare*, i. e. heare as for life, with utmost attention of body, intention of mind, and retention of memory.

And eat ye that which is good Not only heare the Word of God, but eat it: turn it in *succum & sanguinem*, digest it, incorporate it into your souls, *Jam.* 1. 10. for it is the heavenly Manna; that hath all manner of good tastes in it, and properties with it, *2 Tim.* 3. 16.

And let your soul delight in herself *Taliu est doctrina & gratia Evangelica quam mentem saginat & impingnat*. A good soul feedeth on the fat and drinketh of the sweet that is found in the precious promises, *Psal.* 36. 8. and 63. 5.

Ver. 3. Encline your ear Hear with all your might. *Alphonius* King of *Ar-ragan* is renowned for his attentive hearing: so is our King *Edward 6.* who usually *hadd*, and took notes all the Sermon-while. *Origen* shideth his hearers for nothing so much as for their seldom coming to hear Gods Word; and for their careless and heedlesse hearing it when they did come: whence their slow growth in godliness.

Hear and your souls shall live God hath ordained (as it were to cross the devil) that as death entered into the world through the ear, by our first Parents listening to that old man flayer, so should life enter into the soul by the same door, as it were. *The dead shall hear the voice of the Son of God*, and they that hear shall live, *Joh.* 5. 25. The *Romanists* hold not hearing so absolutely needful: the *Mas* only they make a work of duty, but the going to Sermons but a matter of conveniency, and such as is left free to men pleasures and opportunities without imputation of sin.

And I will make an ever-lasting Covenant with you Heb. *I will cut out unto them a Covenant of perpetuity*. A Covenant is a cluster of Promises solemnly made over.

Even the sure mercies of David Of firm, faithful. The Greek, *Alt.* 13. 34. hath it, *The holy things*; or the venerable things of *David*, that is of Christ: for the ratifying and assuring whereof it was necessary that Christ should rise from death and enter into glory: for which purpose *Paul* alledgeth this text, *Alt.* 13. 34.

Ver. 4. Behold I have given him i. e. Christ called *David*, *ver.* 3. because typed out by *David*, promised to him, and sprang of him.

For a witness To teach and testify his Fathers will and counsel, at which, being his eternal wisdom, he had been present. See *Rev.* 3. 14.

A Leader and Commander to the people Of Christs Priestly office had been spoken, *chap.* 53. here of his Prophetical and Primely. These were frequently set forth even in the Old Testament: by the Crown or golden plate on the high-Priests head was signified Christs Kingly office: by the breast-plate his Priestly and by the bells his Prophetical.

Ver. 5. Behold thou shalt call a Nation Yea all Nations that yet dwell in darkness and in the shadow of death: being utterly ignorant of God and his will, of themselves and their duties. But now when they shall know God in rather be known of him, they shall run to Christ, and yet fly as a cloud, and flock into the Church;

A

Ut de veritate
hac & volun-
tate Patris
testaretur.

quid. lib.
Colof. 3.
Argonaut. lib. 3.

Lib. 2.

Martial.

as doves scour into their columbaries, rushing into the windows, chap. 66. 8.

Because of the Lord thy God] Through the mighty operation of his Spirit by the preaching of his Word. The Philosophers though never so able, could hardly persuade some few to embrace their Tenents. *Plato* went thrice into *Sicily* to convert *Dionysius*, but could not do it. *Socrates* could not work upon *Alcibiades*, nor *Cicero* upon his own son, because God was not with them, nor was willing to glorify his Son Christ by them, as he did afterwards by his holy Apostles.

Ver. 6. *Seek ye the Lord while he may be found*] Seek not his Omnipresence (for that ye need not do, sith he is not far from any one of us, *Acts* 17. 27.) but his gracious presence, his face and favour: seek to be in the fear of the Lord, and in the comforts of the Holy Ghost, in communion with him and conformity unto him; and give not over till you find it. Seek him seriously, seek him seasonably. There is a time when men shall seek the Lord with their flock and herds, and yet not find him, when once he hath withdrawn himself from them, *Hos.* 5. 6.

Call ye upon him while he is near] In a time of acceptance, *Psal.* 32. 6. before he hath sworn that he will not be spoken with, *Psal.* 95. 11. God is but a while with men in the opportunities of grace, *Prov.* 1. 24, 28.

Ver. 7. *Let the wicked forsake his wayes*] Or else never think of finding favour with God, or of calling upon him to any purpose: The Leapers lips should be covered according to the Law: A good motion from an ill mouth will never take with God.

*Pura Deus mens est, pura vult mente vocari:
Et pura iussit pondus habere preces.*

And the unrighteous man his thoughts] See *Jam.* 4. 8. with the Note. A *Pilate* may wash his hands, a Pharisee cleanse the outside of the platter. *Casse manus sunt, sed mens habet piscula*, said an Heathen, who saw by the light of nature that clean hands and foul hearts did not suit well.

And let him return unto the Lord] See the Notes on *Zach.* 1. 2. *Joel* 2. 12, 13.

For he will abundantly pardon] Heb. *he will multiply to pardon*: as we multiply sins, he will multiply pardons. God in Christ *mollis est & misericors*, not an *austerus* man, implacable, inexorable, but *multus adgnosendum*, as the Vulgar here rendereth it: and *Fulgentius* thus descanteth upon it, *In hoc multo nihil desit, in quo est omnipotens misericordia & omnipotentia misericors*, &c. In this much nothing is wanting (how can there, say) sith there is in it omnipotent mercy, and merciful omnipotence? A pardon of course He giveth us for involuntary and unavoidable infirmities; this we have included in that general pardon which we have upon our general repentance. And for other sins (be they blasphemies, *Matth.* 12. 13.) God hath all plaisters and pardons at hand and ready made and sealed: for else we might dye in our sins, while the pardon is in providing. He hath also hanged out his tables, as I may say in the holy Scriptures, shewing what great sinners he hath pardoned, as *Adam* that Arch-rebel, *Manasseh* who was all manner of naughts, there is for you also mercy with the Lord, who for Christ's sake will forgive you: therefore be not dismayed. God seemeth to say to sinners as once the French King *Francis* the first did to one that begged pardon for some ill words spoken against his Majesty; Do thou learn to speak little (so to sin no more) and I will not fail to pardon much: I can remit whatsoever you can commit, never doubt it.

Ver. 8. *For my thoughts are not your thoughts*] *g. d.* You may think it impossible likely, that such great and grievous sinners as you have been, should ever be received to mercy; but what talk you of your thoughts? mine are infinitely above them: neither may you measure my mercies by your own models. Bring broken and bleeding hearts to my Mercy-seat, and I shall soon think all the meritorious sufferings

Epist. 7. ad
Venant.

Ab. & Mon.
109.

ings of my Son, all the promises in my Book, all the comforts of my Spirit, all the pleasures of my kingdom but enough for you.

Ver. 9. *For as the heavens are higher than the earth*] And that's no small deal: see the Note on *Psal.* 103. 11, 12. Lo, such is the proportion that my mercy beareth to your mercy (even the very best of you) that the heaven doth to the earth, i. e. That a most vast circumference doth to one little point or center.

Ver. 10. *For as the rain cometh down*] *Simile omnium elegantissimum pariter & notissimum*. Of the use and efficacy of fit similitudes. See the Note on *Hos.* 12. 10.

Ver. 11. *So shall the word be that goeth out of my mouth*] The word in general, but specially the word of Promise: it shall surely give seed to the sower, and bread to the eater, comforts of all sorts both for the present, and for the future. Onely we must see that we be good ground, and then pray that the heaven may hear the earth, as *Hos.* 2. 21.

But it shall accomplish that which I please] It shall produce the sweet fruits of righteousness, *Rom.* 8. 13, 14. There is (saith a good Author) a certain shell-fish that lyeth alwaies open towards Heaven as it were looking upward, and begging one fruitful drop of dew: which being fallen, it shutteth presently, and keepeth the door close against all outward things, till it hath made a pearl of it. In reading or hearing the Promises, if we open our shells, our souls, the Heaven will drop the fruitful dew of grace to be employed worthily in making pearls of good works and solid virtues. *Who is she that cometh out of the wilderness to join her self to her well-beloved!* *Cant.* 6. 9.

Ver. 12. *For ye shall go out with joy*] *sc.* Out of your spiritual bondage, worse then that of Babylon.

The mountains and the hills] The mute and brute creatures, as they seem to groan together with the faithful, *Rom.* 8. so here by a *Prosopopiea* they are brought in as congratulating and applauding their deliverance.

Ver. 13. *Instead of the thorn shall come up the fir-tree*] There shall be a blessed change of man and of manners: those who before were stark naught or good for naught, yea vexatious and mischievous, shall become fruitful and beneficial: The *Fir-tree* is good for many uses, the *Myrtle* brings barriers of excellent taste, as *Pliny* tells us. The Chaldees thus paraphraseth here, *Just men shall rise up instead of sinners, and such as fear the Lord in the room of the unrighteous*. See *cave ne hic somnia*, saith *Oecolampadius*, but be warned you dream not as some do, that in this world and before the day of Judgement the wicked shall all be rooted out. For there will alwaies be *Cains* to persecute *Abels*. &c.

And it shall be to the Lord for a name] i. e. For an honour: it shall be much for his glory, which is the end that he propoundeth to himself in all that he doth: and well he may, sith 1. He is not in danger of doing any thing through vain-glory. 2. He hath none higher then himself, to whom to have respect.

For an everlasting sign] *In monumentum non momentaneum*, Heb. for a sign of perpetuity or eternity.

That shall not be cut off] Or, that it (the Church) shall not be cut off.

*Spinus palli-
res acutus.*
Virg. Eclog.

CHAP. LVI.

Ver. 1. *Thus saith the Lord, Keep ye judgement and do justice*] i. e. Repent ye, as ye were exhorted, chap. 55. 6, 7. and bring forth fruits meet for repentance, as *Matth.* 3. 8. for the Kingdom of Heaven is at hand, *Matth.* 3. 1. *Tit.* 2. 12. Christ came to call sinners to repentance, *Mar.* 2. 17. and to good works of all sorts, which are here called Judgement and Justice: as he himself is here called not only Gods salvation but his righteousness.

Ver. 2. *Blessed is the man that doth this*] And withal layeth hold on that, i. e. That performeth the duties of both Tables, of Piety and of Charity: that maketh conscience of keeping the Sabbath especially: the fourth Commandment standeth fir-

ly in the heart of the Decalogue, and betwixt the two tables of the Law, as having an influence into both.

From polluting it] Either by corporal labour or spiritual idleness: spending the holy time holily.

And keepeth his hand from doing any evil] That is, righteous as well as religious: not yielding his members as instruments of unrighteousness unto sin, Rom. 6. 13.

Ver. 3. *Neither let the son of the stranger*] If a Proselyte, let not him interline the Covenant of Grace in Christ, and say it belongeth not to me: Let not him turn the back of his hand to the promise, as if he were not concerned in it, because no Jew born; for now the partition-wall is by Christ to be broken down, and the rigour of that old prohibition taken away, *Acts* 10. 34. 35. *Gal.* 3. 28. *Colos.* 3. 11. *Ezek.* 47. 22.

Neither let the Eunuch] See the Note on *Mat.* 19. 12.

Ver. 4. *For thus saith the Lord*] Who comforteth those that are cast down, 2 Cor. 7. 6. those that are forsaken of their hopes, *Jer.* 30. 17.

That keep my Sabbaths] Which who so do not, are worthily deemed to have no true goodness in them at all.

And choose the things that please me] Choose them upon mature deliberation and good advice, as *Moses* did, *Heb.* 11. 25. By a free election, as *Psal.* 119. 30. so shewing themselves wise *Eunuchs*, such as have their name *εὐνοῦχοι*, as *Scaliger* deriveth it, i. e. well-minded men, *egregii cordati homines*.

And take hold of my Covenant] By a lively faith which is said to have two hands: one wherewith she layeth hold on Christ; and another whereby she giveth up her self unto him: and although the Devil rap her on the fingers for so doing, yet she is resolute and holds her own.

Ver. 5. *Even unto them will I give in mine house*] In the Church of the New Testament, *Ephes.* 2. 19, 20, 21.

A place] Heb. a hand. A door-keepers place in Gods House is worth having. *Psal.* 84. this was that one thing that he so dearly begged, *Psal.* 27. 4.

And a name] That new name, *Rev.* 2. 17. that power or prerogative royal (that heavenly honour, *Nonnus* there calleth it) *Joh.* 1. 12. viz. to be the Sons of God, and so to be called 1 *Joh.* 3. 1. to have both the comfort and the credit of it: this is *nomen in mundo praeclarissimum*; none to this, 2 *Cor.* 6. ult. for if sons, then heirs, &c. *Rom.* 8. 16, 17.

Ver. 6. *Also the sons of the stranger that joyne*] Relinquishing his heathenish superstition, and devoting himself to my fear. The *Levites* had their name from the word here used; and *Leviathan*, whose scales and parts are so fast joyne and joynted together.

To love the name of the Lord, to be his servants] *Plato* could say, *Parere legibus est Deo servire: & hoc summum est liberum*. To obey the laws, is to serve God; and this is the chiefest liberty, this is perfect freedom; But *Plato* never knew what it was to love to be Gods servant. *Lex voluntarius querit*, saith *Ambrose*. All Gods Souldiers are volunteers, all his people free-hearted, *Psal.* 110. 3. they wait for his Law, *Isa.* 42. 8. See *Deut.* 10. 12.

Every one that keepeth the Sabbath] See on ver. 2.

Ver. 7. *Even them will I bring unto my holy mountain*] i. e. Into my Church and Church-assemblies. *Quare* whether Eunuchs and strangers were made partakers of all holy services in the second Temple, according to the letter? Sure we are, that that holy Eunuch. *Acts* 8. and the rest of the Gentiles had and still have free admission under the Gospel.

And will make them joyful in mine house of prayer] by their free access unto me, and all good success in their suits. *Pray that your joy may be full*, *Joh.* 16. 24. *Draw water with joy out of this well of salvation*, *Isa.* 12. *Rejoice evermore*, and that you may do, *Pray without ceasing*, 1 *Thel.* 5. 16, 17.

Their burnt offerings and their sacrifices shall be accepted upon mine Altar] Their Evangelical Sacrifices of prayer, praise, alms, obedience, &c. shall be accepted through Christ, *Heb.* 13. 10, 15. who is the true altar that sanctifieth all that is offered on it, *Rev.* 8. 3, 4.

For

For mine house shall be called, &c.] See on *Mat.* 21. 13.

Ver. 8. *Which gathereth the out-casts of Israel*] According to that ancient promise of his, *Deut.* 30. 4. None of his shall be left for looking after: he will fetch back his banished, as that witty woman said, 2 *Sam.* 14. 14.

Yet will I gather others to him] Strangers, Eunuchs, all mine other sheep that are not yet of this fold, *Joh.* 10. 16. together with all my stragglers, those that are relapsed will I recover.

Ver. 9. *All ye beasts of the field come to devour*] *Statim quasi vehementer ira accensus*, &c. All upon the suddain, as one much enraged against the wicked Priests especially (as greatest Traytors to the State) the Lord thundereth and threateneth terribly. By the beasts here called for, we may understand the *Babylonians*, *Grecians*, *Syrians*, *Egyptians*, but especially the *Romans*, who made clean work of them, when as they were grown extremely wicked, and even ripe for ruine, as *Iosephus* witnesseth. See *Jer.* 50. 17.

Ver. 10. *His watchmen are blind, they are all ignorant*] *Invehit in Pseudopiscopos*, such as were (and are still in part) the Popish Clergy; those of the ninth age especially, and not much better a little before. *Luther* tickled: blind leaders of the blind, lamentably ignorant, as the Bishop of *Dunkeldin* in Scotland for instance; *Alb.* & *Mun.* who professed that he knew neither the New Testament nor the Old: so Bishop *Luther*.

Alb. reading the Bible, and being asked by a Noble-man What book it was he read? I know not, said he, what book it is; but all that I read in it, is contrary to our Religion. As for the other ill qualities of the watchmen here inveighed against, *Hugo* the Cardinal said, that the Devil had two daughters, Covetousness and Luxury: the former he had heretofore married out to the Jews, the latter to the Gentiles: but now the Monks and Priests had gotten them both from their old husbands, and taken them for their own use. The *Hebrew* Criticks have observed, that the word here rendred watchmen, hath a Trade bigger than ordinary; to shew what odious creatures such are as are here described.

They are all dumb dogs that cannot bark] i. e. Will not deal plainly and faithfully *Lik.* 29. chap. 44. with mens souls: but either preach not at all, or placidly only, rootlesse truths. *Pliny* tells of the dogs in *Rome* that were set to keep the Capitol; because, when the *Gauls* scaled it, the dogs being fed too full, lay sleeping and did not give warning, they not only hanged them up, but every year on that day of the year, hanged up certain dogs in the City for exemplary justice; yea crucified them alive upon an Elder-tree. Let dumb dogs and parasitical Preachers (treacherous to mens souls) take heed they be not one day hanged in hell.

Sleeping, lying down, loving to slumber] *Non dormiunt solum, sed dedita opera dormiunt*; so full they have forced themselves, and so deeply drunk they are, that *pastorum luporum* they sleep soundly (though Lyons roar, and wolves worry the poor flock) and *rum est gaudium* that many times far enough from the fold; wherein they shew themselves to be worse then *Ulysses* his swineherd, of whom *Homer* saith,

— ἴδ' οὐδ' ὕπνῳ
Ἴδ' ὕπνῳ δ' αὖτ' ἔσθ' ἄνδρ' ἰσχυρὸν ἄνδρ'.

that he would not be drawn to sleep from his swine.

Ver. 11. *Yea they are greedy dogs that can never have enough*] Heb. *strong of soul*, or of appetite, they know not to be satisfied. *Lac & lana* is that they look for; the instruments of a foolish shepherd, forcipes & mulstra, the shears and milk pails are in their hand, *Zach.* 11. 15. they eat the fruit and drink the milk, as *Ezek.* 25. 4. yea they eat the fat, and tear the claws in pieces, *Zach.* 11. 16. *Albertus Magnus* complained heavily of the covetousness of Pastors in his time: *Temporalia colligunt in Mat.* 10. 16. *per se, spiritualia seminant per alios*, saith he; they take little paines, but care not how much profit they make: he that made *Fasciculus temporum*, doth the like. Another modern writer fitly applyeth that to them, which *Oedipus* in *Sophocles* saith of *Tiresias* the Heathen-Prophet,

— ὄρε

Ennius.

In *Psal.* 1.

—ὅστις ἐν ταῖς κέρδεσι
μόνον δέδορκε, τὴν τέχνην δ' ἔξυ τυφλός.

i. e. that he looked only to his gain, but was little seen in his profession. Such a one was *Balaam*, Jude 11. such were those false Prophets, *Ezek.* 13. the covetous Pharisees, *Luke* 16. 12. the false Apostles, *Rom.* 16. 18. called dogs, *Phil.* 3. 2. such as had a greedy worm under their tongues, and could never be satisfied.

And they are shepherds that cannot understand. The dust of covetousness hath even put out their eyes : as it fared with the blind and greedy Pharisees, *Avidi non videndo* : the world is a pearl in their eyes, they cannot see God, nor skill of their offence. *Tremelius* rendereth it *nesciunt docere*, they know not to teach, as being choaked haply with a fat benefice ; a common practice of the Pope.

They all look to their own way] Mind their own commodity, whereby they are led up and down, as an Ox may be all a ground over, by a bottle of hay.

Ver. 12. *Come ye*] The wicked have their *Come ye*; as well as the godly, *chap.*
2.3. See there.

[I will fesch Wine] A Pastour should be no winebibber or Alestake, 1 *Tim.* 3. 8. *Ebrietas infire culpas compellit ut omnes.* Drunkennesse is a foul fault in any man (saith *Petrus Ravennas*) but in a Minister, it is sacrilege; especially if he draw on others to it as here: and as the Popish Priests do at *Paris* and *Lovain*, where the best wine is called *Vinum Theologicum*, and they use to lengthen out their drunken comperations.

And to morrow shall be as this day.] Words of profane security and dissoluteness. See Chap. 22. 13. Prov. 23. 35.

CHAP. LVII.

Ver. 1. **T**he righteous perisheth: So the world deemeth, but not rightly: for the righteous hath hope in his death, when the wicked dying is driven away in his wickedness, Prov. 14. 32. (by him that hath the power of death, even the devil, Heb. 2. 14.) having been, *through fear of death all their life-time subject to bondage. The Lacedaemonians* all the time of their life adored death. The righteous can despise death with *Paul*, and sing, *Death, where's thy sting? Hell, where's thy victory?* he is not killed with death, as *Jesabel's* children were, Rev. 2. 23. but dyeth in peace, though he dye in battle, as *Josiah* did: of whom some interpret this text,

And no man layeth it to heart. Heb. *upon his heart*, that it may sink and soak into it; so as to be soundly sensible of Gods holy hand and end in such a providence. See chap. 5. 12. There is a woe to oscurancy and stupidity of this kind.

And merciful men] Heb. *men of pity or pity*, such as all righteous persons are: they have received mercy, and they can shew it, *Colos. 3. 12.* they have kept their thoughts in the mercies of God, which have dyed theirs, as the dye-fat doth the cloth.

Are taken away] Heb. *gathered*, as corn is into the garner, or fruit into the store-house; so they into *Abraham's* bosom.

1 *No man considering* None of those debauched ones, chap 56. 12. to be sure of; These are glad to be rid of the righteous, as the *Sodomites* were of righteous *Lot*; as the Heathen persecutors were of the Martyrs, whom they counted
1 *Cor. 4. 13. the sweepings of the world and the offscourings of all things.* καθαρίματα,
The cleanings out, the sweepings.

That the righteous is taken away from the evil to come.] As was *Abisufelab* a year before the flood; *Ieroboam*'s belt (on, before the downfall of his Fathers family, 1 King. 14. 12, 13. *Jofab* before the captivity, and first destruction of *Jerusalem*, 2 King. 22. 12, 13. *Amaz* before the second, *Abel*. 12. *Aulin* a little before the sack of his City *Hippo* by the *Vandals*. *Felix Novati* unsu to bee no vili, faith *Hierom.* *Stilco* said, that when *Ambrose* was dead, Great changes would follow: and it fell out accordingly. When *Ambr* was taken away in peace, a little before the calamity of

As men gather flowers,
and candy them, and preserve them by them,
so doth God his pious ones.

Caiyao in
his society.

Germany, which he foretold for contempt of the Gospel. *Pavus* dyed a little before *Heidelberg* was taken, *furore malo subintravit*. Mr. *Brightman* was buried a day or two before the puritane was sent for him. God had *bowed* him, as he had *Lar* before the storm : hid him as he had done *Moses* in the hole of the Rock, till the tempest was blown over : dealt by him, as once by *Daniel* (chap. 12, 13.) who was bid to go away *anrefte* before those great clafhings and confufions fhould come, which had been forewarn to him. Howbeit this is not generally fo : for *Jeremy* lived to fee the first deftruftion of *Jerufalem* : John the Evangelift, the laft Mr. *Dod*, and many other holy men outlived our late unhappy wars, and deeply fhared in them : But usually God taketh away his most eminent fervants from the evil to come : as when there is a fire in a houfe or Town, men carry out their jewels ; *Wifdom* of old *Beazars*, faith an Ancient ; the best dye first, commonly : The comfort they are as grapes they be gathered afore they be ripe, and as lambs slain before they be grown, yet this benefit they have, that they are freed from the violence of the wine-pretse that others fall into, and they efcape many storms that others live to taste of.

Ver. 2. *He shall enter into peace*] i.e. Into heaven, where the righteous (however looked upon as *loſt*, ver. 1.) ſhall have *life and peace*, Rom. 8. 6. joy and bliſs, *Mat.* 25. 21, 23. reſt and peace, *Rev.* 14. 13. and this *ſwear-ando*, ſtraight upon't ſo ſoon as ever they are dead; from henceforth, forgo with their ſouls have becoming ſo unconquerable. As for their bodies.

happineſſe unconceivable. As for their bodies,
They ſhall reſt in their beds So their graves are called, by an elegant Metaphor :
 like as the tier that carrieth it, is called *Maſſie*, a couch, 2 Sam. 3. 31. the bury- κοιμητήριον.
 ing-place a dormitory, or place to ſleep, and the *Reſurrection* an awaking, *Pſal.* 17.
 15. To this bed *Mofes* went up, when his Father bad : he died, *Acts* 7. 60. Deut.
 34. 5. which the Jew-Doctors expound, as though God did take away his ſoul
 with a kiſſe : like as the loving mother kiſſeth the child, and then layeth it down to
 ſleep. *Rhodanus*, a Dutch Divine, when he perceived he ſhould dye, deſired to be Melch. Adan.
 laid in another bed which he called his bed of reſt, and upon which he had long be-
 fore written this verſe,

Ut somnus mortis, sic letus imago sepulchri.

In this short bed of the grave shall be laid up the infinite miseries of many years; the bodies of the Saints shall by rotting, be refined, their precious dust preserved, till at last it arise incorruptible. *O disculam illam!*

Each one walking in his uprightness.] Or, walking before him, or right over against him: that is, keeping equipage with him; as when one friend walketh with another.

Ver. 3. *But draw near hither ye sons of the forceroffe* Here *Elias* is very bold (as the Apostle saith of him in another case, *Rom. 10. 20.*) and maketh it appear, that he was none of those *dumb dogs* he had *rated* us, in the former Chapter. The Jews gloried much in their pedigree and descent from *Abraham*, and that they were *born of the free woman*: he telleth them flat and plain, that they were *witches children, whores-sons, a basely brood* (as our Saviour afterwards called them) a race of rebels, a feed of serpents, shamefully degenerate from their praise-worthy Progenitors.

Ver. 4. *Against whom do ye sport your selves?* You that are *the wise*, the merry Greeks of the times, that instead of *crambling at Gods word*, and bumbling before him, hold it a goodly thing to gibe and jeer at it, to mock and scoff at those that preach it, *2 Chron. 36. 16.* See *chap. 5. 19.* and *22-13.* and *28. 14, 22.* These were their *game-flocks*, and the matter of their *mad mirth*; neither is it any otherwise to this day: for the world ever was, and will be still, beside it self in point of salvation. Not the sinful *Sodomites* only, but *Los* sons-in-law, who should have learned better, laughed him to scorn for his good counsel, *Gen. 19. 14.* *Ridetur cum suo jehova:* *ridendo ver-*
Los is counted but a *lob*, and bid to keep *his breath* to cool *his broth.* *Erafanna* is *bum Dei*.
blamed for his dry scoffs at *Capiz*: and other Reformers: but *Parsons* the Jesuite is able to put *Rabbinetsh*, *Therfites* and *Lucian* himself to school, for railing, deriding and scurrilous language.

Against whom make ye a wide mouth, and draw out the tongue?] By such base gestures did they shew their contempt of the Prophets, as they thought : but indeed (and as was continued) of God himself. See *Exod. 16. 8. Num. 16. 11. Luk. 10. 16. 1 Ths. 4. 8.* Look how unskillful hunters, shooting at wild beasts, do sometimes kill a man : so profane persons, shooting at Gods Ministers, hit him. If we be served in like sort as those of old were, if we be for *signes and for wonders in Israel, as Ithab* and his fellows were, *chap. 8. 18.* If in mockery they imitate our language, as they did good *Jeremias*, crying at him, *The burden of the Lord, the burden of the Lord,* chap. 23. If they *blow their noses* at us, as they did at our Saviour, *Luk. 16. 14.* taunt and reproach us, as they did *Paul*, *Act. 17. 32.* See us upon a stage to be laughed and hoored at, as they did those worthies of whom the world was not worthy, *Hib. 10. 33. 1 Cor. 4. 9.* let us not strange or startle at the matter, as if some new thing had befallen us ; but rejoice and be exceeding glad : for so persecuted they the Prophets that were before us, *Mat. 5. 12.* See *1 Pet. 4. 14.* with the Note.

Θεατεζόμε-
νοι,
In theatrum
producti pro
spectaculo.

Ver. 5. *Enflaming your [selves with idols]* That it might appear that there was good cause of so much sharpness, and that he did them no wrong, he painteth them out in their colours, to the life: *Incensities, id est concumbitis*, whilſt ye committe folly and fithefnis with your idols, ye are all adulterers, as an oven heated by the baker: *your baker* *sleepeth all the night*, in the morning is burneth as a flaming fire, Hof. 7. 4, 6. And as the love of Harlots is oft hotter than that of husband and wife, so superfluous many times our death true religion.

Slaying the children] A barbarous practice, taught them by that old man-slayer:
Careless parents do little less: whom therefore Bernard calleth *peremptores positi*
quàm parentes, rather Parricides than Parents.

Ver. 6. Among the smooth stones of the stream is thy portion] *Part & hers was*: a poor portion it is, but such as thou art well apaid of (*viz.* thine altars and thine idol-service) and settrest up in my place: how exceeding devout in their way are some misled and *muzzled* Papists (those of the weaker sex especially) in the service of their god *Muzzim*, in the honour of their over-admired refugees, which they esteem no less than the people of the *Ile Zaiton* in the East-Indies did their consecrated Apo-toch; which being got from them, they offered an incredible masse of treasure to recover it:

Should I receive comfort in these? Or, should I not ease my selfe of these? as
Jer. 5. 9.

Ver. 7. *Upon a lofty and high mountain*] In all places hast thou poured out thy whoredoms, setting thy sin upon the cliffs of the rock, as it were a sunning: so shame-lets art thou grown.

Thy bed] i. e. thy Temples and Altars; as likewise do the Masse-mongers at this day.

Ver. 8. *Behind the doors also and the posts*] Where my Law should have been written, *Deut. 6. 9.* and *11. 20.*

Hast thou set up thy remembrance] Thy mawmets and monuments of Idolatry: such as Papists now call *Memories*, and *Lay-mens books*.

Thou hast discovered thy self] Thy nakedness like a meretric meretricissima, diva-
ricasti tibia, as Ezek. 23. Omnibus modis se comparans ut impud-nissimum scortum,
prostituting thy self as a most impudent Harlot, prodigium lascivium

Ver. 9. *And then wentst to the King*] The King of Assyria, who styled himself the great King, to whom Abaz both sent and went, 2 King. 16. 8, 10.

Withointment] Heb. *withoyle*, that is, with *balsam*, such as *Judas* only afforded, and was therefore highly esteemed in other countries.

And didst debate thyself even once here! By crouching and cringing to those foreign States, in a most submissive and servile way, as *Alex* had done with his, *I am thy servant and thy Jew*, 2 King. 16. 7. to the dishonour of God, and to the reproach of *Israel*, who was *Gods first-born, higher than the Kings of the earth*, Psa. 80. 27.

Ver. 10. *Thou art wearied in the greatness of thy way*] Great paines thou hast taken to small purpose, and yet thou thinkest and hopest (but groundlesly) that.

They

Thou hast found the life of thy hand] A sure way of subsistence; thy desired help and safety.

Ver. 11. *And of whom hast thou been afraid or feared?* q. d. Not me surely as thou oughtest: but thy fellow-creatures, whom thou shouldst have looked upon as so many mice.

That thou hast lyed] i. e. So basely flattered the *Assyrian*.

Have I not held my peace] i. e. Born with thee, more than any else would ever have done? and yet my lenity is even worse than lost upon thee.

Ver. 12. I will declare thy righteousness*i.e.* Thine unrighteousness, by an *Irony*. *Antiphrasis*
or thy righteousness *secundum dici, non secundum esse*, thine hypocrisy. *Ironica.*

For they shall not profit thee.] Nay they shall undo thee.

Ver. 13. When thou criest, let thy companies (Heb. thy gathered ones or troops) deliver thee. See Deut. 32, 37, 38. Judg. 10, 13, 14. with the Note.

But the wind shall carry them all away.] The wind of Gods power shall scatter them and familiarise in moorcs.

Ver. 14. *And he shall say*. Or, *and it shall be said*: This is further added, for the comfort of those that trusted in God, that they shall have a smooth and clear passage home. This is *literally* meant of their return from *Babylon*: but *myssically* of the recollection of the Church out of the captivity of the devil, and power of sinne.

Ver. 15. *For thus saith the high and lofty one*] Higher than the highest: so high, that he is said to *abscise himself to behold things done in heaven*, Gal. 1. 15. & to look out of himself upon the Saints and Angels there. He is a God, faith one, whose nature is Majesty, whose place is immensity, whose time is eternicity, whose life is sanctity, whose power is omnipotency, whose work is mercy, whose wrath is justice, whose throne is sublimity, whose feat is humility.

whole throne is substance, whole sea is Eternity.
That inhabits Eternity [*Gigas secularum*, saith the Syriac, The Apostle Paul
 hath a like stately description of Almighty God, 1 Tim. 6. 16. who yet is above
 all Name or Notion, and must be thought of as one not to be thought of. Herein
 he is most unlike to men, who the higher they are, the less they look after the poor
 afflicted.

1 dwell in the high and holy place } In the light, which no man can approach unto,
1. Tim. 6. 16. In the holy place (of the material Temple) which was without win-
dows, there burned lights perpetually; to represent the celestial lights: but in the
most holy place, there was no light at all; to shew, that all outward light is but
darkness being compared with that light which God inhabiteth, and which is
inaccessible.

With him also that is of a contrite and humble spirit.] In the lowest hearts he dwelleth, as well as in the highest heavens. . A broken heart is Gods lesser heaven: here he dwelleth with delight. Not that the affliction of a mans spirit is pleasing to God, but the separation of sin from the soul: when the soder that joyneth a sinful action and the heart together, is dissolved, this pleaseth the Lord.

To receive the spirit of the humble] As this very text hath done many a one.

Ver. 16. For I will not contend for ever] It soon repenteth the Lord concerning his servants: *Et pro magno peccato parum supplicii satis est patri.* See *Psal.* Tercet

For the spirit would fail before me.] Heb. would be overcovered, *sc.* *senebris ad-
territibus*, it would even sink and faint away. When the child swoones in the whip-
ping, God lets fall the rod, and falls a kissing it, to fetch life into it again, *Jer.*
31. 20. As the rule in Physick is still to maintain nature, so doth he their spirits, by
Cordials.

Ver. 17. For the iniquity of his Covetousness. Or of his Concupiscence, the sin of his nature. But covetousness is a wickedness, with a witness; the root of all evil, 1 Tim. 6. 10. Timon could say, that there were two sources of all sin, viz. covetousness and pride, covetousness and vain-glory.

And he went on forwardly in the way of his own heart.] i. e. *Excursus sequitur animum suum spiritum*, he blindingly blundered on, without fear or wit, cross-grained and irreclaimable.

Ver. 18. *I have seen his waies*]. His waies of covetousnesse, croffnesse, &c. I could be as crofs as he for the heart of him, *Pfal.* 18. 26. But, *I will heal him*]. *q. d.* I see these froward children will lay nothing to heart: frowns will not humble them, blows will not benefit them: if I do not save them, till they seek me, they'll never be saved. Therefore I will work for mine own name sake. See *Ezek.* 20. 8, 14, 22, 44.

And restore comforts unto him, and to his mourners]. To those that mourn in secret for his sins and miseries, *Ezek.* 9. 4. *Matth.* 5. 4. and to others for their sakes, *rationes conforit*.

Ver. 19. *I create the fruit of the lips*]. *i. e.* I speak peace to my people by the mouths of my faithful Ministers, applying and setting home the promises: And this I doe most magnificently and mightily.

Peace, peace]. See on chap. 26. 3.

Ver. 20. *But the wicked are like the troubled sea*]. Whose surges are not more lofty, then muddy. The sea is of it self unquiet and troublefome: much more when tossed with winds and tempests: So wicked men, when tis at best with them, are restless; but under terrours and temptations, they cast up the mire and dirt of desperation and blasphemy; as did *Cain*, *Judas*, *Julian*, *Laromus*, &c. God in afflictions marks men out: and then, conscience will prey upon them, as *Simson* and *Levi* did upon the *Sabeemites*, when fore: then, as *Prov.* 5. 12. men shall cry out, *How have I hated instruction, and my heart despised reproof*! Then, as *Gen.* 42. 21. Afflictions are to the soul, as storms are to the sea, or as earthquakes to the ground, which discover a great deal of filth. *Vatablus* rendreth the text thus, *Impiis autem Euripi instar fremunt*. Now *Euripi* ebboeth and floweth seven times a day, and must needs therefore be in continual motion and agitation. Mr. *Dod* was wont to compare wicked men to the waves of the sea; those which were of a great estate were great waves, said He; those that were of small estate, were small waves: but all were restless as waves, *Job.* 20. 26.

Ver. 21. *There is no peace*]. *a tract* there may be for a time, and a seeming peace: But it is *pax infida*; *pax incerta*, a peace no peace. The sea may seem sometimes still, but it is never so: no more are the wicked. And this is twice here affirmed for more assurance: like as he had twice said *I will heal him*, ver. 18. 19. and as he had promised peace to the mourners: *ib.* who, having soaked themselves in godly sorrow, are washed from their wickednesse by the blood of Jesus Christ, and being justified by faith have peace with God: This is a peerlesse pearl, which no cock on the dunghill ever knew the worth of.

CHAP. LVIII.

Ver. 1. *Cry aloud*]. Heb. *Cry With the throat, or With full throat*, as *Jer.* 12. 6. *plenis faucibus, voce sonora, & quasi tubali*; let up thy Note; not only say to the wicked it shall be ill with him, chap. 3. 11. there is no peace to him, chap. 57. 21. but cry it aloud.

Spare not]. *Singula particula habent emphasis*: use utmost intention of spirit, and contention of speech: thou hast to do with an hypocritical Nation, then which kind of people nothing is more stupid, more uncounsellable or impenitent; for how should such repent as have converted conversion it self into a form, yea into sin? Bestir thee therefore against these deaf *Sea-monsters*; *Sic clames ut Stentora vinere possis*. If a mans house be on fire, we must not speak softly (as loth to awaken him) Sir your house is on fire.

Lift up thy voice like a trumpet]. *Non ut tibia, sed ut tuba*; Not as a pipe for delight, but as a trumpet alarm against sin and Satan: as all the Country was filled with the sound of that trumpet at the giving of the Law, and as all the world shall hear the sound of that trumpet of God, 1 *Thes.* 4. 16. when the Law shall be required: so let the Preachers voice be a summons to speedy repentance, or else to unpayable judgement. There is one that descanteth thus upon the words: Divers things there are saith he, that sound louder then a trumpet; the Sea, the Thunder, such like: Yet he saith not Lift up thy voice as the Sea, or as the Thunder, but as

D. Playf. on
Matth. 5. 19

a trumpet: because a Trumpeter, when he sounds his trumpet, he winds it with his mouth, and holds it with his hands; and so a Preacher, which is a spiritual Trumpeter, must not only, by preaching well, sound forth the word of Truth with his mouth, but also by doing well, he must support and hold it up with his hands: and then doth he lift up his voice as a Trumpet.

And shew my people their transgressions]. Let Gods watch-men cast away the inverse trumpets of *Enrius Fulvius*: which founded a retreat when they should have founded an alarm; but deal freely and faithfully with men souls, taking the same liberty to cry down sin, that men take to commit sin.

Ver. 2. *Yet they seek me daily*]. In pretence at least: and this their dissembled sanctity, double iniquity, is one of those great transgressions of theirs; against which thou must declaim, yea proclaim hell-fire, in case they amend it not.

And delight to know my ways]. They seem to do so, by frequenting mine Ordinances, and attending to my Priests, whose lips preserve and present knowledge.

As a Nation that did righteousness]. But it is but as a Nation that did it: they had but a form of knowledge, *Rom.* 2. 20. and a form of godliness, 2 *Tim.* 3. 5. *Ejusdem farinae nobiscum sunt religiosi i quidam in speciem*, saith *Oecolampadius*: the Church is still full of such hypocrites, that only act religion, play devotion, wherein they may outdo better men, for the external part of religion, and pretence of zeal, as the Pharisees in the Gospel, fasted more then the Disciples, wanting their visages, and weakening their constitutions with much abstinence. The Sorcerers of Egypt seemed to do as much as *Moses*: so do these as much or more, then sound Christians. The Apostles were as deceivers and yet true, 2 *Cor.* 6. 8. but these are as true and yet deceivers.

They ask of me the Ordinances of Justice]. As not willing to deviate: but they are ever learning, yet never come to the knowledge of the Truth.

And take delight in approaching to God]. Which yet no hypocrite can do from the heart, *Job.* 27. 10. for God is light, and holiness, and therefore hated by the blind and foul hypocrite, *Job.* 3. 20. all whose devotions are effects rather of Art and parts then of the heart and grace: hence God abhorreth them; for he loveth truth in the inward parts. *Psal.* 51. 6.

Ver. 3. *Wherefore have we fasted, say they, and thou seest not?*]. Here they begin to bluster, and their hypocrisy to bluster out at their lips. God, they held, was not a little beholden to them: and now also behind hand with them. For as that Heathen Emperour said once of his Gods, *Non sic deos colimus, ut iste nos vinet*. Occeol. Antoin. Phil. We have not served our gods, that they should serve us no better then to suffer our enemies to get the better of us: so were these proud pretenders ready to suffer of God Almighty. We have better deserved then to be so served; rated by these Prophets, and evil intreated by our enemies; beaten on both sides. A rich Chapman, that hath had a good stock and trading, is loth to be a journey-man again; hee'll be trading though it be but for pins: so we, bankrupt in Adam, yet will be doing, and think to be faved for a company of poor beggerly duties, dead prayers, formal fastings, &c. and to set off with God by our good deeds for our bad, as the Papists do, and not a few Ignorants amongst us.

Behold in the day of your fast]. which is called a day of *Refraine*, because therein you should amerce your selves and abridge your selves of all sorts of delights.

Ye find pleasure]. Ye find your own desire, pleasure or will: ye gratify your flesh, pursue your sinful lusts and purposes. *Grande malum propria voluntas* (saith Bernard) *qua fit ut bona tua tibi bona non sint*. A mans own will or pleasure proves a great evil to him many times, making his good duties (fastings, prayers, and the like) no way good to him. In vain is the body macerated; if mens lusts be not mortified.

And exact all your labours]. *i. e.* Your debts and dues with rigour and extremity; not considering that *utmost right is utmost wrong*: and that howsoever, you should take another time for such work. *Feris iurgia amovendo*, brawl not on an holy-day; was one of the laws of the twelve Tables in Rome.

Ver. 4. *Behold*]. Take notice whence it is, that ye so miscarry in your services: and leave muttering against me.

R b 2

16

To fast for strife and debate] Or, unto strife and debate. i. e. On your Fast-days ye contend and quarrel; being hungry you are angry; as emptiness whetted choler. *Sed quid prodest pallor in ore, si sit livor in corde?* to what purpose is a pale face, and a spiteful spirit? and what is an humbling day without an humbled heart? not only an irreligious incongruity, but an high provocation: like *Zimri's* act, when all the Congregation were weeping before the door of the Tabernacle. *Get thee behind,* said *Jehu* to the messenger, *What hast thou to do with peace?* Confessions and prayers are our messengers; but if the heart be not broken, there is no peace to such wicked.

And to smite with the fist with wickedness] *sc.* Your servants, or your debtors; as *Matth.* 18. 28. They should have had, on such a day especially, *Pacem cum hominibus, cum vitis bellum,* (which was *Otho's* 2. His Motto) peace with men, and war with their wickednesses.

To shall not fast as ye do this day] For ye fast not to God, *Zech.* 7. 5, 11, 12. but bear fruit to your selves, like that empty *Vine* Ephraim, *Hos.* 10. 1. and to are not a button the better for all you do, *Jer.* 14. 1, 2. *When they fast I will not bear their cry.*

To make your voices to be heard on high] Out of ostentation of Devotion: but secrecy here were a better argument of sincerity. Or, do ye think to be heard on high. i. e. in Heaven for such outside services?

Ver. 5. *Is it such a fast that I have chosen*] No: for God hates that *mar-good* formality: and displeasing service is double dishonour.

A day for a man to afflict his soul] i. e. His body a whole day at least, from evening till evening, *Levit.* 23. 32. or from morning till evening, *Judg.* 20. 26. 2 *Sam.* 3. 35. Yet so as that nature be chastised, not disabled for service; and that we take not the more liberty afterwards to pamper the flesh which we have pined, as those dames of *Athens* did in their *Theismophoria*, a feast of *Ceres*; to the which they prepared themselves with fasting: but after that, took their liquor more freely than was fit. And as the *Turks* do at this day in their solemn Fasts: they will not so much as taste a cup of water, or wash their mouths with water all the day long, before the stars appear in the sky: but then they lay the reins in the neck, and run riot.

Is it to bow down the head as a bulrush] Whiles the heart is unbowed, and stands bolt upright. Hypocrites, like *bulrushes*, hang down their heads for a day, while some storm of trouble is upon them. But when a fair sun-shine day is come, to dry it up again, they lift up their heads as before. Fitly, saith a grave Divine, is formality compared to a bulrush; the colour is fresh, the skin smooth; he is very exact that can find a knot in a bulrush: but if you pill it, what is under, but a kind of spongy unsubstantial substance, of no use in the world worth the speaking of. Such are hypocrites; a fair outside, specious pretences of piety &c. all the rest; not worth a rush. Pictures saith another, are pretty things to look on: and that's all they are good for. *Christ* looked on, and loved the young Pharisee, &c.

And to spread sack-cloth and ashes under him] The Jews did so usually in their solemn mournings, *Ezra.* 4. 3. *Jer.* 6. 26. The Heathens also did the like, *Jonah* 3. 5. *Matth.* 11. 21.

Will thou call this a fast?] Is it not a meer mock-fast as was that of the Pharisees? and is that of the Papists, who pride themselves that day with opinion of merit, for their meer outward abstinence. Some Protestants also fast, but they had need to send, as God speaks, for mourning-women, that by their cunning they may be taught to mourn, *Jer.* 19. 17. and for reformation (the main business of a fast) they mind it not.

And an acceptable day to the Lord] Heb. a day of good-will, or well liking: therefore called elsewhere a day of *Atonement*, or *Expiation*; and hath most excellent promises made to it, *Joel* 2. 12, 18. Only there must be withall a turning from wicked works: without which, God seeth no work or worth in a Fast, *Jon.* 3. 10. nor can it be an acceptable day to the Lord.

Ver. 6. *Is not this the Fast that I have chosen*] There is a three-fold Fast; from meat, mirth, sin: this last crowns both the former: and yet we say not (as the Papists

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Papists falsely say we hold) that fasting is no more but a moral temperance, a fasting from sin, a matter of policy.

To lose the bands of wickedness] i. e. *Paramentum, literarium cautionem, vincula, carceres, servitutem*: the unjust bonds and obligations of Usurers and oppressors, whereby poor non-solvents were imprisoned, or imbondaged. These are also here further called *heavy burdens*, and *yokes*: as elsewhere *Psal.* 10. 9. that is, saith *Christom*, bonds, debts, mortgages.

And to let the oppressed go free] Heb. the bruised or broken, *sc.* in their estates. *And that ye break every yoke*] Cancel every unjust writing, say the *Septuagint*. They took twelve in the hundred in *Nchemia's* time: this was a yoke intolerable: I pray you let us leave off this usury saith he, *chap.* 5. 10. At this day the Jews are in all places permitted to strain up their usury to eighteen in the hundred upon the Christians: but then they are used, as the Friars, to suck from the meanest, and to be sucked by the greatest.

Ver. 7. *Is it not to deal thy bread to the hungry*] Thine own bread it must be, and that especially whereof thou hast on the fast-day abridged thy self: for what the rich spare on such a day, the poor should spend. Hereby 1. Mens prayers shall speed the better, *Acts* 10. 4. 2. They shall make God their debtor, *Prov.* 19. 17. 3. That is best and most pleasing alms to God, that is given in Church assemblies: for 1. It is an Ordinance of God, and a Sabbath-duty, *1 Cor.* 16. 1, 2. 2. *Christ* there sitteth, and seeth the gift and mind of every alms-giver, *Luke* 21. 1, 2. setting it down in his book of remembrance, *Mal.* 3. 16.

And that thou bring the poor that are cast out] Scilicet tanquam rebelles, as those poor *Albigenses* were in France, and their posterity lately in Piedmont: the Protestant *Lorainers* proscribed for religion by their Duke, and entertained by the State of *Strasbourg*, at the earnest suit of the Ministers there, till they could be conveniently provided for elsewhere: there being some thousands of them, which, till then, were forced to feed upon hips, haws, leaves of trees, and grass of the field.

That thou cover him] Duties of the second Table only are here enjoined, because they are excellent evidences of true piety, and pure religion, *Jam.* 1. ult.

And that thou bid not thyself from shine own flesh] Thy poor brother, who is of the same nature with thee, and is as capable of grace and glory as thy self. Learn to see *Christ* in thy poor *Pitioner*; and thou wilt the sooner yield, *Matth.* 25. Consider also what is said of him that shutteth up his bowels of compassion from his necessitous brother, *1 Job.* 3. 17.

Ver. 8. *Then shall thy light break forth as the morning*] He saith not *shall appear*, but *shall break forth*, *us velocitatem & copiam dantis exprimeret*, saith *Christom*: that he might expresse the swiftness and bountifulness of God the giver of it.

And thy health shall spring forth speedily] The Sun of righteousness shall arise unto thee with healing under his wings, *Mal.* 4. 2. See the Note.

And thy righteousness shall go before thee] Thou shalt have the comfort and credit of thy bounty and charity, which is oft called *righteousness*, as *Psal.* 112. 9. *Dan.* 4. 24. *Acts* 10. 35.

And the glory of the Lord shall be thy reward] i. e. The glorious *Jehovah* shall see to thy safety. See *Psal.* 27. 10. with the Note. See also *Isa.* 52. 12.

Ver. 9. *When shalt thou call, and the Lord shall answer*] Thou shalt have the royalty of his ear, easy access to, and all best success at the throne of grace: no such cause to complain, as thou didst, *ver.* 3. that thy prayers were lost.

If thou take away from the midst of thee] *Emeditullio tui*, from thy very heart, *Jan.* by an inward reformation: *si animo, opere, & sermonis averfueris inhumanitatem*, if thou heartily hate cruelty, and act accordingly.

The yoke] As *ver.* 6.

The putting forth of the finger] The finger of that wicked fist, *ver.* 4. or that finger wherewith thou threatnest thy servants, or pointest at others in scorn or disdain; as the proud Pharisee seemeth to have done at the poor Publican, when he said *I am not as that fellow*, *Luke.* 18. 11.

And speaking vanity] Or, violence (as the *Chaldæans* here) talk concerning the wringing

Specul. Europ.

Sculter. An.

wringing and wronging of others. All this must be done, or else no hope that God will hear prayers: look to it. See *Psal.* 66, 18. with Notes.

Ex animo li-
beraliter, bila-
riterque.

Ver. 10. *And if thou draw out thy soul to the hungry*] Not thy *stomach* only: relieving the necessitous out of deep commiseration: and couldst part with thy very life also for them, if duely called thereunto. Compassion excelleth alms and outward works of mercy: for when one giveth an alms, he giveth something without himself: but by compassion, we relieve another by somewhat within, and from our selves.

And satisfy] Not save him alive only, by a scant allowance, *prisoners pittance*. *Then shall thy light arise in obscurity*] Thou shalt abound with blessings of all sorts: See my common place of *Alms*.

And thy darkness be as the noon-day] *In agone & horrore mortis erit tibi consolatio & spes salutis ac lucis*. God will make thy bed in all thy sickness: and comfort thee at the hour of death.

Ver. 11. *And the Lord shall guide thee*] Or, *lead thee*: as thou ledest the harbourless outcast into thine house, ver. 7.

And satisfy thy soul in drough] As thou didst satisfy the poor hungry mans soul, ver. 10. See *Psal.* 33, 19. and *Prov.* 28, 27. with the Notes.

And make fat thy bones] i. e. Cheer up thy heart: for a sorrowful spirit drieth up the bones, *Prov.* 17, 22. The Vulgar Translation hath it, *he will deliver or set free thy bones*, sc. from bands and fetters; as thou hadst loosed or set free thy poor brethren from their bands and yokes, ver. 6.

And thou shalt be like a watered garden] Filled with the fruits of righteousness, and with spiritual consolations, *unspeakable and glorious joys*.

And like a Spring of Water, whose waters fail not] *Similitudines & Allegorie, magnam habent gratiam*. Who would not now turn spiritual purchaser?

Ver. 12. *And they that shall be of thee*] Thy posterity that have taken their being and beginning from thee.

Shall build the old waste places] Heb. *the wastes of antiquity*, i. e. The ruinous places of *Jerusalem*. The Apostles also, as master-builders, and others as builders together with them, have an happy hand in rearing the fair fabrick of the new man, that *hidden man of the heart*, See *Ephes.* 2, 20, 21, 22.

And thou shalt be called the Repairer of the breach] The Father of thy Country, the repairer of peace, the restorer of lost liberty, &c. Such honour had *Nebemiah* of old; *Hunniades* alate, who having overthrown *Mestes* the Turks General, at his return into the Camp, a wonderful number of the poor Captives came, and falling at his feet and kissing them, gave God thanks for their deliverance by him: some called him the *Father*, some the *Defender* of his Country: the Souldiers their *invincible General*: the Captives their *Deliverer*: the women their *Protector*: the young men and children their most *loving Father*. He again, with tears standing in his eyes, courteously embraced them; rejoycing at the publick good: and himself, giving most hearty thanks to God, commanded the like to be done in all the Churches of that Province, &c. On the contrary, our *Henry* the third, for his ill managing of matters, was called *Regni dilapidator*; and *Richard* the third, *The Calamity of his Country*.

Ver. 13. *If thou turn away thy foot from the Sabbath*] If thou abstain from journeys and all secular businesses, as much as may be, *Ezek.* 22, 26. Otherwise God will sue thee upon an *action of waste*: and the superstitious Jew will rise up and condemn thee; who if in his journey he be overtaken by the Sabbath, he must stay, though in the midst of a field or wood; though in danger of thieves, storms, or hunger, he may not budge.

From doing thy pleasure on mine holy day] *Plutarch* thought *Sabbath* was from *Sabbos*, a name of *Bacchus*, that signifieth to live jocosely and jovially. The Sabbath that many pleasuremongers keep, may well have such a derivation, and their *Dies Dominicus* be called *dies Dæmoniæ*: for they make it as *Bacchus* his *Orgies* rather than Gods holy solemnity; as doing thereon things no day lawful, but then most abominable.

And call the Sabbath a delight] Counting it so, and making it so. The Jews call

call it *Desiderium dierum*, the desirable day: they meet it with these words, *Veni sponsa mea*, come my Spouse. Of old, they blessed God for it, *Neh.* 9, 14. and gave the whole week the denomination from it, *Luk.* 18, 12. they strictly and spiritually kept it: but now they think the Sabbath is not sufficiently observed, except they eat and drink largely, and give themselves to other sensual delights. After dinner, the most of their discourse is about their use-money, and other worldly busineses, &c. They pray indeed, but it is that *Elias* would hasten his coming, even the next Sabbath if he please: that he might give them notice of the Messiah's his coming, &c. Let us take heed of being weary of the Sabbath and wishing it over, as they did, *Am.* 8, 5. *Mal.* 1, 12, 13. walk into Gods garden, taste how good the Lord is in his Ordinances, feel a continual encrease of sweetness, in the pleasure and dainties of holy duties, whereof we have such variety that we cannot easily be satied: so little need is there that we should, with the *Rabbines*, expound this *delight* in the text, of dainty and delightful meats to be eaten on this day.

The holy of the Lord, honourable] And therefore *honourable* because *holy*: as it is said also of the Lord of the Sabbath *Holy and reverend is his name*, *Psal.* 111, 9. A holy convocation the Sabbath is called, *Levit.* 23, 3. See *Levit.* 19, 30. and 26, 2. Let us sanctifie this holy Rest; else it will degenerate into idleness, which is a sin any day (one of *Sodoms* sins) but on the Lords day a double sin. Better not do our own work any day, than not Gods work on his day. *Debet totus dies festivus à Christiano expendi opibus sanctis*, saith *Rob. Groshead* Bishop of *Lincoln*. The whole Sabbath should be spent in holy duties. *Debetis die Dominico solummodo spiritualibus gaudiis repleri*, we should be in the Spirit on the Lords day, and be filled with spiritual delights only, saith the Council of *Paris* held *Anno Dom.* 819. Christ hath for this purpose made us an holy Nation, and a Kingdom of Priests, *Exod.* 19, 9. that is, holy and honourable: and God hath sanctified it for a day of blessing to those that sanctifie it, *Exod.* 20, 11. *Ezek.* 20, 12. He hath called it an everlasting Covenant: by way of eminency, *Exod.* 31, 16. as if nothing of Gods Covenant were kept, if this were not kept holy.

Næ doing thine own ways] *Ea tantum facias quæ ad animæ salutem pertinent*, saith *Hierom.* Those things only are then to be done, that pertain to thy souls health, works of piety, of charity, and of necessity, none else. *Tantum divinis cultibus serviamus*, saith *Austin.* What meant then that good King *Edward* 6. (and where were those that should have better instructed him, *Cranmer*, *Risley* &c.) to deliver to his Council these Articles following; that upon Sundayes they intend publick affairs of the Realme, dispatch answers to letters for good order of the State, and make full dispatches of all things concluded in the week before; Provided that they be present at Common-Prayer, &c?

Nor speaking thine own words] Those words of vanity or vexation, ver. 9: but words of wisdom and sobriety suitable to the holiness of the day.

Ver. 14. *Then shalt thou delight thy self in the Lord*] Find such inexplicable sweetness in communion with God. use of his heart-ravishing ordinances, meditation on his word and works, especially that of our Redemption, as far far exceedeth all the dirty delights of profane Sensualists and Sabbath-breakers, *Job* 27, 10. *Prov.* 14, 10.

And I will cause thee to ride upon the high places of the earth] Yea upon the heights of heaven; where thou shalt keep an everlasting Sabbath; in which all Sabbaths meet, and whereof there is no evening.

And feed thee with the heritage of Jacob thy Father] i. e. With heavenly Manna, such food as eye hath not seen, ear heard, or mouth of natural man ever tasted.

For the mouth of the Lord hath spoken it] The Lord, *cujus ego sum os & organum*, will certainly do all this: you may build upon it.

CHAP. LIX.

Ver. 1. *Behold the Lords hand is not shortened*] That their Fasts were not regarded, their Sabbath-keeping rewarded, as chap. 58, 3, 14. their prayers answered,

answered, chap. 59. 1, 2. according to expectation; the fault is not at all in God, saith the Prophet, as if he were now grown old, impotent, deafish, or *bifon* (as they were apt to conceit it) but merely in themselves, as appeareth by the following catalogue of sins, which he therefore also, in his own and their names confesseth to God, and assigneth for the cause of their so long-lasting calamity.

Ver. 2. *But your iniquities have severed* i. e. Have set you at a very great distance (hinted also by the redundancy of speech that is here in the Original) or rather *defiance*, Psal. 5. 5. Prov. 15. 29. chap. 29. 13. Nothing *intricates* our actions more than our sins, which do likewise *ensnare* our souls whiles they are as a wall of separation between God and us, Ezek. 43. 8. and as an *interstitium*, such as is the firmament that divideth the upper and the lower waters, Gen. 1. 6.

And your sins have hid his face from you, that he will not hear Crudelem modum intemperantem ager facit. Sin is as a devil in the ayre, saith one, to hinder our prayers: turning from sin will charm the devil, and make him fall from heaven.

Ver. 3. *For your hands are defiled with blood* The Prophet well knew, that these perverse Jews would stand upon their justification, and put God to his proofs (as their posterity also did, Jer. 2. 35.) *catalogum ergo bene longum texit*, therefore he here brings in a long bedroll of their sins; wherein their hands, lips, heart, feet, &c. were found guilty of high offence. See chap. 1. 15.

Your lips have spoken lies Those very lips of yours that have uttered prayers, have muttered lyes. See James 3. 10.

And your tongue hath muttered perverſenſe How this was done; none hath better set forth than the Prophet Jeremy, chap. 9. 3, 4, 5, 6, 7, 8.

Ver. 4. *None calleth for justice* Mindeth the Judges of their duty, but rather connive, collogue, partake, &c. The Chaldees hath it, *There is none that delivereth the poor and needy*.

They trust in vanity As those did, Jer. 7. 4. making a bridge of their own shadows, they fall into the brook.

They conceive mischief, &c. This is taken out of, Psal. 7. 14. See the Note there: also on Job. 15. 35. Heb. *Going great with grievance, and bringing forth vexation*.

Ver. 5. *They hatch cockatrice egges* i. e. Poisonous and pernicious designs; there are that interpret it of false doctrines, as destructive to mens souls: as Cockatrice egges eaten, or but broken, would be to their bodies. As the bird that sitteth on the serpents egges, by breaking and hatching them, bringeth forth a perilous brood, to her own destruction: so here.

And weave the spiders web Good for nothing but to catch flies. The natural man is ever either weaving spiders webs (which are *suaves et fragiles*) or hatching Cockatrice-egges. *Vanity or villany* is his whole study and practice.

Ver. 6. *Their webs shall not become garments* Garments quasi gardments; one use of them being to guard our bodies from the injury of wind and weather. Wicked devices and false doctrines profit not those that are therein occupied, as Heb. 13. 9. In the day of Gods wrath, they will prove but as a coat of cobweb.

Their works are work of iniquity Here Ministers may learn roundly to reprove the sins of the people.

Ver. 7. *Their feet run unto evil, &c.* They trot apace toward hell; they take long strides, as if they feared least hell should be full before they come thither.

And they make haste to shed innocent blood This is taken from Prov. 1. 16. and fitly applied by St. Paul to the whole race of mankind, Rom. 3. 15. *fish by nature there's never a better of us: we are all in a pickle; Ecce hic in salu arantur* & *ova aspidum explicat*.

Wasting and destruction are in their paths A Metaphor from torrents or tempests: or from a pestilence that sweepeth all, as now it doth at *Genna*, and as it did not long since at *Naples*.

Ver. 8. *The way of peace they know not* Like Salamanders, they love to live in the fire of contention, to swim against the stream with the *Trois*, to sow sedition, as the devil, &c.

Shall

Shall not know peace Shall not know what it meaneth.

Ver. 9. *Therefore is judgement far from us* Here followeth the complaint of the godly party, together with their confession: this they knew well to be the real, dielt way to get off with comfort. God, lay they here, hath neither avenged us on our enemies, nor shewed us favour: he leteth our foes deal with us, as we have dealt one with another.

We wait for light, but behold obscurity We promised our selves a better estate: but the matter mendeth with us, quoth that Martyr, *as sower also doth in summer*.

Ver. 10. *We grope for the wall like the blind* We are altogether to seek, utterly destitute of good counsel or advice: neither can we enjoy those comforts that we have.

We are in desolate places as dead men As free among the dead, free of that company, Psal. 88. 5. *Loo Jude* rendreth it, *we are in our graves as dead carcasses*. *Piscator* thus, *in fatness* (that is, in the abundance of all things) *We are as dead men*.

Ver. 11. *We roar all like bears* *Fremimus, ac gemimus*. The bear, when hurt or robbed, runs into his den and roareth. Doves, when bereft of their mates, sit solitary and groan. So do we *insolenter & intime gemimus*, make pitiful moans: and that's all we can do.

Ver. 12. *For our transgressions are multiplied before thee* When complaints end in confessions, it is right: the Physick worketh kindly. Some furious tools have brutish and fell affections, full of rage, when in pain or grief they fly upon God and man, and all that comes next hand; hoping to ease themselves, not by confession or reformation, but by revenge.

And our sins testify against us Sin put a sting into their crosses: and hence it was they lay so heavy. This brought such roarings and groanings upon them, and that also when salvation was looked for.

For our transgressions are with us They lie like a load of lead upon our consciences, where they are yet unpardoned.

And as for our iniquities, we know them Our consciences are burdened with them, and we feel the terrours of God in our souls. *Conscientia nihil aliud est quam cordis scientia*: Conscience is the reflection of the soul upon it self. See 1 Cor. 4. 4. So here, *As for our iniquities we know them*, namely by a second act of the understanding, whereby, after we think or know a thing, we think what we think, and know what we know, and this is properly the action of Conscience.

Ver. 13. *In transgressing and lying against the Lord* Or dealing disloyally with him. This is to lay on load; to be full in the mouth, to enter into particulars, and to confess them all with utmost aggravation.

Ver. 14. *And judgement is turned away backward* *Nihil amplius ex aquo & bono agitur*: All's out of order: causes are carried the contrary way.

Truth is fallen in the streets When the disputation at Oxford with Cranmer, Ridley and Latimer Martyrs was finished, *Wotton* the Prolocutor triumphed with *Viciis Veritas*: whereas he should rather have said, *Viciis Potestatem*, not Truth but Force hath carried it. In the Convocation at *Pauls* about the same time, when *Philpot* and other good men argued for the truth against the Popish Prelates, it was said, that those distressed Ministers had the Word for them; but the Prelates had the sword on their side, and would therefore get the better.

Ver. 14. *Tea truth faileth* See ver. 13.

And he that departeth from evil, maketh himself a prey *Prada patet*, is like to suffer for his singularity and preciseness. The luxurious Ephesians once made this decree, Οὐδὲς ἡμῶν ἐνὶ σοὶ ἔστω, Let there be never a sober man suffered to live amongst us. The Athenians were wont to cast good men out of their Commonwealth by an *Ostracismus*. *Thraseas* was commanded by *Nero* to dye, because he was a better man than was fit to live in so loose an age. *Iosephus* saith, that before the last destruction of *Jerusalem*, Religion was not only a matter of form, but of scorn. Beale reporteth of the ancient Brittons immediately before their destruction by the Saxons, that they were come to that height of wickedness, as to cast *odium* in religionis professores tanquam in adversarios, hatred upon professors of religion, looking upon them as their adversaries.

Cc

Ver. 15.

Mimus.

A lapide.

Heb. Peccata
respondit. i. e.
peccatorum
unumquodque.

Al. & Mon.
1300.

Ver. 15. *And wondered*] The vulgar hath it *Aporiatu* est. That there was no Intercessour] No Interposer (as Job 36. 32.) that would stickle for truth and right, as did Nehemiah, Athanasius, Luther, &c. Therefore his arm brought salvation — and his righteousness] i. e. Christ, the power of God, and the wisdom of God, 1 Cor. 1. 24, 30.

Ver. 17. *For he put on righteousness as a breast-plate*] i. e. Christ did; and so must every Christian, Eph. 6. 14. where the Apostle Paul soundeth the Alarm, and describeth his weapons as here, *defensivus* and *offensivus*; alluding likely to this text.

Ver. 18. *Fury to his adversaries*] Viz. The Devil and his Agents, his peoples adversaries.

Ver. 19. *So they shall fear the Name of the Lord*] Christ shall get him a great Name, as a renowned Conquerour.

When the enemy shall come in like a flood] When they shall pour out a deluge of evils upon the Church, Rev. 12. 15.

The Spirit of the Lord shall lift up a standard against him] i. e. Against strong temptations, corruptions, persecutions: the Motto shall be (as once) *Christus nobiscum*: *stare*.

Ver. 20. *And the Redeemer*] Shall come to the Israel of God.

That turn from transgression] See Rom. 11. 26. with the Note.

Ver. 21. *My spirit which is upon thee, and my words*] The efficacy of the Word is by the Spirit; the expression of the Spirit by the Word: both are here promised to the Church, as her true goods, Isa. 30. 20, 21. Job. 14. 16, 26. It is with the Word and Spirit, as with the veins and arteries in the body: as the veins carry the blood, so the arteries carry the spirits to quicken the blood.

CHAP. LX.

Ver. 1. *A Rise*] Thou O my Church that now lyest in *pulvere vastitatis* as a forlorn captive, rouse up thy self, change both thy countenance and condition, *tanquam libera ac leta ad novum nuncium*: up, and look up; I have joyful tidings for thee.

For thy light is come] Christ, who is *verbum* light essential, Job. 12. 48.

And the glory of the Lord is risen upon thee] The glorious Gospel of grace, 2 Cor. 3. 7. and 4. 4.

Ver. 2. *For behold the darkness shall cover the earth*] As once it did Egypt, Exod. 10. 21. when there was light in the land of *Goshen*: so is there in the Church, when all the world besides lyeth buried in a fog of ignorance, and a bog of wickedness. The separation of the Saints in light, is a wonderful separation, Exod. 33. 16.

But the Lord shall arise upon thee] The Lord Christ who is the true light, Job. 1. 9. the light of the world, Job. 8. 12. the Sun of righteousness, Mal. 4. 2. See the Note there.

Ver. 3. *And the Gentiles shall come to thy light*] The Apostles, those shining Luminaries, were Christs *ἀστέρες*, holding forth the light of life to all people, as Simon said, Luk. 2. And we may well say, as our Saviour did, Luk. 4. 21. This day is this Scripture fulfilled in our ears, and made good to our hearts; praised be his holy Name throughout all eternity.

And Kings to the brightness of thy rising] As did our King *Lucius*, who is reckoned to be the first Christian King: Our *Constantine*, the first Christian Emperour; our *Edward 6.* the first reforming Prince, and many others. *Facit hoc contra Anabaptistas, qui excludunt Reges ab Ecclesia.*

Ver. 4. *Lift up thine eyes*] As from a Watchtower: for so Zion signifieth. —

All they gather themselves together, &c.] See chap. 49. 18.

Thy daughters shall be nursed at thy side] Like sucking children: they shall suck and be satisfied, chap. 66. 11. The vulgar version here hath *surgens* for *surgens*: as it hath *anus* de *similibus* for *anus* de *millibus*, Job 33. 23. and ever it for *everit*, Luk. 15. 8. with other such grosse mistakes, not a few.

Ver.

Ver. 5. *Then thou shalt see and flow together*] Or, thou shalt break forth as a river, or thou shalt shine.

And thy hearts shall fear] At first, at least; to see such a confluence of people unto thee.

And be enlarged] With joy, upon better consideration.

Because the abundance of the sea] i. e. The multitude of the Islanders and such as dwell by the sea-side, which are noted for the worst of men, whence the Proverb, *Maritimi mores*. Such are we Britons.

Ver. 6. *The multitude of camels shall cover thee*] i. e. Of such peoples as usually ride upon Camels, viz. the *Arabians* and the adjacent Countries: these shall come flocking and flowing to the Church with their precious and pleasant riches.

The Dromedaries] A lesser and lower kind of camels, commended for their swiftness, Jer. 2. 23. (we call slow people *Dromedaries* by Antiphrasis) and for this, that they can travel four dayes together without water. *Bezaiet* beaten by *Tamborlan* fled for his life, and might have escaped, had he not stayed to water his mare by the way, which thereupon went the more heavily, and was overtaken by the *Tartars*.

They shall bring gold and incense] This, the ancients interpret of those wise men from the East, Mat. 2. 11. which was indeed a small essay of this Prophecy. But why should the Papists call them *the three Kings of Cullen*?

And they shall flow forth the praises of the Lord] This is more than all their rich gifts. A thankful man is worth his weight in the gold of Ophir.

Ver. 7. *All the flocks of Kedar*] i. e. The *Kedarans* and *Nebateans* with their flocks, whereof they had abundance: and they now had hearts to honour the Lord with their substance, and with the best of their increase. See chap. 23. 17, 18.

Ver. 8. *What are these that fly as a cloud*] Which flyeth more swiftly than any bird, and covereth the sky far and near. *Deus bone, quam multis ceterationum accurrunt*! (saith the Church here) wonderful! what trooping and treading upon the heels one of another is here?

And as the doves to their windows] To their *columbaries*, wherinto they scour and rush gregarious, & mira pernicitate, especially if they have young ones there, or else are driven by some hawk or tempest. Gods people are free-hearted. Psal. 110. 3. they serve the Lord with cheerfulness, Psal. 100. 2. *Amor enim alius addit*: and well might *Plato* descant upon the word, *Οὐ θνητὸν μὲν ἔργον, ἀθάνατον δὲ νόμον αἰνῶν*, whom men call *Love*, the Immortal call *winged*.

Ver. 9. *Surely the Isles shall wait for me*] They shall come off freely, & non quasi angariati a dandis verbis & Sacramentorum usu. And this is taken to be Gods answer, declaring the cause of that wonderful concourse, ver. 8.

And the ships of Tarshish first] i. e. With the first, or in the beginnings, as the vulgar hath it. The Islands were converted as soon as any; as this of Britain is said to have been by *Joseph of Arimathea*; *Omnium provinciarum prima Britannia publicis Christi nomen recepit*, saith *Sabellicus*; Of all Provinces, Britain first embraced the faith of Christ. From the which also, as we first of all the ten Kingdoms, (Rev. 17.) revolted to the Pope, so we were the first that shook off that yoke: our *Henry 8.* being the first that broke the neck of the Popes usurped authority.

Because he hath glorified thee] By his gracious presence, and the sanctification of his Spirit by the Word.

Ver. 10. *And the sons of strangers shall build up thy walls*] By preaching and writing for the truth; as did many famous Greek and Latine Doctours; and since them not a few of all Nations.

And their Kings shall minister unto thee] As did *Cyrus* and *Darius*: but especially *Constantine the Great* (who cared not what he bestowed upon the Church, and was therefore in a year, by the Heathens called *Papillus*, as if he needed a Guardian to order his expences) *Valentinian*, *Theodosius*, *Honorius*, *Justinian*: Our *St. Jo. Heyn*, *Edward the sixth* (beside the much good he did at home,) sent at one time five thousand pounds, to relieve Protestants beyond seas. *Queen Elizabeth* sent both men and means in abundance to the relief of the French and *Hollanders*.

Cc 2

Ver. 11.

Ver. 11. *Therefore shall thy gates be open continually*] Such shall be thy spiritual security; and to great the resort unto thee.

And that their Kings may be brought] Led captive, saith the Chaldee, sc. to the obedience of Faith, as *Psal.* 149. 8. or led in state: so others.

Ver. 12. *For the Nation and Kingdom that will not serve thee shall perish*] They are utterly out then, who hold that men may be saved in what Religion soever, so be it they lead an honest life. And Pope Julius the third is justly accused of sacrilege, for stamping money with his own image and this inscription, *The Nation and Kingdom that will not serve thee shall perish*.

Ver. 13. *The glory of Lebanon*] The best Cedars there, in allusion to the building of the material Temple by Solomon, and afterwards by Ezra. q. d. Whatsoever is good in the world either in understanding, virtue or doctrine, shall be sanctified and employed for the building up of the Church.

The Fir-tree, the Pine-tree, and the Box-tree] Which from those that would but cannot bring better, shall be well accepted.

And I will make the place of my feet glorious] i. e. My Church, when at lowest, and the members thereof even the meanest of them. Hence also Christ's name *King of Kings and Lord of Lords*, is written on his thigh, i. e. On his lower parts, *Rev.* 19. 16.

Ver. 14. *The sons also of them that afflicted thee*] When once they shall return and discern betwixt the righteous and the wicked, as *Mal.* 3. 18. there shall be a strange alteration wrought in them as was in Paul, Cyprian, Vergerius, Latimer, others.

Shall bow themselves at the soles of thy feet] Such was the custom of the Easterns: And this, the Popish writers say, is fulfilled in their *Vice-god*; as we may in the work sense best call him. The first that held forth his feet to be kissed was *Diocletian* the Tyrant.

Ver. 15. *Whereas thou hast been forsaken and hated*] The Primitive Christians suffered *Odio humani generis*, saith Tacitus, through the general hatred conceived against them: and *non tam crumen quam nomen penitebamur*, saith Another, their very name was odious.

I will make thee an eternal excellency] Here in part: but hereafter, in all perfection. God so favoured the first orthodox Christian Emperours, *ut cum illorum pietate, Dei liberalitas certare videretur*, That Gods liberality might seem to strive with their piety.

Ver. 16. *Thou shalt also suck the milk of the Gentiles*] *Satiaberis divitiis populorum*, saith the Chaldee. Thou shalt be satisfied with the riches of the peoples.

And shalt suck the breast of Kings] i. e. With Kingly dainties and delicacies, saith Sanchez after the Rabbines.

Ver. 17. *For brass I will bring gold*] i. e. I will beautify my Church with far greater gifts of my Spirit then now. The *New Jerusalem* (which signifieth, say some, the state of the Church in this world) when it shall be refined to the utmost, is all of gold: and these golden times are yet to come.

Their exaltations] Or, *Overseers*: thy Bishops, say the Sept.

Ver. 18. *Violence shall no more be heard in thy land*] The full accomplishment of this is not to be expected here.

But thou shalt call thy walls salvation] sc. When thou hast got the great gulf, *Luke* 16. 26. betwixt thee and thine enemies.

And thy gates shall be open] God will continually come to thee with new benefits, and thou shalt go forth to meet him with thanksgiving, *Psal.* 89. 16.

Ver. 19. *The Sun shall be no more*] God shall be thy *Sun and shield*, thy solace and safety, *Psal.* 84. 11. the light of his loving countenance shall be lifted up upon thee: and this shall be better to thee then all outward comforts.

Ver. 20. *Thy Sun shall no more go down*] Thy joy shall no man take from thee: thou shalt have an habitual cheerfulness.

Ver. 21. *Thy people also shall be all righteous*] Professional Saints at least they shall all be: *Saints by calling*: some of them also shall be really righteous and religious, justified by the merit, and sanctified by the Spirit of Christ. And these together

gether make up a true visible Church, such as was that of Corinth and of Sardis. A mature there will be to the worlds end.

They shall inherit the land for ever] Those that are righteous indeed, are heirs of the world together with faithful Abraham. The meek shall inherit the earth: and as for the poor in spirit, theirs is the kingdom of Heaven, *Mat.* 5. 3, 5.

The branch of my planting] So may some be that yet bear no fruit, *Joh.* 15. 2.

The work of my hands] By regeneration, *Eph.* 2. 10. And so are such as are sanctified by habitual infusion, and not by baptismal profession only. In both sorts God is glorified.

Ver. 22. *A little one shall become a thousand*] Three thousand were added to the Church in one day, *Acts* 2. five thousand in another, *Acts* 4. *Homo ille tricubitarius* (as Chrysostom calleth Paul) that little man and least of all the Apostles, what great pains took he? how many Churches planted he? how many thousand souls gained he to Christ? See what a circuit he fer, and what a deal of work he dispatched at one bout, *Rom.* 15. 18, 19, 20. Here was *minimus in mille*, as is Here. Think the like of the rest of the Apostles; as also of Luther, Melancthon, Ferellus, &c. Mr. Fox telleth us that many were made to see the fallacies of Popery by reading *Chaucer*, more by reading *Erasmus* his Colloquies.

This Lord will hasten in his time] Heb. In its time; that is, in the time of the New Testament: but most completely and gloriously, at the Resurrection, shall all these things that are foretold be accomplished.

CHAP. LXI.

Ver. 1. *The Spirit of the Lord God is upon me*] Christ had graciously promised to accomplish his peoples happiness in its due time, chap. 60. 22. Here he sheweth how and when he will do it, viz. by himself, anointed and appointed by his heavenly Father to be *Messiah the Prince*, *Dan.* 9. 25. Christ the Lord, *Acts* 4. 26. Priest, Prophet, and King of his Church, a Saviour &c. *Professo*, consecrated as the Priests of old were, first with oyle, and then with blood: So was he; 1. By the holy Spirit, invisibly at the first instant of his conception, and visibly, at his Baptism. 2. By his own blood sprinkled upon him at his Circumcision, but especially at his Passion, which was another Baptism, *Matth.* 20. 23. *Luke* 12. 50.

Because the Lord hath anointed me] *Pro conforsibus & pro confortibus*, *Plal.* 45. 7. Above thy fellows and also for thy fellows, as some render that text: See *Joh.* 1. 33. & 3. 34. *Luke* 4. 18. *Acts* 10. 38. *Heb.* 1. 8. with *Psal.* 105. 15. 2 *Cor.* 1. 21, 22. 1 *Joh.* 2. 20, 27. Only unto every one of us is given grace according to the measure of the gift of Christ, *Ephes.* 4. 7. but God gave not the Spirit unto him by measure, *Joh.* 3. 34. he had it in an abundant and transcendent manner, good measure, pressed down, shaken together and running over, even as much as his humane nature was capable of. Let the Saints love him for this, *Cant.* 1. 2. and labour to be more and more made partakers of his holiness: for of his fulness we all receive grace for grace *Joh.* 1. 16. a perfection in some sort answerable to Christs own perfection. There are that observe in this text (and not amisse) the Mystery of the holy Trinity: viz. God the Father anointing his Son Christ, with the Holy Ghost. See the like at Christs baptism, *Mat.* 3. 16. with the Note there.

To preach good tidings to the meek] To preach: this referreth to Christs Prophetical Office; as doth *binding up the broken-hearted* to his Priestly, and *proclaiming liberty to the captives*, to his Kingly Office. To these three offices as God, he was consecrated, (separat for a Mediator, as *Exod.* 30. 30.) and as Man, he was qualified, as before. That which Christ came to preach was good tidings, good-spel or Gospel, as we call it, the best news that ever came into the world, *Luke* 2. 10. This he came and preached not in his own person only, but by his Prophets and Apostles; *Ephes.* 2. 17. in whom he spake, 2 *Cor.* 13. 3. and before all whom himself preached the first Gospel to our first parents, *Gen.* 3. 15. even the Gospel of grace.

Unto the meek] Or lowly: for humility and meekness are *severae collationes*, twin-

twin-sisters. These are those poor that are Gospelized, viz. the poor in spirit, sensible of their utter indigency and nothingness, *Matth. 5. 3.* whereby also our Saviour proveth himself to *John's* disciples, sent unto him for the purpose, to be the true Messiah, foretold by *Isaiab*, and foreshadowed in him, *Matth. 11. 5. Luke 7. 22.*

Purgit & un-
git ut sanct.

He hath sent me to bind up the broken hearted] This Christ doth as a fit High-priest, sensible of our miseries, *Heb. 4. 15.* He hath *manum medicam*, he is the true Samaritan: not the Physician only but the Chirurgeon of his people, *cataplasma* & *obligans*, plaistering and binding up their wounds given them by the Devil, (that wicked chief,) then when the Priest and the Levite (the Law) had passed them by, and yielded them no help at all.

The broken hearted] Broken with the fence of sin and fear of wrath; so broken, as if all their bones were rattling within their skin. This was *David's* case, *Psal. 51. 8.* and this he pleads, as one in case and capacity for mercy, *ver. 17.* he knew well enough, that God poureth not the oyl of his mercy, save only into broken vessels: for whole vessels are full vessels, and so this precious liquor would run over, and be spilt upon the ground.

To proclaim liberty to the captives] Liberty from the tyranny of sin, and terror of Hell. This Christ doth as a King, with great power, *Job. 8. 32, 34. Rom. 6. 17. 18. Col. 1. 13. 2. Tim. 2. 26.*

And the opening of the prison] i. e. Of Hell, called here *kinch* of *lakach* to receive: because it is capacious, and still taking in more company; *sic inferni dicuntur ab inferendo, ut aliqui volunt.*

Ver. 2. To proclaim the acceptable year of the Lord] The new and true Jubilee or year of release, called here in the Hebrew the year of good-will, like as the Elect are called the men of *God's* good-will, *Luke 2. 14.* This year is now, *2. Cor. 6. 2.* and the present now must be embraced and improved; for this God is but a while with men in the opportunities of grace; which opportunities are headlong, and once past, irrecoverable.

And the day of vengeance of our God] Tribulation to them that trouble his people, *2. Thes. 1. 6, 7.* Gog and Magog shall down in that day: all *Hamans* be hanged up at that feast royal, at the last day especially, *Luke 19. 27.*

To comfort all that mourn] This, Christ did both by word and deed: and this must all his Ministers do: comfort the feeble-minded, *1. Thes. 5. 14.* not burdening mens consciences with humane traditions and merit of works. Popery is a doctrine of desperation.

Apud Hebraeos
ornatus est in
verbis.
וְנִסְתָּ וְנִסְתָּ
&
וְנִסְתָּ

Ver. 3. To appoint unto them that mourn in Zion] Here is shewed how it is that Christ comforteth his people, *sc.* by clearing up their consciences from the stain and sting of sin, and by healing their natures, causing them to grow in grace as trees of righteousness, well rooted and well fruited.

וְנִסְתָּ וְנִסְתָּ

To appoint unto them] *sc.* Comfort, as *ver. 2.*
To give unto them beauty for ashes] *Cidarum pro cinere, lusu pro lulu, risum pro risu*, &c. to turn all their sighing into singing, all their musing into musick, all their sadness into gladness, all their tears into triumphs. But then those that would rejoice with joy unspeakable, must stir up sighs that are *unutterable*: for even Christ himself *favos post fella gustavit*, tasted first of the lower, and then of the sweet.

That they may be called] Have the comfort and the credit of growing Christians, full of goodness, and filled with all knowledge, able also to admonish one another, as were those Romans, *chap. 15. 14.* to their eternal commendation. See *Job. 15. 5. 8. Philip. 1. 11.*

That he might be glorified] As indeed he is by one gracious action performed by a fruitful Christian, more then by all his works of Creation and Providence.

Ver. 4. And they shall build the old waste] *Desolationes seculi*, the Gentiles that have long lain forlorn and desolate, as ruined houses, or the wild waste, shall, by the Apostles and other Doctors of the Church, be brought to Christ, and built up in holiness.

And they shall repair] The same thing is four several times said over for better assurance: and to set forth the miracle.

Ver. 5.

Ver. 5. And strangers shall stand and feed your flocks] i. e. Shall be very well pleased to serve you, so they may serve the true God with you: yea, being proselyted, they shall become eminent Pastours and Teachers of the Gospel; such as were *Justin Martyr*, *Cyprian*, *Austin*, &c.

Shall be your plow-men] See *1. Cor. 3. 9.*

Ver. 6. But ye shall be named the Priests of the Lord] Or, *Princes of the Lord*, as the word is used, *2 Sam. 8. 18.* See *Exod. 19. 6. Rev. 1. 6. 1. Pet. 2. 9. Rom. 12. 1. Heb. 13. 15.*

Ye shall eat the riches of the Gentiles] Ye shall have the double honour of countenance and maintenance.

Ver. 7. For your shame ye shall have double] i. e. Plentiful reparation, double damages, as *Job* had, *chap. 42. 10, 12.*

And for confusion they shall rejoice] Your grief shall be turned into joy as our Saviour (somewhere saith: See *Mat. 5. 12.*

Everlasting joy shall be unto them] They shall be everlastingly merry: not so much for the double honour done to themselves, as for the enlargement of Gods Kingdom, and the increase of his people: with whom they shall spiritually rejoice and reign for ever.

Ver. 8. For I the Lord love judgement, &c.] One rendereth it roundly thus, *For I the Lord love right; I hate rapine by iniquity: q. d.* Therefore I will right and re-

pay the wrongs and damages done to my people. Neither is it for any one to think to expiate his bad deeds by his good, to set off with God, and to make him amends. In the times of Popery indeed men were taught so to do; they were persuaded that God would accept rapines in holocaustum, and they practised accordingly: as did the French Fury *Brumildis*, who founded many Colledges: and our King *Stephen* who built many Monasteries: *eo scilicet beneficio maleficia sua expiarentur*, saith mine Author. How much better *Selymus* the great Turk, who being on his death-bed moved by *Pyrhus* his favourite, to bestow the great wealth taken from the *Persean* Merchants in divers places of his Empire, upon some notable Hospital for relief of the poor, refused so to do, and forthwith commanded retri-

Turk. hist.
fol. 567.

tribution thereof to be made to the right owners.

And I will direct their work in truth] i. e. In sincerity: there shall be good actions and good aims; which two make a good Christian. Some render the words thus, *And I will give them according to their work in truth*; making in truth to be Gods oath: *q. d.* Truly and without all doubt, I will perform my promises: you have mine Oath and my Covenant both, for your better assurance.

Ver. 9. And their seed shall be known among the Gentiles] i. e. Shall be noted and noticed for eximious and exemplary: *non aliunde notabiles quam ex vite emendatione*, as it was said of the Primitive Christians, famous among the very Heathens, for their holy conversation. *Pliny* giveth a very honourable testimony of their innocency, in his second Epistle to *Trajan*. Those that stood with the Lamb had his Fathers name in their foreheads, *Rev. 14.* they led convincing lives, so that their friends could never sufficiently praise them, nor their foes justly find any fault with them. Such a one was *Luther*, *Bucer*, *Bradford*, &c. Christians should shine as lamps, shew forth the power of godliness in their whole practice, do more then others possibly can do. *Matth. 5. 47.* that all may see and say, *These are the seed that the Lord hath blessed*, these are his darlings, his earthly Angels. What a shame was it to those flagitious Jews that it should be asked *Are these the people of Jehovab?* *Ezek. 35. 20.* And the like to profligate Professors, that Papists should say, *Are these your new Gossellers?* For certain, (said One when he had read Christs Sermon in the Mount) Either this is not Gospel, or we are not right Gossellers.

Tertul. ad
Scapul.

Ver. 10. I will greatly rejoice in the Lord] *Me beatam l. quare dolerem?* O happy am I, said the Church; why should I be troubled at ought: why should not I over-abound exceedingly with joy, who have such rich and precious promises! *gaudium in spe, gaudium de possessione, gaudium de promissione*, &c. i. e. Joy in hope, and joy in hand: joy in possession, and joy in reversion, &c. as *Bernard* sweetly. When once a soul enjoyeth God, it is quiet (as a Bee that is got into her hive, or a Bird got into her nest, or the Dove into the Ark) nay it is triumphant, as more then a conquerour.

Linaker.

For

For he hath clothed me with the garments of salvation] By salvation and righteousness, *Hic* here understandeth Christ our Saviour and Justifier, whom we are bidden also to put on, *Rom.* 13. 14. *Gal.* 3. 27. *Rev.* 12. 1.

As a Bridegroom decketh himself with ornaments] *Tanquam sponsus qui sacerdotem refert ornatus* (so *Piscator* rendereth it) as a Bridegroom bravely arrayed, like a Priest, *Os humerosque Deo similis*.

And as a Bride adorneth her self with jewels] *Mundo suo*, with her ornaments, habiliments, *Heb.* implements. The Church is here compared to a Bridegroom for her strength and constancy, saith *Cyril*: and again to a Bride for her fruitfulness, beauty and glory, here begun, and hereafter to be perfected.

Ver. 11. For as the earth bringeth forth her bud] *Hic rursum loquitur Christus*, saith *Piscator*, here Christ speaketh again, giving us to understand that piety is planted by God in the hearts of his people. *We are Gods husbandry*, saith the Apostle, *See Mark.* 3. 26, 27, 28. The Church is Christs garden, *Cant.* 5. 1. Howbeit it is with holy affections, as with exoticque noble plants: this Country is not so kindly for them, being but a stepmother to them; therefore must they be much watered and cherished, &c. We have a gracious Promise that our hearts shall be like watered gardens, chap. 58. 11. and that if we quench not the Spirit, but quicken and cherish it, there shall flow out of our belly, that is, out of the bosom and bottom of our souls shall flow rivers of living water, *Job.* 7. 38. better than those that watered the garden of Eden; so that we shall be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God, *Philip.* 1. 11.

CHAP. LXII.

Ver. 1. For Zions sake I will not hold my peace] *Habes hic orationem propheta sanctissimam*, saith *Oecolampadius*; Here we have the Prophets Oration; yea here we have the Prophets Panegyrick to the Church, saith *Hyperius*, by way of congratulation for her felicity and dignity in Christ her head and husband: as also his resolution to be earnest and importunate with God and men for her deliverance and restitution. *Terentius* that noble General under *Valens* the Emperour, a ked nothing but that the Church might be freed from *Arrians*: and when the Emperour tore his Petition, he said that he would never ask any thing for himself, if he might not prevail for the Church.

Until the righteousness thereof go forth as brightness] Till Christ come in the flesh, if I should live so long; as long as I have any being howsoever (See the like *1 Tim.* 6. 14.) and after that, by my writings, which shall continue to the worlds end.

Ver. 2. And the Gentiles shall see thy righteousness] The Prophet here very artificially turneth his speech to the Church her self, as if he would pronounce his Panegyrick in her presence: and presently celebrateth her dignity and happiness herein, that the Gentiles should worship her, and be joynted unto her. Some read it, *And the Gentiles shall see thy righteous one*, i. e. Christ, who came of the Jews, was preached to the Gentiles, beleaved on in the world, received up to glory, *1 Tim.* 3. 16.

And thou shalt be called by a new name] *Viz. Hephzibah*, i. e. My darling: and *Benlab*, i. e. a married woman, ver. 4. There are that by this new name will have to be understood the name of sons and daughters of the Almighty, *Rev.* 2. 17: *2 Cor.* 6. ult. Others the name of the Church Catholick. And others again the honourable name of *Christians*, which yet is at this day in *Italy* and at *Rome* a name of reproach, and usually abused to signifie a Fool or a Dolt, as Dr. *Fulk* proveth out of their own Authors.

Ver. 3. And thou shalt be a crown of glory in the hand of the Lord] Or, a glorious crown by the hand (the good hand) of the Lord upon thee. The Saints are Gods glory, chap. 46. 13. the house of his glory, *ch.* 60. 7. a crown of glory and a royal diadem here: the throne of glory, *Jer.* 4. 21. the ornament of God, *Ezek.* 7. 20. the beauty of his ornament, and that also set in Majesty, *ib.* Oh learn and labour to live up to such high preferment.

Ver. 4.

Ver. 4. But thou shalt be called Hephzibah] i. e. My delight is in her: as if Christ should say to his Church, as *Judg.* 14. 3. — *Tu mihi sola places*, thou art mine only joy. The Lord taketh pleasure in them that fear him, *Psal.* 147. 11. Let us reciprocate, love the Lord Jesus Christ in sincerity, not only with a love of Desire, as *Psal.* 42. 1, 3, but also of Delight and complacency, solacing our selves in the fruition of him, as *Psal.* 16. 5, 6. and of his people those excellent ones of the earth who were *Davidis Hephzibah*, ver. 3. in whom was all his delight.

Ver. 5. For as a young man marryeth a Virgin, so shall thy Sons marry thee] This translation (saith one who preferreth the Vulgar, *The young man shall dwell with the Virgin*) murthereth the sense: sith it is improper to say of sons, that they shall marry their mother. But I say that the Church never flourisheth more, than when the son marryeth the mother, and doth his utmost to beautifie and amplify her. See *2 Cor.* 11. 2.

And is the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee] Communicating with our souls his sweetest favours in his Ordinances, as in the Bridal-bed, and making us to be conceived with the fruits of righteousness to everlasting life. It is therefore a most unworthy thing, that men should go a whoring from under him, *Hos.* 4. 12. and seek to themselves among the creatures, *aliam delicias & amassas* other sweet-hearts.

Ver. 6. I have set watchmen upon thy walls] i. e. Angels, say some (who are called watchmen, *Dan.* 4. 13, 33. See the Note there) Prophets and Pastors, say others, who are as watchmen upon the walls to admonish thee by their preaching, and to preserve thee by their prayers to God, Chap. 21. 11. *Ezek.* 13. 17. and 31. 7. Which shall never hold their peace] Never but be either praying or preaching, as *Act.* 6. 4. *Deut.* 33. 10. *Aufin* desired that death might find him *aut precantem aut predicantem*. Of Pauls unceffancy, see *Act.* 20. 31. *1 Thes.* 3. 10.

Ye that make mention of the Lord] Or, ye that are the Lords remembrancers, that jogge him as it were, and mind him of his peoples necessities and miseries. The Kings of Israel, Persia, and of other Nations, had their *Mazkirim*, or Remembrancers, to mind them of those matters that concerned the weale publick, and to these he here alludeth: All the Saints are such-like Officers and must be active.

Keep not silence] Be still suing and soliciting.

Ver. 7. And give him no rest] *Heb.* no silence, the same word as before, to quicken their diligence and to set forth the necessity of the work. *Continue instant in prayer*, *Rom.* 12. 12. give not in, but persevere, without remission or intermission.

Till he establish, till he make Jerusalem a praise] Till he send the *Messiah*, who may restore Zion, set up and illustrate his Church, &c. Such lawful petitions from honest hearts have unmisgiving returns.

Ver. 8. The Lord hath sworn by his right hand] i. e. By his Almighty power, or as *Oecolampadius* holdeth, by his Son by whom he made the world, and upholdeth all things, *Heb.* 1. 2, 3.

Surely I will no more give thy corn to be meat for thine enemies] Or if I do, yet I will give you to suffer with joy the spoiling of your goods, as knowing in your selves that ye have in heaven a better and an enduring substance, *Heb.* 10. 34. Spiritual security and safety from the devil and all the enemies of our souls, is also signified by this similitude of protection against corporal enemies and plunderers, saith *Piscator*.

Ver. 9. But they that have gathered it shall eat it] A sufficiency of outward comforts they shall be lure of, together with righteousness and peace and joy in the holy Ghost; so much at least as shall support their spirits. Mr. *Paul Bain* saith thus of himself, *I thank God in Christ, sustentation I have, but suavitates spiritual I taste* *Baines* letters. not any.

Shall drink it in the courts of my holiness] He alludeth to their manner of feasting before the Lord, when they brought thank offerings: and the like is still done by us at the *Eucharist*, or Lords supper especially.

Ver. 10. Go thorow, go thorow the gates] Thus the Prophet bespeaketh the Teachers and Keepers of the Church, with great alacrity of Spirit, and most ardent affection; being as it were in a spiritual rapture. That which he exhorteth them

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to

to do, is, rightly and faithfully to teach the people: and next, to take out of the way stumbling-blocks, as *chap. 57. 14.* such as are heresies, foul offences, &c. to the scandal of the weak, and scorn of the wicked.

Lift up a Standard for the people *g. d. Certa & solida omnia constituit*, settle all things fast and firm, that all men may be sure of their way, and what they ought to follow. It was a sad complaint of holy Melancthon, *Quos sequamur, non intelligimus*: but this lasted not long with those first famous Reformers whom the Lord soon set in a course.

Ver. 11. Behold thy Saviour cometh] i. e. Christ thy Saviour, as *Luk. 2. 30.*

Behold his reward is with him] See on *chap. 40. 10.* The three Beholds in this verse, should be well weighed.

And his work before him] i. e. That which he worketh for us and in us, rewarding the work of his own free grace.

Ver. 12. And they shall call them the holy people] Profane persons therefore, and persecutors of holiness are not to be reckoned among the people of the Lord: Are not all the Lord's people holy? said those rebels: but that helped them not.

And thou shalt be called sought out] Or much set by, contrary to that, *Jer. 30. 17.* This is Zion that none seeketh after.

CHAP. LXIII.

Ver. 1. **W**HOL is this that cometh from Edom? It had been said, *chap. 62. 11.* Behold thy Saviour (thy Saviour) cometh. Here therefore by an elegant Hypotyposis, the Zionide or Saints are brought in wondring at his coming in such a garb, and asking Who's this? what gallant Conquerour have we here? Edom or Idumea signifieth Red, Bozrah (the chief City of Idumea) a vintage; confer *ver. 2.* It may very well be also, that this Prophecy was uttered in vintage-time, and therefore haply might grow the comparison here used. John the Divine, representing to us Christ's coming to Judgement, useth the same Simile, *Rev. 19. 13.* Some also of good note do understand this Prophecy of Christ's triumphing over all his and our enemies (the Romish Edomites especially) at the last day.

With dyed garments] Heb. leavened, i. e. drenched, besmeared. This that is glorious in his apparel] Which is the more glorious, because laced or embroidered with the blood of his enemies.

Walking in the greatness of his strength] Fortiter grassans, walking and stalking, going in state, *gressu grassatorio*, Emperor-like, so as Epaminondas marched before his army; which when Agesilaus King of Spartans beheld, he cried out, *O virum magnificum!* O that's a gallant man! *Te shall see the Son of man coming with great power*, faith Christ.

I that speak in righteousness] Christ's answer, *g. d. Fear not little flock*: this strange garb and gate of mine portendeth no hurt but good to you, to whom whatsoever I have faithfully promised, I will powerfully perform. As King of Zion I will

Parcere subjectis & debellare superbos.

At the last day also I will come to be glorified in my Saints, and to be admired in all them that believe, *2 The. 1. 10.* See *Rev. 19. 11.*

Mighty to save] Sufficiens ad salvandum, sive Magister ad salvandum, a Master to save. This thole Lepers had learned, and therefore cried, *Iesus Master, have mercy on us*, *Luk. 17. 13.*

Ver. 2. Wherefore art thoured in thine apparel? The wondring Church had proposed two questions, *ver. 1. viz.* who that was? and why so bloodyed? To the first she had an answer in few, but very full, *ver. 1.* To the second she here again presseth for an answer: and the rather because candor magis quam cror, clemency would better besseem a Saviour, than cruelty.

Ver. 3.

Ver. 3. I have troden the wine-press alone] I the Sole and All sufficient Saviour of my Church have executed Gods just vengeance upon all her enemies, spiritual and corporal: (confer *Lam. 1. 15. Rev. 14. 19. 20. and 19. 15.*) and this with as much ease as men tread grapes in a wine-press.

And of the people there was none with me] Christ maketh use of men for the beating down of Satans strong-holds: but the power whereby it is done, is from Christ alone, *2 Cor. 10. 4. 5. and 4. 7.* Papists who will needs share with Christ and make him but an half-Saviour, have no share in his salvation.

For I will tread them in mine anger] I have already done it: and I will much more at that great day of wrath, and revelation of the righteous judgment of God, *Rom. 2. 5.* See *Rev. 19. 20. 21.*

And their blood shall be sprinkled] Or, was sprinkled. Their blood, not: his own. The Fathers therefore and others who in erprete this text of Christ's passion, were mistaken.

There is one among the rest who thus defancs upon this verse, but not so well. The wild bull saith he, of all things cannot abide any red colour. Therefore the Hunter for the nonce standing before a tree, puts on a red garment: whom when the Bull seeth, he runs hard at him as hard as he can drive: But the hunter slipping aside, the bulls horns stick fast in the tree: as when David slipped aside, Sauls spear stuck fast into the wall: such an hunter is Christ. Christ standing before the tree of his Crosse, putteth on a red garment: dipt and dyed in his own blood, as one that cometh with red garments from Bozrah: therefore the devil and his Angels, like wild bulls of Basan run at him: but he saving himself, their horns stick fast in the Crosse; as Abrahams ram by his horns stuck fast in the briars. Thus he.

Stain my raiment] Heb. pollute it: for other blood polluteth, *Chap. 59. 3. Lam. 4. 14.* but the blood of Jesus Christ cleanseth us from all sin, *1 Joh. 1. 7.*

Ver. 4. For the day of vengeance is in mine heart] Or, was in mine heart: hence I made such havock. Christ is the Lord God of Recompences, *Jer. 51. 56.* and the Lord God of revenges, *Plal. 94. 1.* he is jealous and furious, *Nab. 1. 2.* (See the Note there) his feet wherewith he treadeth down his enemies, are like unto fine brass, as if they burned in a furnace, *Rev. 1. 15.* Oh it is a fearful thing to fall into the punishing hands of this living God, *Heb. 10. 31.*

And the year of my Redeemed is come] Their joyful Jubilee. It is hail with the Saints when ill with the wicked. The deliverance of those is oft the destruction of these.

Ver. 5. And I looked and there was none to help] See on *chap. 59. 16.*

Ver. 6. Make them drunk in my fury] I will give them large draughts of my displeasure, as *Psal. 75. 9.* I will inatuate and utterly disable them to rebel and resist: yea I will make them drunk with their own blood, as with new wine, *chap. 49. 26.* See *Rev. 16. 6.* with the Note. The perverse Jews, as the last destruction of their Citie, became a famous instance, being buried as it were in a bog of blood.

And I will bring down their strength] Or, their blood, as it is rendred, *ver. 3. 30.* Occidam: quod vita & virtus hominis in sanguine, because life and strength is in the blood.

Ver. 7. I will mention the loving kindnesses of the Lord] i. e. As an aggravation Summam Causam of Israels great unkindness and unthankfulness to so liberal a Lord, so bountiful a Benefactor. Good turnes exaggerate unkindnesses: and mens offences are incomplete. created by their obligations. See *Deut. 32. 7. 14.*

According to his mercies, &c.] Which are such, as words are too weak to utter: hence this Copia verborum, and all too little: See the like, *Ephes. 2. 5. 7.*

Ver. 8. For he said, Surely they are my people, children that will not lye] *g. d.* I presume they will not, it were a foul shame for them if they should deceive my expectation, dealed disloyally, shew themselves deceitful in the Covenant. The Officers of Merindol in France answered the Popish Bishop that moved them to abjure, that they marvelled much that he would offer to persuade them to lye to God and the world. And albeit that all men by nature are liars, yet they had learned by the Word of God, that they ought diligently to take heed of lying in any matter, be it never so small: Also that they ought diligently to take heed that their chil-

D d 2

dren

Metaph. & massa confusa.

Plutarch. in Epam.

Aug.

Ab. & Mon. 866. dren did not accustom or use themselves to lye, and therefore punish them very sharply when they took them with any lye, even as if they had committed a robbery; for the devil is a liar, &c. Here the Bishop rose up in a great anger, and so departed.

Ver. 9. In all their afflictions he was afflicted] See Exod. 3. 7. 9. Judg. 10. 16. Zach. 2. 8. *Ab. 9. 4.* Jer. 31. 20. O! God we may better say, than the Poet did of Augustus,

*Est placidus, facilisque parens, veniaque paratus:
Et qui fulmineo sepe sine igne tonat.
Qui cum triste aliquid statuit, sit tristis & ipse:
Cumque fere penam sumere pena sua est.*

2. de Pomo. Eng. 2.

And the Angel of his presence saved them] i. e. Jesus Christ, who is called the face of God, Exod. 33. 14, 15. the image of the invisible God, Colos. 1. 15. whom who so hath seen, hath seen the Father also, Job. 14. 9. He who is in the bosom of the Father, Job. 1. 18. and as an everlasting Priest mediates and ministrs in the presence of his Father, making request for us, Heb. 9. 24. Rev. 8. 3. that Angel of the Covenant, Mal. 3. 1.

And he bare them] As Parents do their young children.

And carried them] As Eagles do their young. See Exod. 19. 4. Dent. 32. 11. with the Note.

Ver. 10. But they rebelled and vexed his holy Spirit] By sinning against light, checks of conscience, motions of the Spirit, mercies without measure, &c. *Junius* thinketh this a clear place for proof of the Trinity in Unity.

So he was turned to be their enemy] This was an ill turn for them: abused mercy turneth into fury: with the froward God will wrestle, Psal. 18.

Ver. 11. Thou hast remembered] i. e. Israel remembered the days of old, Heb. of antiquity, the days of yore, as some old Translations have it. See Psal. 89. 50. &c.

Saying, Where is he that brought them up out of the sea?] q. d. How is it that he is not now to be found, as then he was for the succour of his poor people? They had vexed his holy Spirit, and therefore he withdrew himself. See Hos. 5. 6.

With the shepherd of his flock] Or shepherds (as some ancient copies had it) viz. Moses and Aaron, Psal. 77. 20.

Where is he that put his holy Spirit within him?] But this holy Spirit they had vexed, ver. 10. and now they sorrowfully enquire after. *Delicata res est spiritus sanctus: is a nos tractat, sicut tractatur*, saith a Father, i. e. The Spirit of God is a delicate thing: he deals with us, as we deal by him.

Ver. 12. That led them by the right hand of Moses with his glorious arm] Or, that made his gallant arm to go as Moses his right hand.

Dividing the water before them] So that *Pseudo-Moses* (the devil likely) made many over credulous Jews of *Cress* believe, that he would do for them whom he cozened into the midst of the sea, to their destruction, Anno Christi 434. Some are of opinion, that this affectionate prayer was purposely penned by the Prophet, for the use of those poor Jews, who after the coming of Christ, and manifestation of the Gospel, should see themselves to be rejected by God and his Church, and should now beg to be owned again: *cui sane insitito omnia, magis quam dici queat, conveniunt*, saith *Hyperius*: the ensuing petitions suit very much.

Ver. 13. That led them through the deep] Which threatened to swallow them, but indeed preserved them: so doth every main affliction.

As a horse in the wilderness] Or, as an horse goeth in the plain, (when led by his rider) in quam non est latum vel lapis, where there is neither mire to stick in, nor stone to stumble at. See Psal. 106.

Ver. 14. As a beast goeth down into the valley] i. e. Gently and leisurely, according to that known Distich,

Ascendente

*Ascendente tuo, vel descendente caballo,
Vox ait ista, Fave; vox ait illa, Cave.*

The Spirit of the Lord caused him to rest] Or, led them until he brought them to rest, sc. in the promised land.

To make thy self a glorious name] q. d. So thou maist do again, if thou please to shew mercy unto us: Name is here put for fame or renown.

Ver. 15. Look down from heaven] *Affellus dolentium atque ardentem penitentium scitis exprimentur*: a pathetic and pithy prayer.

And behold from the habitation of thy holiness, &c.] They pray otherwise now, then when the Temple stood, Psal. 121. 1. now they look higher: and Oh that they would do so! The modern Jews pray thus daily; but because not from a right principle, they are not heard.

Where is thy zeal?] Thine ancient fervour, and forwardness in vindicating thy people, and being avenged of their enemies.

The sounding (rumbling or jerning) of thy bowels, &c.] Sometimes God seemeth to loose his mercy, and then we must find it for him, as here: sometimes to sleep or delay, and then we must waken, quicken him, Psal. 40. 17. Isa. 63. 7.

Are they restrained?] *Chrysostom* exhorteth people, whether God grant or not, to pray still; for when God denies, it is as good as if he grants: And if we pray for any temporal mercy, the very ability to pray, is better then the thing we pray for; for *whosoever calleth upon the name of the Lord, shall be saved*. Hom. 30. in Gen. f.

Ver. 16. Doubtless thou art our Father] I bough thou frownest and withdrawest: The people of God saw that He was angry, that their hearts also were hard: yet they thought they should know him amidst all his austerities, and they make to him for help. And, doubtless, help the Jews might yet have, could they seriously say as here, *Certainly thou art our Father*, and would no longer rest upon carnal things, boasting of *Abraham* their Father, Circumcision, and other external privileges.

Though *Abraham* be ignorant of us] *Ipsi nunc sua quiesce fruuntur*, they are at rest, and know nothing of our affairs. The Monks tell us that the Saints departed see things done here in the face of God, as in a glass. But this is a meer fiction of theirs: See Psal. 27. 10. 2 King. 22. 20. *Augustine* saith of his mother *Monica* deceased, Lib. de cura

that she did now no longer yeeld him comfort, because she knew not what beset him. The greatest Popish Clerkes themselves confess, that the invocation of Saints agenda, cap. 13.

departed hath neither precept, promise, nor precedent in the Book of God. Moreover they cannot determine how the Saints know our hearts and prayers; whether by hearing, or seeing, or presence everywhere, or by Gods relating, or revealing mens prayers and needs unto them. All which wayes some of them hold as possible, or probable: and others deny and confute them as untrue. The *Syriack* and *Arabick* render the text thus, *Thou art our Father, We are ignorant of Abraham, and we acknowledge not Israel. Thou O Lord art our Father, &c.* Agreeable whereunto is that of the Heathen, *Contemno minatos istos Deos, mox Jovem mihi propitium habeam*. I care not for those petty-gods, so that *Jupiter* will stand my friend. *Marconi Ap. peale lib. 2. cap. 12. sect. 5.*

And that better saying of a devout Christian,

*Una est in trepida mihi medicina, Jehovah
Cor patrum, os verax, omnipotensque manus.*

Nathan Chytræus.

It hath been well observed, that the defeat given to the Spanish Fleet Anno 1588. fell out to be on St. James his day, whom the Spaniards pray to as their Patron, or St. tutelæ.

Thy name is from eternity] i. e. This name of thine our Redeemer. Some read the text thus, *Our Redeemer is from of old thy Name*. Our Redemption was not of yesterday, but verily foreordained before the foundation of the world, 1 Pet. 1. 20.

Ver. 17. O Lord, why hast thou made us to erre from thy ways? &c.] i. e. Given us up to error and obduracy? Why dost thou thus punish sin with sin, for the illustration

Funclius.

Leuit. & comede.

illustration of thy Justice and jealousy against us, who have rebelled and vexed thine holy Spirit? *ver. 10.* Oh be pleased to deal with us rather according to thy mercy. *Return for thy servants sake*, the good people that are yet left amongst us: give us hearts of flesh, and lead us in the way everlasting. Here observe that Gods best children may find in themselves hardness of heart, *Hof. 4. 16.* yet not total, but mixt with softness and tenderness in every part, so that though they resist, neglect, profit not as they might do (through pride, worldliness, voluptuousness, *Mat. 13. 22.* *Luke 21. 34.* hypocritical hiding of any sin, *Psal. 32. 3. 4.* *Prov. 28. 14.* letting fall the watch of the Lord, *2 Chron. 32. 25.*) yet it is not done with full consent, but with reluctance now, and repentance afterwards.

The tribes of thine inheritance *q. d.* Wilt thou abhor thy people in covenant with thee, and abandon thine own inheritance? How few are there that thus urge the *scale*, and enter a *suit* with the Lord?

Ver. 18. The people of thine holiness have possessed it but a little while *viz.* In respect of that perpetuity promised them by Thee, *Gen. 17. 8. & 26. 3. & 28. 13.* *Exod. 32. 13.* Besides the many calamities that have befallen us whereby we have had small enjoyment of this thine inheritance. All the daies of the afflicted are evil, *Prov. 15. 15.* their life lifeless, and not to be reckoned on.

Our adversaries have trodden down thy Sanctuary *]* This they did in the daies of Antiochus, but especially about the time of our Saviours incarnation: when the scepter departed from Judah, Pompey with his Army entered into the Sanctuary, Herod got the government, the Romans sat up their Ensigns and Statues in the holy of holies, &c. This defolation of the second Temple the Jews do here bewail: but we have cause to rejoice, for that by Christ the whole world is now become a Temple, and every place a goodly Oratory, *1 Tim. 2. 8.*

Ver. 19. We are thine *]* And shouldst thou then deal with us as some profane idolatrous Nation? See here the holy boldness of Faith, standing upon intertories, *1 Pet. 3. 21.* and filling her mouth with arguments of all sorts.

Thou never barest rule over them *]* No such reason or relation is there of children, servants, subjects, wherefore they should thus be favoured, and we disowned, *Amos 3. 2.* See on *ver. 17.*

CHAP. LXIV.

Ver. 1. That thou wouldst rent the Heaven *]* That Thou wouldst lie no longer hid there, as to some it may seem; but making thy way through all impediments and obstacles, thou wouldst powerfully appear for our help, as out of an engine. *Utinam lacerares calos & descenderes.* Some take the words for a hearty wish that Christ would come in the flesh: others that he would make haste, and come to Judgement, *latè fisco celo ad percellendum impios.* The Metaphor seemeth to be taken from such as being desirous suddenly and effectually to help others in distress, do break open doors, and cast aside all lets, to make their way to them.

That the mountains may flow down *]* As *Judg. 5. 5.* By mountains some understand the enemies kingdoms.

Ver. 2. As when the melting fire burneth *]* So let the mountains burn and boyl at thy presence. *Aristotle* reporteth that from the hill *Etna* there once ran down a torrent of fire, that consumed all the boules thereabout. The like is recorded of *Vesuvius*, and of *Peitra Mala* a mountain in the highest part of the *Apenines*, which perpetually burneth.

Ver. 3. When thou didst terrible things *]* Or, *As when thou diddest*, &c. as thou didst of old for our Forefathers.

Which we looked not for *]* See *Deut. 4. 32. 33.* where God himself extolleth them.

Ver. 4. For from the beginning of the world men have not heard *]* sc. The mysteries of the Gospel, revealed by the Spirit: whereunto the Angels also desire to look, as the Apostles witness, *1 Cor. 2. 9. & 1 Pet. 1. 12.*

Neither hath the eye seen O God besides thee *]* or a God beside thee, i. e. That can do as thou doest.

Lyra. Alex.
Alce.

De mundi esp.
6.
So Hecla and
Hogla in
Iceland.

For him that waiteth for him *]* For them that love him, saith the Apostle. It is by faith and hope that we wait upon God: now Faith, Hope, and Charity are near of kin, and never severed. All that truly love God are well content to wait for him, yea to want, if he see it fit: being desirous rather that God may be glorified than themselves gratified.

Ver. 5. Thou meetest him that rejoiceth and worketh righteousness *]* That doth thy work diligently and with delight; that being acted by thee, acteth vigorously for thee. *Tantum velis, & Deus tibi praeocurret*, saith an Ancient: as the Prodigals Father met him upon the way. *If ye be willing and obedient, ye shall eat the good things of the land*, chap. 1. 21. which that we may be, *Volentem praevenit Deus ut velis*, *volentem subsequitur ne frustra velis*. God worketh in us both to will and to do, of his own good pleasure. Howbeit he expecteth that we should go as far as we can naturally, if ever we look that He should meet us graciously. Though the Miller cannot command a wind, yet he will spread his sails, be in the way to have it, if it come.

In those is continuance *]* i. e. In those sins of ours: and shall we be saved? Or, in those ways of thine, thy ways of mercy and fidelity is permanency: therefore we shall be saved, our sins notwithstanding.

Ver. 6. But we are all as an unclean thing *]* Both our persons and our actions are so: for who can bring a clean thing out of an unclean? What a mercy is it then, that God should look upon such walking dunghills as we are, and accept the work of our hands?

And all our righteousnesses are as filthy rags *]* Or, as a coat of patchet, a beggars *panno ancuto*, coat, *vestis centonum*, *vestis i vilibus paniculis confuta*, Heb. a cloib of separations, a mulenta. *manry* rag, a menitrous clout, nauseous and odious, such as a man would loath to sculter. Such are our best works, as they proceed from us: touch, much more to take up. Such are the Philistines dealt by *Isaac*: they drop down from their cast in their filthy dirt, as the Philistines dealt by *Isaac*: they drop down from their impure hands some filth upon that pure web the Spirit weaveth, and make it a *menitrous* cloth. Where then are Justitaries our Merit-mongers? &c. Those that seek to be saved by their works, *Luther* fitly calleth the Devils Martyrs: they suffer much, and take great pains to go to Hell. We are all apt to weave a web of righteousness of our own, to spin a thread of our own, to climb up to Heaven by: but that cannot be. We must do all righteousnesses, rest in none but Christ; disclaiming our own best, as spotted and imperfect.

And we all fade as a leaf *]* That faileth to the ground in Autumn. The *Poet* could say,

Οἱ ποτὲ φύλλων γρηθ, τῶνδε ὁ ἀνδρῶν.

Hom

And our iniquities, like the wind, have taken us away *]* Out of thy presence; and will hurry us to Hell, if thou foredest not.

Ver. 7. And there is none that calleth upon thy Name *]* i. e. Very few: for that God had then a praying people, this very prayer declareth: but they were drowned in the multitude, being scarce discernable.

That stirreth up himself to take hold of thee *]* That rouseth up himself, and wrestleth with God, laying hold on him by faith and prayer, resolved to retain him. Let us go forth as *Sampson* did, and shake up our selves against that indevotion and spiritual sloth, that will creep upon us in doing good: See for this Mr. *Whitfield's* Help to stirring up, an excellent Treatise, written upon this text.

For thou hast hid thy face from us *]* Or, *though thou hast hid thy face*: *Ne tuū quidem servilis cæsi respiciamus.*

Ver. 8. But now, O Lord, thou art our Father *]* Or, *Yet now, O Lord, thou art our Father*: therefore we shall not dye, say they, *Hab. 1. 12.* boldly, but warrantably. See on chap. 63. 16.

We are the clay and thou art our potter *]* This was grown to a Proverb among the Heathens also, *Κεραυὸς ὁ ἀνθρώπος*, Man is a clod of clay, *πᾶν κέρας ποτρυμνίζετο*, a piece of clay neatly made up, saith *Arrian* upon *Epictetus*. *Filius ex argilla & into*

into

Orat. ad Pilon. Into homulus, saith Cicero. And Nigidius was surnamed Figulus or the Potter, saith Angustine, because he used to say that man was nothing else but an earthen vessel. See 2 Cor. 4. 7. & 5. 1.

We are all the work of thy hands] Both as made, and re-made by Thee: therefore despise us not, Job 10. 8, 9. Psal. 138. 8. Look upon the wounds of thy hands, and forsake not the work of thine hands, prayed Queen Elisabeth.

Ver. 9. Be not wroth very sore, O Lord] Neither over-much, nor over-long; but spare us as a man spareth his own son that serveth him. This is commended for the best line in all Terence,

Pro peccato magno paululum supplicii satis est Patri.

Ver. 10. Thy holy Cities are a wilderness] And is that for thine honour? Behold, see we beseech thee.

Ver. 11. Our holy and our beautiful house] The Church riseth higher and higher in her complaints to God: we must do likewise.

Where our Fathers praised thee] Their own praises there they mention not, as not holding them worth mentioning.

Ver. 12. Wilt thou refrain thyself for these things?] Or, Canst thou contain thyself at these things? No, he cannot: witness his answer hereunto, chap. 65. 1. The obtinate Jews do in vain still recite these words in their Synagogues, as Hieron here noteth.

Wilt thou hold thy peace?] And, by thy silence, seem to consent to the enemies outrages, and our calamities? Habet acrimoniam, saith Hyperius; there is some sharpness in these short questions: and yet because they were full of faith and fervency, they were highly accepted in Heaven.

And afflict us very sore?] Heb. *Uqwa valde* ? unto very much or unto extremity?

CHAP. LXV.

Pilcat.

Ver. 1. [Am sought of them that asked not for me] I am sought, that is, I am found, as Eccles. 3. 6. Or, I am sought to by those that asked not of me, viz. by the Gentiles who knew me not, enquired not of me. See Rom. 10. 20, 21. where the Apostle (then whom we cannot have a better Interpreter) expoundeth this verse of the calling of the Gentiles; and the next verse, of the rejection of the Jews: and herein *Esaias* was very bold, saith St. Paul: so bold, say Origen and others, that for this cause, among others, he was slain at under by his unworthy Country-men. See on chap. 1. 10.

I am found of them that sought me not] The first act of our Conversion then (the infusion of the sap) is of God: our will prevents it not, but follows it. See 2 Cor. 3. 5. Rom. 8. 7. Job. 6. 44. 1 Cor. 12. 3. Deut. 29. 3. 4. Psal. 36. 10. Note this against the Patrons of Nature, Free-will men, Papists especially, who not only ascribe the beginning of salvation to themselves in cowering with God in their first conversion, but also the end and the accomplishment of it, by works of condignity, meritorious of eternal life.

I said, Behold me, behold me] We are not easily arraigned out of that dead Lethargy into which sin and Satan hath cast us: hence this *Lo I, Lo I*. And here we have both Gods answer to the Churches prayer, chap. 64. and the scope of the whole book (as *Osculampadus* observeth) set down in the pericope: viz. the coming in of the Gentiles, and the casting off of the Jews, for their many and mighty sins, Amos 5. 12.

*Prov. 1. 24.
A. 2. 26. 1.*

Ver. 2. I have spread out my hands] A Preachers use to do, or as those that invite and beckon others to themselves with the hand: See Mat. 11. 28.

Unto a rebellious people] Whose destruction therefore is of themselves, sith they will not be ruled, reclaimed.

After their own thoughts] Which were evil, only evil, continually so. A Toad may as easily spit a cordial, as a natural man think a good thought.

Ver. 3.

Ver. 3. A people that provoketh me — to my face] As it were for the nonce, in despite and defiance of me. *Siqui me in faciem depalmaret, vix indignus essem la-turus*: I could almost as well bear a blow on the face.

And burneth incense upon altars of brick] Erected on the house-tops, 2 King. 33. Laterius per-
12. Zeph. 1. 5. they should have offered on the golden altar only, Exod. 30. *Meisim cum contemptu.*

Ver. 4. Which remain among the graves] Which use Necromancy and consult with devils, (as Saul did and dyed for it) contrary to Deut. 18. 11. See chap. 8. 19. Mark. 5. 5. with the Notes. This they had learned of the Heathens; with whom it was common, as Tertullian teacheth.

And lodge in the monuments] As believing that there they should dream dreams divinatory, or have revelations in the night. By such ill arts as these, *Timotheus Hermus* made himself Bishop of Alexandria, Anno 467. and Boniface 8. gulled Celestine 5. of the Popedom, Anno 1295. Some render it, that lodge with the kept Jun. Pilcat. ones, i.e. with their Idols, which they were fain to keep, for fear they should be rotten.

That eat swines-flesh] Which was flatly forbidden, Lev. 11. 7. and which those Martyrs in the *Maccabees* would rather dye than do. But these belly-gods, who like swine, had their souls only to keep their bodies from putrifying? securely violated this plain law: gratifying their lusts, and making their guts their God.

And broths of abominable things is in their vessels] They had *animos in patinis, cati-nis, calicibus, &c.* Therein they kept the broths of their swines-flesh which they *spatum* offered, and in offering eat of. But what faith one from this text? men must not only abhorre the Devils beef, but his broth too; all occasions, appearances. *Porcus qua?*

Ver. 5. Which say, Stand by thyself, come not near to us] These Jews were all manner of naughts (and therefore worthily rejected by God) Necromancers, Idolaters, Epicures, gross hypocrites, as here their words (full of pride and contempt of others) shew them to be. Such were the *Pharisees* with their *Sanctior sum quam tu*: Luk. 7. 39; the *Monks* and *Massé-Priests* among the Papists, and the *Brownists* with their broad leaves of formal profession amongst us. From Mat. 18. 19. because Christ *Abbas* his tri-
promiseth not doing for them that ask, except they agree on earth, *Brownists* testakers, pag. 149.
peremptorily conclude, that they ought not to pray with them that do not consent with them in their opinions: nor will they pray with their own wives and children, though never so pious, if they do not meet in the same center of conceits.

These are a smoke in my nose, a fire that burneth all the day] i.e. A continual offence to me, as smoke is to the nose and eyes, Prov. 10. 20. and shall be perpetually tormented by me in the hottest fire of hell; whereof hypocrites are the *Free-holders*; and other sinners are but *tenants* as it were to them; whilst they are said to have their portion with the Devil and hypocrites. Some think he hinteth at their smoking and sacrificing in their gardens and groves, ver. 3.

Ver. 6. Behold it is written before me] Heb. *before my face*, as your sins were committed to my face, ver. 3. which therefore I shall surely remember and punish.

But will recompense, even recompense] Certo, cito, penitus, surely, severely, suddenly: you may write upon't.

Ver. 7. Your iniquities and the iniquities of your Fathers together] Your vain conversation received by tradition from your Fathers, 1 Pet. 1. 18. whom you have striven to out-sin. See Gen. 15. 16. Mat. 23. 32, 35, 36. and 27. 25. 1 Thes. 2. 15, 16.

And blasphemed me upon the hills] Or, reproached or dishonoured me: displeasing service is double dishonour; because men dishonour God in that wherein they pretend (or presume at least) to please him. Such are all Popish will-worshippers: neither will it help them to plead the example, of their fore-Fathers: for here that of the Prophet *Ezekiel*, chap. 20. should take place, *Walk ye not in the ways of your Fathers.*

Therefore will I measure — into their bosom] Or *Lap*, very largely. See Psal. 79. 12. Luk. 6. 38. I will pay them home, for the new and the old together.

Ver. 8. Thus saith the Lord] This he saith in effect, I will not destroy the righteous with the wicked, but will reserve a seed, a remnant: and this he setteth forth

forth by a fine and fit comparison; even as the husbandman, if he find any wine in the cluster, that is any life or sap in the vine, cutteth it not down utterly.

So will I do for my servants sake. Few though they be, even as one cluster of grapes upon a vine, yet because they are *botri mustei*, clusters full of new and sweet wine, full of the joyce of piety, they shall be preserved.

Ver. 9. And I will bring forth a seed out of Jacob. The good husband keeps some of his corn for seed: which though it be not much, yet it will come to much. And mine elect shall inherit it: i. e. Reinhabit the land: a type of the last conversion of the Jews to Christ, Rom. 11. 25, 26.

Ver. 10. And Sharon shall be a fold of flocks. The fieldings shall be folds; and I will feed them daintily and daintily, Psal. 23. 1. with my graces and blessings. Sharon is a very sweet and fruitful quarter reaching from Casarea of Palestine to Joppa: Achor is also a very rich vale near Jericho Northward, Job. 3. 16. their first footing in the promised land. By both these they are assured; that they shall want for nothing, and least of all for the Word of God, the food of their souls.

Ver. 11. But ye are they that forsake the Lord. Or, As for you, that have forsaken the Lord, to observe lying vanities, and so are miserable by your own election, Jon. 2. 8. you shall be yet more miserable at the great day of Judgment especially, of which some take this following part of the Chapter to be meant and intended. Then these improbi & reprobi shall be sure to smoke for it: then they shall return and discern betwixt the righteous and the wicked: yea the Judge himself shall shew them a manifest difference, as ver. 13, 14, 15, &c.

That forget my holy mountain: i. e. My Temple and pure worship, which ye slight and neglect, g. d. there is no new wine in your cluster, but rather gall and deadly poison: therefore it shall be otherwise with you.

That prepare a table for that troop. As the Israelites feasted before the Lord, Dent. 16. 14, 15. so in an apish imitation did the heathens before their Idols, Judg. 9. 27. Ezek. 18. 6, 7. 1 Cor. 8. 10. and of them these superstitious Jews had learned to do the like, in the dayes of Abaz and Manasseh, who degenerated into his Grand Father Akab, as if there had been no intervention of an Hezekiah.

For that troop. So the Prophet speaketh, as pointing to their Idols, whereof they had great store. Gad (here used) and Meni (rendered Number here likewise) some interpret Fortunes and Fate; others, Jupiter and Mercury. The Septuagint for so that Number, hath to the Devil. Oecolampadius thinks the Prophet alludeth to the Pythagorean numbers: and especially to the number of four, which they superstitiously observed. Others say, the Jews symbolized with the Heathens in drinking to their Idols by number: to such an Idol they would drink so many cups, and that was called a Drink-offering to that Number. Hence Antiphones in Athenæus saith,

πυθαγόρας.

Lib. 10.

Adusque tria pocula venerandos esse deos.

Ver. 12. Therefore I will number you to the sword. *Eft elegans Paronomasia*: I will give you up to the sword by number and tale; to the end that none of you may escape. God usually retaliateth, and proportioneth number to number: so, choice to choice, chap. 66. 3, 4. jealousy to jealousy, provocation to provocation, Dent. 32. 21. device to device, Mic. 2. 1, 3. frowardness to frowardness, Psal. 18. 26.

And ye shall all bow down to the slaughter. As you used to bow down to your Idols.

Because when I called ye did not answer. See on Prov. 1. 24.

But did evil before mine eyes. Did evil things as you could; Jer. 3. 5. with both hands earnestly, Mic. 7. 3.

Ver. 13. Behold my servants shall eat, but ye shall be hungry. *Lapidus amittit hunc ponit*. You have spent your meat and drink upon Idols; therefore ye shall fast another while, yea you shall feed upon the fierce wrath of God in hell, and drink deep of that cup of his, that hath eternity to the bottom.

But ye shall be ashamed. Your hopes and hearts failing you together; ye shall pine away in your iniquities, Ezek. 24. 23. Ver. 14.

Ver. 14. Behold my servants shall sing. In the transgression of an evil man there is a snare, or a cord to strangle his joys with: but the righteous doth sing and rejoice, Prov. 29. 6. See the Note there.

And shall howl. When ye come to Hell especially, where is wailing, and yelling, and gnashing of teeth.

Ver. 15. And ye shall leave your name for a curse. So that when mine Elect shall denounce my curse against any one, they shall say, God make thee such another as was such a cursed caytiff. See Jer. 24. 9. & 29. 22. & 34. 9. See Zach. 8. 13. with the Note. *Judeus sem si fallo*, say the Turks at this day: As hard-hearted and unhappy as a Jew, say we.

And call his servants by another name. Jews inwardly, Israelites indeed, Christians, a chosen Generation, a royal Priest-hood, an holy Nation, a peculiar People, 1 Pet. 2. 9. The wicked, when they dye, go out in a snuff, leave a stench behind them, as they say the Devil doth, when he goeth out of a room: but when the Saints depart, they leave a sweet smell behind them, as those lamps do that are fed with aromaticall oyle. Yea it is more then probable, that in the next world, we shall look upon Braford, and such, with thoughts of extraordinary love and sweetness, through all eternity; as Bonner and such, with execration and everlasting detestation.

Ver. 16. That he who blesteth himself in the earth, &c. Or, that blesteth, either himself or any other.

Shall blest himself in the God of truth. Heb. *shall blest in the God of Amen*, that is, say some, in Christ who is *Amen the faithful and true witness*, Rev. 3. 14. in whom all the Promises are Yea and Amen, 2 Cor. 1. 20. and who was wont often to say Amen, Amen. Others render it thus, *Benedict sibi per Deum firmi*, shall blest himself by the God of the firm or faithful people, founded and rooted in God, so as that the gates of Hell shall not prevail against them.

Shall swear by the God of truth. Or, by the God of the firm and faithful people, as before.

Because the former troubles are forgotten. Remembered no otherwise then as waters that are past. See Zach. 10. 6. with the Note.

Ver. 17. For behold I create new Heavens and a new Earth. I am making of a new world, that is, Gospel-times, called a new Creation, 2 Cor. 5. 17. and the world to come, Heb. 2. 5. Heaven aforehand, Matth. 3. 2. The consummation hereof we are to expect at the last day, 2 Pet. 3. 13. Rev. 21. 1, 5. when the former shall not be remembered, nor come into mind, because the Lord, who made Heaven and Earth, shall blest his people out of Zion, Psal. 134. 3.

Ver. 18. But be glad and rejoice for ever. What can ye be less then everlastingly merry when you consider your Gospel-priviledges? which are such as may well swallow up all discontents, and make you more then Conquerours, and that is, Triumphers.

For behold I create Jerusalem a rejoicing. *Creo talem Jerusalem ut sit ei nomen Oecol: Tripudium, & populus ejus vocetur Gaudium*. Hence it appeareth that these things are not to be taken according to the letter: but of Jerusalem which is above, that mother of us all.

Ver. 19. And I will rejoice in Jerusalem. Well may Jerusalem then rejoice in God: who as in all her afflictions he is afflicted, so he taketh pleasure in the prosperity of his people.

And the voice of weeping. See chap. 35. 11. & 51. 12. Rev. 21. 4.

Ver. 20. There shall be no more thence an infant of days. This verse (as some others) had been easie, had not Commentatours made it so knotty. There shall be no more thence, that is, from Jerusalem, ver. 19. an infant of days or a child for days, viz. that shall so dye by an untimely death: for longevity is the blessing here promised.

Nor an old man that hath not filled his daies. That hath not lived his utmost, *Isur diurnum*, as Abraham.

For the child shall dye an hundred years old. i. e. He that is now a child, shall live till he be so many year old. Note this against those that otherwise understand the words,

E e 2

words,

Hinc proverb.
Puer centum
annorum.

words, and have therefore fished out many frivolous crotchets, too long here to be related.

But the sinner being an hundred year old [shall be accursed] And the more accursed, because so long-lived, and yet dyeth in his sin; going down to the grave with his bones full of the sins of his youth. See Eccles. 8. 12, 13. with the Notes.

Ver. 21. And they shall build houses and inhabit them. The contrary whereunto is threatened against the wicked, Deut. 28. 30. &c. Gods people are freed from the curse of the Law, from the hurt, if not from the smart of afflictions.

Ver. 22. They shall not build, and another inhabit. They shall not provide for posterity alone, but live a long while to take benefit of their own labours.

For as the days of a tree, are the days of my people. i. e. Robusti atque diuturni, they shall be hearty, healthy, and long-lasting, as Psal. 52. 10. &c. 92. 13. even as if they had eaten of that tree of life in Paradise.

Ver. 23. They shall not labour in vain. As wicked men shall, Levit. 26. Dem. 28. Hag. 1. 6. See the Note there.

Nor bring forth for trouble. Bring forth children to the murderer, Hof. 9. 13. to the great grief and trouble of their poor parents.

Ver. 24. And it shall come to pass, that before they call I will answer. Mirabilis certe promissio, a wonderful promise verily, saith Scultetus. The prayers of the Saints do sooner peirce from their hearts to heaven, then they can find way from their hearts to their mouths. So David found it, Psal. 32. 5. and Daniel, chap. 10. 12. and that Prodigal, Luke. 15. 18, 20. Our Saviour, who came out of the bosom of the Father, gives two reasons: 1. The Father himself loveth you, Joh. 16. 27. and love is liberal. 2. The Father knoweth before ye ask, that ye have need of all these things, Mat. 6. 32.

And while they are yet speaking, I will hear. Thus he heard those praying Israelites at the meet at Mizpeh, 1 Sam. 7. David, Psal. 6. 8, 9. Daniel, chap. 9. 21. Cornelius, Acts 10. 3. and his company, ver. 44. Luther when he came leaping out out of his study (where he had been praying) with Vicinus, Vicinus, in his mouth; the day is ours, we shall carry the cause.

Anticipationem
in sympathiam
convocant.
Lap.

Ver. 25. The wolf and the Lamb shall feed together. Heb. as one: See chap. 11. 6. There shall be an holy harmony of hearts, and all good agreement among Christs Subjects; when they come to heaven especially.

And dust shall be the serpents meat. He shall be held in to his first condemnation, Gen. 3. 14. The Devil also that old serpent, shall be limited to the heel of the Saints; the head he shall not touch: he shall be tyed up to his own meat, viz. that unquenchable fire prepared for him and his angels from the beginning.

They shall not hurt, &c. See on chap. 11. 9.

CHAP. LXVI.

Ver. 1. Thus saith the Lord. The same he saith in effect here in this last Chapter, that he had done in the first; rejecting the Jews vain confidence in their Temple, and Sacrifices: and shewing that he was neither confined to their Temple, nor contented with their Sacrifices, so long as the hidden man of the heart and the spiritual worship was wanting: so long as they neglected his Laws, and served their own lusts, ver. 3.

Heaven is my throne. Celum est solium meum: there do I manifest the most glorious and visible signs of my presence: there I am in a special manner worshipped according to mine excellent greatness: and there my Courtiers have a more ardent zeal for me, then those flatterers had for Darius, Dan. 6. 7.

The earth is my foot-stool. So it should be ours: sith God hath in Christ put all things under our feet, Psal. 8. 6. The earth hath its name in Hebrew from treading upon, and Terra à terendo: these earthly things should be trampled on, as base and bootless.

Where is the house that ye build unto me? q. d. An house indeed I commanded to be built for me, but not to hold me, or there to keep me coopt up as in a cell; that you should

should thereence conclude, The Temple, Gods house, shall never perish: therefore neither shall we. You must know that I am intra, & extra, & supra, & circa, & infra omnia within and without, and above, and about, and beneath all things.

Enter præsentèr Deus hic & ubique potenter.

This the Heathens knew; Empedocles said, that God was a circle the center whereof is everywhere, the circumference nowhere. This the Turks acknowledge, by building their Mosques or Temples open at the top: to shew that God is nowhere circumscriptively and definitively: but repletively everywhere. He is higher then Heaven, saith Bernard, deeper then Hell, larger then Earth, broader then the Sea: he is nowhere, and yet every where, ye he is everywhere alpresent. The Heavens have a large place, but they have one part here, and another there: but the Lord is totally present wheresoever present: not commensurable by any place whatsoever.

Ver. 2. For all those things hath my hand made. And could not I then have made my self an house without your help, if I had lived or needed? Required? I a Temple for any other use or purpose but for the furtherance of your faith in Christ, and love one to another? These things have I made, yet these all I regard not, in comparison: but

To this man will I look. viz. With special intimation of my care and kindness, q. d. To thee be it spoken, I have an eye to thee.

Even to him that is poor and of a contrite spirit. Sept. Humble and quiet, Vera humilis est, that being poor in spirit hath a Sabbath of spirit, comforting himself in the Lord his God: to such God looketh. He cannot look upwards, faith One, because he hath none above him: nor on either side, because he hath none equal unto him: therefore he is said to look down, and that also upon the humble and broken-hearted, with singular delight and complacency.

Humilitas est
tribuna supplicii
in quo
Deus cum ma-

And trembleth at my Word. viz. With a filial fear flowing from faith in Christ, trembling at the threatenings before they come into execution. This is a point of singular prudence: for God therefore threatneth that he may not inflict punishment: but they that tremble not in hearing, shall be crucified to peace in feeling, said that Martyr. What then will be the end of such as hear the menaces of Gods mouth no otherwise, then they do the stories of forrain wars, or the predictions of a Prognostication, which they think may come to pass, and it may be not?

Ver. 3. He that killeth an Ox, is as if he slew a Man. Unless, together with his Ox, he kill his corruptions, and lay fast hold upon Christ (who himself was sacrificed for us, 1 Cor. 5. 7.) by a lively faith. Heathens sacrificed men to Saturn: dogs also and swine and other unclean creatures to their other dung-hill-dieties. Maf-priests do the like by their cruelty, hypocrisy, idolatry, impudency, luxury: their prayers therefore, fastings, penances, pilgrimages, &c. are disappointed.

He that sacrificeth a Lamb. Unless withal he sacrifice his lusts, and look to the Lamb of God, slain from the beginning of the world, &c.

As if he cut off a dogs neck. Heb. as if he necked a dog, that is, decolled him, be-headed him for sacrifice: this was absolutely forbidden, Dem. 23. 18. The Athenians also suffered not a dog to enter into their Tower dedicated to Minerva, for his heat in Venery and ill savour, saith Plutarch.

He that offereth an oblation. Unless withal he present his body for a sacrifice holy and acceptable unto God, as Rom. 12. 1.

Is as if he offered swines blood. Blood was not to be offered at all in an oblation or meat-offering, but meal, oyle, wine, Levit. 2. much less swines blood. See Levit. 11. 7.

He that burneth incense. In honour of me, unless his heart ascend up withal in those pillars of sweet smoke, as Manoahs Angel did in the smoke of the sacrifice.

Is as if he blessed an idol. i. e. Gave thanks to an idol (called here by a name that signifyeth vanity or vexation) as if he were a God: in doing whereof, God holdeth himself less dishonoured, then by their hypocritical services performed to himself, Ezek. 20. 39.

Bein.

Yea they have chosen their own ways] Which must needs be naught: *Nemo sibi de suo palpet*: Are ye not carnal and walk as men, saith Paul; that is, as naughty men? *Horreo quicquid de meo est, ut meus sim*.

Ver. 4. I also will chuse their delusions] As they have had their will, so will I have mine another while. I will make them to perish by their mockeries, *idque ex legationis*. See chap. 65. 11. 12. They thought to cozen me by an out-side-service: but it shall appear that they have cozened themselves, when I bring upon them *mercedem multiplicis petulantia eorum* (as Piscator rendereth it) the reward of their manyfold petulanties, and illusions.

And will bring their fear upon them] *Inducam nivem super eos qui timerunt a pruina*. They have feared the coming of the Chaldees, and come they shall. So their posterity feared the Romans, Job. 11. and they felt their fury. See Prov. 10. 24. with the Note.

Because when I called, &c.] See chap. 65. 12.

Ver. 5. Hear the word of the Lord, ye that tremble, &c.] Here's a word of comfort for you, who being lowly and meek-spirited, are the apter to be trampled on, and abused by the fat bulls of Basan: where the hedge is lowest, those beasts will leap over: and every crow will be pulling off wooll from a sheeps sides.

Your brethren] By race, and place, but not by Grace.

That hated you] For like cause as Cain hated Abel, 1 Job. 3. 12. for trembling at Gods judgements whilst they do yet hang in the threatnings.

And cast you out] Either out of their company as not fit to be conversed with, chap. 65. 5. or out of their Synagogue by excommunications, as fit to be cut off: See 1 Thes. 2. 14. Papists at this day do the like: whence that Proverb *In nomine Domini incipit omne malum*: Ye begin in a wrong name said that Martyr, when they began the sentence of death against him with *In the name of God, Amen*.

Let the Lord be glorified] With such like goodly words and specious pretences did those odious hypocrites palliate and varnish over their abominations: they would persecute godly men, and molest them with Church-censures, and say *Let the Lord be glorified*: So do Papists and other Sectaries deal by the Orthodox. Becker offered (but subdoulously) to submit to his Sovereign, *salvo honore Dei*, so far as might stand with Gods glory. The Conspirators in King Richard the seconds time endorsed all their letters with *Glory be to God on high, on earth peace, good-will towards men*. The Swenckfeldians stiled themselves *The Confessors of the glory of Christ*: and Gentiles the Antirritarian, when he was called to answer, said that he was drawn to maintain his cause through touch of conscience; and when he was to dye for his blasphemy, he said that he did suffer for the glory of the most high God: so easy a matter it is to draw a fair glove upon a foul hand, &c. Some for *Let the Lord be glorified*, render it *Graviss est Dominus*. The Lord is burdensome or heavy: and they parallel it with those sayings in the Gospel, *This is an hard saying, Thou art an austere man, We will not have this man to reign over us*, &c.

But he shall appear to your joy] Parallel to that, *your sorrow shall be turned into joy*. How did some of the Martyrs rejoyce when excommunicated, degraded, &c.

Ver. 6. A voice of noise from the City] This is a Propheical description of the last destruction of Jerusalem and the Temple by the Romans.

A voice from the Temple] Wherin they so much gloried, where they had oft heard Christ and his Apostles preaching repentance unto life: but now have their ears filled with hideous and horrid outcries of such as were slain even in the very Temple, which they defended as long as they were able, and till it was fired: That which Josephus reporteth of Jesus the son of Ananis a plain Country-fellow, is very remarkable; viz. that for four years together before the last devastation, he went about the City day and night, crying as he went, in the words of this text almost, *A voice from the East, a voice from the West, a voice from the four Winds, a voice against Jerusalem and the Temple, a voice against all the people, Woe, woe, woe to Jerusalem: and thus he continued to do till at length roaring out louder then ordinary, Woe to Jerusalem and to me also, he was slain upon the wall with a stone shot out of an Engine*, as Josephus reporteth.

That rendereth recompence to his enemies] So they are here called who pretended

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so much to the glorifying of God; viz. 5. False friends are true enemies.

Ver. 7. Before she travelled, she brought forth] *Quam nondum parturires peperit*, understand it of Zion, or of the Church Christian, which receiveth her children, that is, Converts, suddainly on a cluster before she thought to have done, and in far greater numbers then she could ever have beleevd. That Lady that brought forth many a birth as are dayes in the year was nothing to her: nor those Hebrew women; Exod. 1. 10.

She was delivered of a man-child] For the which there is great joy, Job. 16. 21. and which is usually more able and active than a woman-child: so, good and bold Christians, strong in faith; unless he meaneth Christ himself, (saith Diad.) who is formed by faith in every beleivers heart; Gal. 4. 19.

Ver. 8. Who hath heard such a thing? who hath seen such things?] The birth of a man would seem a miracle, were it not so ordinary; *miracula affirmantur vilescent*: but the birth of a whole Nation at once, how much more?

Shall the earth be made to bring forth in one day?] Yes, if the day be long enough, as among the Hyperboreans, of whom it is written that they sow shortly after the Sun-rising, and reap before the Sun-set: because the whole half year is one continual day with them. But the words here should be rather read, *Can a land*; or *Heresbach*, de a country be brought forth in one day? a Nation be born at once? Cardinal Pool abused this Scripture in a letter to Pope Julius 3. applying it to the bringing in of Popery again here so universally and suddainly in Queen Marys dayes. So he did also another, when at his first return hither from beyond sea, he blasphemously saluted the same Queen Mary with those words of the Angel, *Hail Mary full of grace, the Lord is with thee*.

Ver. 9. Shall I bring to the birth, and not cause to bring forth? i. e. Shall I see upon a work and not go through with it? God began and finished his work of Creation: Christ is both *Author* and *finisher* of his peoples faith, Heb. 12. 2. The holy Ghost will sanctifie the Elect wholly, and keep them blameless unto the coming of our Lord Jesus Christ, 1 Thes. 5. 23. *Nescis tarda molimina*. Spiritus sancti gratia, saith Ambrosius: Otherwise his power and mercy would not equally appear to his people in regeneration, as the power and mercy of the Father and the Son in Creation and Redemption.

Ver. 10. Rejoyce ye with Jerusalem] As friends use to do with her that is newly made a mother, Luke. 1. 58.

Rejoyce for joy with her] Out of the Church there is no solid joy: See Hes. 9. 1. with the Note. Others may revel, the godly only rejoyce, their joy is not that of the mouth but of the heart: *nec in labris nascitur sed fides*, it doth not only smoothe the brow, but fills the breast: wet the mouth, but warm the heart, &c.

Ver. 11. That ye may suck and be satisfied with the breasts of her consolations] Zion is not only a fruitful mother, but a joyfull nurse: God giveth her the blessings both of the belly and of the breasts; and these breasts of hers are full-trutting with the sincere milk of the Word, that rational milk, 1 Pet. 2. 2. the sweet and precious promises of the Gospel. These breasts of consolation we must suck, as the babe doth the mothers dug, as long as he can get a drop out of it, and then sucks still till more cometh. Let us suck the blood of the Promiser, saith one, as a dog that hath got the blood of the bear, he hangs on, and will hardly be beaten off. Let us extort and oppress the Promises (saith another descending upon this text) as a rich man oppresseth a poor man, and getteth out of him all that he hath: so deale thou with the Promises, for they are rich, there is a price in them; consider it to the utmost, wring it out. The world layeth forth her two breasts (or botches rather) of Profit and Pleasure, and hath enow to suck them though they can never thereby be satisfied: And shall *alma mater Ecclesia*, want those that shall milk out and be delighted with the abundance of her glory?

Ver. 12. Behold I will extend peace to her] This and the following Promises are the delicious milk spoken of before, sc. *pax copiosa & perennis*, peace as a river, as the waters cover the sea: joy unspeakable and full of glory, Gods fatherly care, motherly affection, &c. all that heart can wish, or need require.

Like a river] As Euphrates, saith the Chaldee:

Like

Speed. 508.
Anno 1386.

Diod.

Lib. 7. B. H.
cap. 12.

Like a flowing stream] Or overflowing as Nilus,

Claudian.

Qui cunctis omnibus exat
Utilior.

Ye shall be born upon her side] Humanissime & suavissimum trālabimini, ye shall be born in the Churches armes, laid to her breasts, set in her lap, dandled on her knees, &c. Hac Similitudine nihil fieri potest suavis. See Num. 11. 12.

A Lapid in
Isai. 56. 20.

Ver. 13. And as one whom his mother comforteth] Her darling and dandling, especially, when the perceiveth it to make a lip and to be displeased: mothers also are very kind to and careful of their children when they are grown to be men: as Monica was to Austin, and as Matres Hollandicae the mothers in Holland, of whom it is reported, quod pra aliis matribus mirē filios suos etiam grandevos amant, idēque eos vocant & tractant ut pueros. See Isa. 46. 4. with the Note.

Ver. 14. And when ye see this, your hearts shall rejoice] Vidēbitis, gaudēbitis: you shall see that I do not give you good words only, but that I am in good earnest, ye shall know it within your selves, in the workings of your own hearts, as Heb. 10. 34.

And your bones shall flourish like an herb] i. e. They shall be filled again with moisture and marrow. See Ezek. 37. 10, 11. you shall be fair-looking and resourish.

And the hand of the Lord] i. e. His infinite power, tantorum beneficiorum in pio operatōe, the efficient cause of all these comforts.

Ver. 15. For behold the Lord will come with fire] With hell-fire, say the Rabbinists here, with the fire of the last day, say we, whereof his particular judgements are as pledges and preludes.

And with his chariots like a whirlwind] As he did, when he sent forth his armies (the Romans) and destroyed those murderers (the Jews) and burns up their City. Mat. 22. 7. And when they would have reedified their City and Temple under Julian the Apostate, who in hatred to Christians, animated them thereunto, balls of fire broke forth of the earth, which marred their work, and destroyed many thousands of them.

Ver. 16. For with fire] Then which nothing is more formidable.

And with his sword] Which is no ordinary one, chap. 27. 1.

Ver. 17. In the gardens] Where these Idolaters had set up Altars, offered sacrifices, and had their ponds, wherein when they were about to sacrifice, heathen-like, they washed and purified themselves one after another, and not together, which they held to be the best way of purifying. This they did also not apart and in private, but in the midst, ut hoc modo oculos in nudis lavantium, praefectum muliercularum, corporibus pascere, that they might feed their eyes with the sight of those parts which nature would have hid: for your Pagan superstitions were oft-times contrary to natural honesty.

Behind one tree in the midst] Or as others render it after, or behind Abad, which was the name of a Syrian Idol, representing the Sun, as Macrobius telleth us, calling him Adad.

Ver. 18. For I know (or, I will punish) their works and their thoughts] Or, ye see their thoughts which they may think to be free. See Jer. 6. 19.

It shall come to passe that I will gather] It is easie to observe, that this Chapter consisteth of various passages interwoven the one within the other: of judgments to the wicked, of mercies and comforts to the godly, &c.

All Nations and tongues] A plain Prophecy of the calling of the Gentiles to the Kingdom of Christ: for which purpose the miraculous gift of tongues was bestowed upon the Apostles.

And they shall come and see my glory] i. e. In Christ, who is the brightness of his Fathers glory: and in sending of whom the glory of his truth, wisdom, power, justice and goodness shone forth, as the Sun at noon.

Ver. 19. And I will sit a sign among them] This sign may very well be that visible pouring out of the gifts of the Holy Ghost on the day of Pentecost, under the symbol of wind and fire, Act. 2. together with the signes and wonders whereby the Apostles

Scaltec.

Apostles doctrine was confirmed. Others make this sign to be the Profession of the Christian faith. Some also, the Doctrine of the Gospel, and especially the Sacraments.

And I will send those that escape of them] i. e. The Apostles and their fellow-believers; such as were Barnabas, Silas, Lucas, &c.

To Tarshish, Put] To all parts of the Word, East, West, North and South.

That draw the bow] The Mosches or Moscovites, say the Septuagint: the Turkes, faith one of the Rabbines. See the Notes on Rev. 9. 15, 16, 17.

Ver. 20. And they shall bring all your brethren in Christ: Sanctior est copula cordis quam corporis; Religion is the stronger tie.

Upon horses, and in chariots, and in litters] i. e. With much swiftnesse and sweetness: though sick, weakly and unfit for travel, yet rather in litters than not at all. The Apostles became all things to all men that they might gain them to Christ.

Ver. 21. And I will also take of them for Priests and for Levites] For Evangelical Pastors and Teachers: who have a distinct function and employment in the Church of the New Testament, as the Priests and Levites had in that of the Old, to teach instruct, and edifie Gods people.

Ver. 22. For as the new heaven] So shall there be a true Church and a Ministry for the good of my people to the worlds end. It shall not be taken away as is the Jewish Polity and Hierarchy.

Ver. 23. And it shall come to passe that from one new Moon to another] God shall be served with all diligence and delight. In the Kingdom of Christ here, but especially in heaven, it shall be holy-day all the week, as we say; a constant solemnity, a perpetual Sabbath. King Edgar ordained that the Lords day should be kept here in England from Saturday nine of the clock, till Monday morning. The Ebionites kept the Saturday with the Jews, and the Sunday with the Christians. But here it is foretold (and we see it fulfilled) that all flesh, i. e. all the faithful, whether Jews or Gentiles, shall not only keep every day holy-day (1 Cor. 5. 8.) by resting from sin, and rejoicing in God; but shall also both in season and out of season have their Church meetings for holy services, worshipping God (from day to day, and from month to month, as the phrase is, Eph. 3. 7.) in spirit and in truth, and having the continual feast of a good conscience.

Ver. 24. And they shall go forth and look upon the carcases] Rhetoricians tell us that in the introduction to a discourse in mild affections suit best to insinuate: but in the conclusion in more passionate passages, such as may leave a sting behind them and stick by the hearers. This Art the Prophet here useth: for being now to period his Prophecy, he giveth all sorts to know what they shall trust to. The godly shall go forth, i. e. salvi evadent, liberi abibunt, they shall have safety here and salvation hereafter. They shall also look upon the carcases, &c. they shall be eyewitnesses of Gods exemplary judgements executed on the wicked, that would not have Christ to reign over them, (Rev. 19. 21.) who shall be punished with everlasting destruction from the glory of the Lord and from the presence of his power, 2 Thes. 1. 9. This the righteous shall see, and fear, and laugh at them, Plal. 52. 6. giving God the glory of his justice and goodness. Some think they shall have at last day, a real sight of hell, and the damned there, Rev. 14. 10. and this may very well be. Oh that wicked men would in their daily meditations take a turn or two in hell, and so be forewarned to fly from the wrath to come. Is it nothing to have the worm of conscience ever grubbing upon their entrails, and the fire of Gods vengeance feeding upon their souls and flesh throughout all eternity? Oh that eternity of extremity! Think of it seasonably and seriously, that ye never suffer it. The Jewish Masters have, in some copies, wholly left out this last verse: as in other copies they repeat (both here and in the end of Ecclesiastes, Lamentations and Malachi) the last verse save one, which is more sweet and fuller of comfort; and that for this reason, that the Reader may not be sent away sad, and so fall into deperation. But of that there is no such danger, sith most people are over slight in their thoughts of hell-torments, regarding them no more than they do a fire painted on the wall, or a serpent wrought in Arru. And besides, Non finit in Gehennam.

FF

Gehennam

In Phed. pag.
400.
Inde dictum est
Moses Amb.
cus.

Gebennam incidere, Gehenna meminisse, saith *Chrysostom*: to remember hell, is a good means to preserve us from it. This verse hath sufficient authority from our Saviours citing of it, *Mat. 9. 44*. See the Note there. *Plato* also (if that be any thing) in his description of hell (which he calleth *ταυροσχημα* a fiery lake) saith the same as here, that their worm dyeth not, neither is their fire quenched. He might possibly have read *Isaiab* as he had done *Moses*. 'Tis thought, *Laertius* telleth us, that he travelled into *Egypt*, where he conversed with some *Hebrews*, and learned much of them.

And they shall be an abhorring to all flesh] i. e. All good men abominate them now as so many living Ghosts, walking carcases, *Eph. 2. 2*. *Prov. 29. ult.* and shall much more at the last day, when they shall arise again to everlasting shame and contempt, *Dan. 12*.

*Scribendo hæc studui bene de pietate mereri;
Sed quicquid posui, Gratia, Christe, tua est.*

A Com-



A Commentary or Exposition upon The BOOK of the Prophet IEREMIAH.

CHAP. I.

Ver. 1.



He words of *Jeremiah*] *Piscator* rendereth it *Alla 7a*. Verba sive *remia*, The Acts of *Jeremy*, as we say *The Acts of the Res.*
Apostles: which Book also, saith *One*, might have been called in some sense, *The Passions of the Apostles*, who were for the testimony of *Jesus*, in deaths often. And the same we may safely say of *Jeremy*, *Serm. 4. con-*
who although he were not *omnis criminis per totam tra A. thos.*

vitam exers (which yet great *Athanasius* affirmeth of him) that is, free from all fault (for he had his out-bursts, and himself relateth them) yet he was *Inde dicitur*
integerrimus (as of *Phocion* it is said, that he was *Atheniensium integerrimus*) a man of singular sanctimony and integrity, good of a little child, a young Saint, and an old Angel; an admirable Preacher, as *Keckerman* rightly calleth him, and propounded him for a pattern to all Preachers of the Gospel. Nevertheless, this incomparable Prophet proved to be a man of many sorrows, *Malum dicitur* (as *Isidorus Pelusiot*) a most calamitous person, as appeareth by this Book, and one that had his share in sufferings from, and fellow-sufferings with his ungrateful Country-men, as much as might be. *Nazianzen* saith most truly of him, that he was the most compassionate of all the Prophets: witness that Pathetical wish of his, *chap. 9. 1.*
2. 3. Ob that my head were Waters, &c. and that holy Resolve, *chap. 13. 17. But*
if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall
weep sore and run down with tears, because the Lords flock is carried away captive. *It finit. O. at.*
was this good mans unhappiness to be a Physician to a dying State: *17. ad cives, Nazi n.*

Tunc etenim dolâ plus valet arte malum.

Long time he had laboured amongst this perverse people but to very small purpose, as himself complaineth, *chap. 27. 13, 14.* after *Isaiab*, *chap. 49.* whom he succeeded in his office of a Prophet (some scores of years between) but with little good success. For, as in a dying man, his eyes wax dim, and all his senses decay, till at length they are utterly lost: so fareth it with Common-wealths, *quando suis factis urgentur*, when once they are ripe for ruine: the nearer they draw to destruction, the more they are overgrown with blindness, madness, security, obstinacy, such as despiseth all remedies, and leaveth no place at all for wholesome advice and admonition. *Vide Oecol.*

AAs 7. 51.

Josias & glo
ignis divini
nomen habet
Significat au-
tem Jeremias
Altitudinem
Dei, vel Ex-
altatum à
Deo.

Isidor.
Isoroth.
Epiphani.

Hai 10.

Ex prepositu
Templi.
Invenitur in ip-
sum, et illi
potuisse conpe-
tere. Et, plecti-
tum penitus,
quod in mul-
tis aliis et ex
causa vocatur.

Eight facts
Harmony
Chron. of old
Test.

nition. Loe this was the case of those *improbi & reprobi* (reprobate silver shall men call them, chap. 6. 30.) with whom our Prophet had to do. *Moses* had not more to do with the *Israelites* in the wilderness, then *Jeremy* had with these *stifnecked and uncircumcised in heart and ears*, as good as resisting the Holy Ghost as ever their Fathers were. The times were not unlike those described by *Tacitus*, concerning which *Cassaubon* saith, *quibus nulla unquam aut virtutum steriliora, aut virtutibus inimiciora*, that no times were ever more barren of virtues, or greater enemies to virtues. And to say sooth, how could they be much better, when the Book of the Law was wanting for above sixty years, and the whole land overspread with the deeds of darkness? *Josiah* indeed that good young King (by the advice of this Prophet *Jeremy*, who was younger then himself, but both full of zeal) did what he could to reform both Church and State; but he alas could not do withell: the Reformation in his dayes was forced by him: and there was foul work in secret (as appeareth by *Zephany* who was our Prophets Contemporary) it met with much opposition both from Princes, Priests, and People, who all had been woefully habitu-ated and hardened in their idolatry under *Manasseh* and *Amon*, &c. Unto which also and other abominations not a few they soon relapsed, when once *Josiah* was taken away, and his successors proved to be such as countenance and complied with the people, in all their impieties and excesses. This Prophet therefore was stirred up by God to oppose the current of the times and the torrent of vices; to call them to repentance, and to threaten the Seventy years captivity: which because they believed not, neither returned unto the Lord, came upon them accordingly, as is set forth in the end of this Prophecy. Whence *Procopius*, *Isidor*, and others, have gathered that, besides this Prophecy and the Lamentations, *Jeremiah* wrote the first and second Book of *Kings*. But that is as uncertain, as that he was stoned to death by the Jews in Egypt, or that the Egyptians afterwards built him an honourable Sepulcher, and reformed much unto it, for devotion sake: as *Isidorus R. Solomon* thinketh from chap. 44. 28. that *Jeremy* together with *Barn* returned out of Egypt into *Judea*, and there dyed.

The son of *Hilkiah*] The High-priest who found the Book of the Law, say the Chaldee Paraphrast and others, but many think otherwise: and the Prophet himself addeth.

Of the Priests that were at *Anathoth*] Poor *Anathoth* renowned as much by *Jeremy*, as little *Hippo* was afterwards by great *Austin* Bishop there. The *Targum* tells us that *Jeremy* was one of the twenty four Cheritains of the Temple. A Priest he was, and so an ordinary Teacher, before he acted as a Prophet: but his Country-men of *Anathoth* evil-intreated him.

In the land of *Benjamin*] Some three miles from *Jerusalem*.

Ver. 2. Unto Whom the Word of the Lord came in the dayes of *Josiah*] Woe be to the world because of the Word. The Lord keepeth count what Preachers he sendeth, what pains they take, and how long, to how little purpose they preach unto a people. He such that it was the Word of the Lord, for authority sake, and that none might despise his youth, sith he was sent by the Ancient of dayes.

In the thirteenth year of his reign] Eighteen years then he prophesied under good *Josiah*, who was too blame, doubtlesse, in not sending to advise with this or some other Prophet, before he went forth against *Pharaoh-Necho*: sometimes both grace and wit are asleep in the holiest and warriest breasts.

Ver. 3. It came also in the dayes of *Jehoiachim*] Called at first *Eliachim* by his good Father *Josiah*, from whom he degenerated, cutting *Jeremies* roul with a pen-knife and burning it, chap. 36. at which his Fathers heart would have melted, as 2 *Chron.* 34. 27.

Unto the end of the eleventh year of *Zedekiah*] *Jehoahaz* and *Jehoiachim*, are not mentioned because their reign was so short, hardly half a year. By this computation it appeareth, that *Jeremy* prophesied forty years at least. And the Holy Ghost setteth a special mark (as a Reverend Writer hath well observed) upon those forty years of his prophesying, *Ezek.* 4. 6. where when the Lord summeth up the years that were betwixt the falling away of the ten Tribes and the burning of the Temple, three hundred and ninety in all, and counteth them by the Prophets lying so many

many dayes upon his left-side; he bids him to lye forty dayes upon his right-side, and bear the iniquity of the house of *Judah* forty dayes, a day for a year. Not to signify that it was forty years above three hundred and ninety betwixt the revolve of the ten Tribes and the captivity of *Judah* (for it was but three hundred and ninety exactly in all) but because he would set, and mark out *Judah's* singular iniquity, by a singular mark; for that they had forty years so pregnant instructions and admonitions, by so eminent a Prophet: and yet were impenitent to their own destruction.

Unto the carrying away of *Jerusalem*] He thought (belike) when he prefixed this title, that he should have prophesied no more, when once *Jerusalem* was carried captive; but it proved otherwise, for he peophecyed after that in Egypt, chap. 44. yet not forty years also after the captivity, as the Jews have fabled: Nor is it so certain, that for that prophecy he was slain by *Pharaoh Ophra* (whom *Herodotus* calleth *Apries*, and saith he was a very proud Prince) as some have storied. Lib. 2. in fine.

Ver. 4. Then the Word of the Lord came unto me] The Lord is said to come to *Balaam*, *Abimelech*, *Laban*, &c. but he never concredited his word to any but to his holy Prophets, of whom it is said as here, *The Word of the Lord came to them*.

Ver. 5. Before I formed thee in the belly, I knew thee] viz. With a knowledge not intuitive only but also Approbative. *Verba notitia apud Hebræos secum trahunt affirmatio.*

I sanctified thee] Infusing grace into thy heart (as afterwards also into the Baptists, *Luke* 1. 15.) and setting thee apart in my secret purpose to this sacred office of a Prophet, as afterwards also God did *Paul* to the Apostleship, *Gal.* 1. 15.

And I ordained thee a Prophet] *Magna semper fecerunt qui Deo vocante docuerunt*, saith *Luther*. They have alwaies done great things, whom God hath called to teach his people: quod est contra eos qui Ecclesiam ruinam putant nisi ipsi doceant, saith *Oecolampadius*: This text maketh against such as think that the Church must needly suffer, unless they (though uncalled) turn Teachers.

Unto the Nations] i. e. First to the Jews, qui sere in Gentiles evaserant, who were little better then Gentiles: so *Papagani* are called *Pagani*, *Rev.* 11. 2. Secondly, to foreiners, of and to whom he prophesied, chap. 44, &c. Thirdly, to people of all times, who may and must be instructed by this Book: which is such as was highly set by, and cited in the Old Testament by *Daniel*, *Ezechiel*, *Nehemiah*, *Ezra*, *Obadiab*, (who taketh most of his Prophecy out of him) as in the New by our Saviour, *Matth.* 21. *Mar.* 11. *Matthew* the Evangelist, chap. 2. *Paul* 2 *Cor.* 6. 1. & 10. *Heb.* 8. & 10. *John* the Divine, *Rev.* 2. & 15.

Ver. 6. Then said I, Ah Lord God] *Verbum angustie*: The old Latin hath it *A, A, A*, whereby is noted (say some) a threefold defect of age, of knowledge, and of eloquence: but that's more subtil then solid. True worth is ever modest: and the more fit any man is for whatsoever vocation, the less he thinketh himself: forwardnesse argueth insufficiency.

Behold I cannot speak] *Heb.* I know not to speak, i. e. aright, and as I ought. Tanto negotio tam instructum oratorem me non agnosco. *Jeremy* was an excellent Speaker, as well appeareth by these ensuing *Homilies* of his, which shew that he was *suaviter gravis*, & *graviter suavis* (as One saith of *Basil*) a grave and sweet Preacher: one that could deliver his mind fitly, and durst do it freely. Hence some of the Jews judged our Saviour to have been *Jeremiah* propter dicendi agendique gravitatem & parresiam, for his gravity and freedom of speech. Nevertheless *Jeremy*, in his own opinion, cannot speak: that is, was no way fit to speak. So *Moses* is at it with his *Who am I?* *Exod.* 3. when as none in all Egypt was comparably fit for such an Embassy. It was an usual saying of *Luther*, *Etsi jam senex, & in concionando exercitium sum*, &c. Although I am now an old man, and an experienced Preacher, yet I tremble as oft as I go up into the pulpit.

For I am a child] *Epiphanius* saith, that *Jeremy* was not now above fourteen or fifteen when he began to Prophecy. *Sammel* also and *Daniel* began very young. So did *Timothy*, *Origen*, *Cornelius Mus* a famous Preacher, say his fellow Jesuites, at eleven years of age. *Arch. Bishop Usher* was converted at ten years old, preached betime, and so continued to do for sixty years or near upon, Mr. *Bru* was likewise

His life and death by D. Bru

likewise converted at sixteen years old (for the which, as for a special mercy, he giveth God thanks in his last Will and Testament) and lived a Preacher in Geneva to a very great age.

Ver. 7. *Say not I am a child*] Plead no excuses, cast no perils; never dispute but dispatch; never reason but run, depending for direction and success upon God alone, in whom are *all our fresh springs*; and from whom is all our sufficiency, &c. *Paul* was a most unlikely piece of wood to make what he was afterwards called, a *Mercury*, Act. 14. 11. yet God made use of him, *Act*. 9. 13, 14.

For thou shalt go to all that I shall send thee] Whether *Kings* or *Captives*, *Lords* or *Losels*. He preached before *Jehoiachim*, concerning the office of a King; and threatened him with the burial of an ass, chap. 22. and 36. he dealt plainly with the Princes who beat him, and with the Priests who mocked him, with all sorts to his great ease: he was of an heroic and unexpendable spirit: so are not many in these times, *Verbi Dei truncatores & emaculatores*, men-pleasing Preachers.

Ver. 8. *Be not afraid of their face*] Look they never so big, as did *Henry 8.* upon *Latimer*, and upon *Lambert*, who yet told him his own: as did *Stephen Gardiner* upon *Dr. Taylor* Martyr, but had as good as he brought. The majesty of a man, as also his wrath sheweth itself in his countenance: and young men especially are apt to be baffled and dashed with fierce looks.

For I am with thee, to deliver thee] On one sort or another: thy crown (be sure) no man shall take from thee; thy perpetual triumph thou shalt not lose.

Ver. 9. *Then the Lord put forth his hand and touched my mouth*] This was a very great favour and a sweet settlement to the hesitating Prophet. The like visible sign for confirmation was given to *Isaiah*, chap. 6, to *Ezekiel*, chap. 2. and 3. and to *John* the Divine, Rev. 10. how much are we bound to God for his Word and Sacraments?

Behold I have put my words in thy mouth] And in thy mind also, together with good courage for the better uttering of them. Fear not therefore though thou be, as thou objectest, *infantissimus & infirmissimus*; but go in this my might, and Preach lustily.

Ver. 10. *See, I have set thee this day over Nations*] *sc.* With authority to use the same liberty in reproving their sins, that they take in committing them. Fear not the highest (for I have set thee over them) but look upon them as so many mice: for what are they more in comparison of me and of thee, who hast from me thy mission and commission? zeal in well-doing sheweth a man to be right: like as such are living fish as swim against the stream.

To root out and to pull down] *i.e.* To denounce destruction to evil-doers, and then I will effect it. *Elisba* hath his sword, as well as *Hazael* or *Jehu*, 1 King. 19. 17. and vengeance for the disobedient is every whit as ready in Gods hand as in his Ministers mouth, 2 Cor. 10. 6. See *Hos. 6. 5.* (with the Note) *Joh. 20. 23.* But what a mercy of God to the Church was it, that the same day that *Pelagius* that Arch-heretick was born in Britain, *Austin* the great confuter of that heretick should be born in *Africa*? Providence so disposing that the poison and the Antidote should come into the world together?

To build and to plant] As a co-worker with God for the good of souls, by preaching Christ unto them, as this Prophet doth notably in a most divine and stately strain: setting him forth in his coming, Covenant, Offices, Benefits, &c. as the only foundation, and lively root of hope.

Ver. 11. *Jeremiah, what seest thou?*] It was great kindness and familiarity thus to parle with him, and to call him by his name.

And I said, I see a rod of an Almond tree] Which hath its name in Hebrew from watching, because it watcheth as it were to bud and bear before other trees, even in the deep of winter, and when it is at coldest. Hereby, the Prophet is animated though but young; and assured that he shall have the fruit of his so early labours. God careth not for those *arbores autumnales*, Jude 13. trees which bud not till the latter end of harvest. The truth of all his predictions is designed, though little believed by the most: the speediness also of their performance, as ver. 12. and

Ezek.

Ezek. 7. 10. 11. a good Comment upon this text. The sins of Gods people, faith one, are sooner ripe than of the heathens, because they have the constant light and heat of his Word to hasten their maturity. This was typified by the basket of Summer fruits, and by the Almond-tree in this text. As the Almond-tree, faith Hieron. another, hath a bitter rind but a sweet kernel, so hath affliction sanctified; and Theod. again, as the Almond-tree is made more fruitful by driving nailes into it, letting out Just. Mart. a noxious gum that hindereth the fruitfulness thereof: so is a good man made better by afflictions.

Ver. 12. *Thou hast well seen*] Heb. *Thou hast done well to see*, *i.e.* so to see.

For I will hasten my Word] Heb. *amigdalaturus sum*, I am watching upon the evil, to bring in the Chaldeans, as I have threatened. See the like elegant allusion, Am. 8. 1, 2. *Nemejis à tergo*: punishment is at the heels of sin.

Ver. 13. *What seest thou?*] By these questions his attention is stirred up, that he may the better observe the matter of his preaching, which is here represented by a second vision.

I see a seething pot] Heb. *a pot blown up*. This *boiling pot* is *Jerusalem* besieged by the Chaldeans, and we are the flesh, say those deriders of this Prophecy of *Jeremy*, *Ebulitism*. Ezek. 11. 3. but they found it to be just so, shortly after: and then their profane hearts might well have bespoken them, as the heart of *Apolodorus* the tyrant seemed to say to him, who dreamed one night that he was fled by the *Seythians* and boyled in a Chaldron; and that his heart spake to him out of the kettle, *It is I that have* *Ezra 9. 11. drawn thee to all this.*

And the face thereof] *i.e.* That part of the pot that is next the fire, and heated therewith.

Ver. 14. *Out of the North an evil shall break forth*] *i.e.* From Chaldean which is North from *Judea*; *Gregory* moralizeth the text thus: mans mind is this pot: that which from the North sets it on fire is the devil, by inflaming it with evil lusts, and then he sets up his throne therein; As *Aquilo test sedes diaboli* Aug.

Ver. 15. *And set every one his throne*] Judging such as in those very gates had unjustly judged others. See this performed, 2 King. 24. 4. and 25. 4. Chap. 52.

Ver. 16. *And I will utter my judgement against them*] *sc.* By those Northern Princes: but first by thee and *Zephany*, and *Huldab*, &c. if haply they will repent, that I may repent of the evil. God therefore threatneth that he may not punish.

Who have forsaken me and burnt incense] Their sins differ in degrees; and are all found among the *Papists*.

Ver. 17. *Thou therefore gird up thy loynes*] *g. d.* Thou hast, I must needs say, a hard task of it. But hard or no hard, it must be done, or thou art undone. About it therefore, and play the man, plucking up thy best heart, as we say, and acting vigorously. Stir up the gifts of God that are in thee, and exercise thy talents committed unto thee. *Verbi minister es: hoc age.*

Be not dismayed at their faces, lest] *Ne conterritor, ne te conteram.* Be not afraid of them least I fright thee worse, to thy ruth and utter ruine. Excellently *Bernard*, *Anacletus*. If I deal not faithfully with you, you will be *demonified*, but I shall be *damned*: *Let me suffer any thing rather than be guilty of a sinful silence*, said that heroicall *Luther*. But *Melancthon* (his Colleague) was so timorous, that *Luther* was fain to chide him many times: And *Calvin* (in an Epistle of his to *John Sleidan*) prayeth God to furnish him with a more noble spirit, *ne gravem ex ejus timiditate sacrum sentiat posteritas*, lest posterity should rue for his timidity. *Calvin* himself in his last speech to his fellow-Ministers on his death-bed, speaketh thus: When I first came to this City (*Geneva*) the Gospel indeed was here preached, but things were very far out of order, as if Christianity consisted wholly in the casting down of images, &c. There were also not a few wicked fellows who put me hard to't, setting themselves against me to their utmost. But the Lord our good God did so steel me and strengthen me, who am naturally fearful and dastardly, that I stoutly withstood them, and went on with the work of Reformation; to his glory alone be it spoken. *Melancthon* also admired

Melch. Ad. in
viz. Calvin. p.
106.

admired that courage in *Luther*, that he could not find in himself: for besides many passages of his in his Epistles that way tending, one time when he saw *Luther's* picture, he uttered this verse immediately,

Fulmina erant lingua singula verba sua.

Ver. 18. For behold I have made thee this day a defended City] i. e. Inpregnable, inexpugnable, the bulwark of truth (as one said of *Basil*) such as could not be battered. And of *Ambrose Stilico* the Earle said, that he was the walls of Italy. *Petr* and *John* are called Pillars, Gal. 2. 9. *Athanasius*, the Churches Champion,

Ulig.

Ille velat pelagi rupes immota resistis.

Against the Kings of Judah, against the Prince, &c.] There was a general defection of all sorts; and *Jeremy* was to declaim against them all, and proclaim their utter destruction, in case they repented not. Well might *Luther* say, for he had the sad experience of it, *Prædicare nihil aliud est quam totius mundi furor in se derivare*. To preach is nothing else, but to derive upon a mans self the rage of all the world. He met with some even at *Wittenberg* where he lived, who were so wicked and unconfutable, that the four Elements could not endure them: So did good *Jeremy*, &c.

Ut jam quæ
tuor clementia
ferre nequeant.

Ver. 19. They shall not prevail against me] They shall not take thy Crown from thee, nor thy precious life; for thou shalt survive them. So *Luther* dyed in his bed, manre the malice of *Rome*, and of hell.

For I am with thee] And what can all the wicked do against one Minister armed with Gods presence and power?

CHAP. II.

Ver. 1. Moreover the word of the Lord came to me, saying] The Prophet being thus called and confirmed, as chap. 1. sets forth with upon the work, *Est autem hoc caput plenum querela, & quasi continuum patbor*. In this chapter the Lord heavily complaineth of *Jerusalem's* unworthy usage of him, convincing them thereof by sixteen several arguments (as *Alapide* hath observed) and all little enough: for they put him to his proofs, as is to be seen, ver. 35.

Ver. 2. Go thou and cry] For if I myself should do it immediately from heaven, my stillest Rhetorike would be too loud for them, *Deut*. 5. 27, 28.

I remember thee] Who hast forgot thy first love and loyalty to me. Or, *I remember*, that is, I put thee in mind of the kindness that hath been betwixt us. *Augustinus* might have some such meaning in those last words of his to his wife when he lay a dying, *O Livia, remember our marriage, and adein*. 'Tis thought she had a finger in setting him going: and that she was over-familiar with *Eudæmus* the Physician, *qui specie artis frequens secretis*, saith *Tacitus*. *Peccatum est Deicidium*.

The kindness of thy youth] When thou camest out of *Egypt* after me, and wast espoused unto me at the giving of the Law. We use highly to prize nettle-buds, when they first put forth: so doth God our young services. Others render it thus, *I record the mercy shewed to thee in thy youth, and the love of thine espousals*, &c. when as I loved thee because I loved thee, and for no other reason, *Deut*. 7. 7, 8.

When thou wentest after me in the wilderness] God takes it kindly when men will chuse him, and his wayes in affliction: as did *Moses*, *Heb*. 11. 25. *Cant*. 8. 5. *Who is this that cometh from the wilderness* (from troubles and afflictions) *leaning on her beloved*.

Ver. 3. Ifrael was holiness unto the Lord] A people consecrated and set apart for his peculiar, *Exod*. 19. 5. *Psal*. 114. 2. holy with a federal holiness at least.

And

And the first-fruits of his increase] Yea his first-born, and therefore higher than the Kings of the earth, *Psal*. 89. 27. All Gods people are so, *Heb*. 12. 23. *James* 1. 18.

All that devour them shall offend] Rather thus, all that devoured them trespassed, evil befell them: witness the four latter books of *Moses*.

Ver. 4. Hear ye the Word of the Lord] This is often inculcated in both Testaments, to procure attention, *1 Cor*. 11. 23. I received of the Lord that which also I delivered unto you, *1 Thes*. 4. 13. This we say unto you by the Word of the Lord. Thus to preach, is to preach cum privilegio.

Ver. 5. What iniquity have your Fathers found in me?] How unreasonable was their Apotheosis? and how senseless is your pleading of their example? nothing is more irrational then irreligion.

That they are gone far from me] Are ye weary of receiving so many benefits by one man? said *Themistocles* to his ungrateful Country-men.

And have walked after vanity] An idol is nothing at all, but only in the vain opinion of the idolater.

And are become vain] i. e. In their imaginations, *Rom*. 1. 21. as vain as their very Idols, *Psal*. 115. 8.

Ver. 6. Neither said they] In their minds, or with their mouths. That signal deliverance was obliterated, and even lost upon them. *Plerique omnes sumus ingrati*, *Cicero*.

Through a land of deserts and of pits] Per terram campestrum & sepulchralem, where we talked of making our graves; neither was it any otherwise likely, but that God gave us *pluviam escatilem & petram aquatilem*, all manner of necessities. *Tertul*.

Ver. 7. And I brought you into a plentiful Country] You lived in my good land, but not by my good Laws: you had *acquiescentia in lege, sed iniquissima ingratia*, as was said of the *Athenians*: as if I had hired you to be wicked, so have you abused my mercies to my greatest dishonour.

Ver. 8. The Priests said not, Where is the Lord] Ignorant they were and idle: *Dixerunt, ubi they would not be at the paines of a serious inquisition after God and his will: uellime, ubi though he be a rewarder of all that diligently seek him*, *Heb*. 11. 6.

And they that handled the Law] That expounded and applied it. A Metaphor from such as are trained in the war, who are said *trahere bellum*, to handle their armes. *The Pastours also transgressed against me*. What marvel therefore that the people did so too? For, as in a fish, the corruption of it beginneth at the head: so here.

And the Prophets prophesied by Baal] And taught others to worship Idols. We see then 'tis nothing new that stars fall from heaven, that Church-chieftaines should fall from God, and draw others after them. It went for a Proverb a little afore *Luther* stirred, *Quis Theologum scholasticum videt, videt septem peccata mortalia*, he that seeth a Divine, seeth the seven deadly sins.

Ver. 9. I will yet plead with you] i. e. Debate the case with you, and set you down by sound reason. So he did to our first Parents when they had sinned; but doomed the serpent without any more ado.

Ver. 10. For passe over the isles of Chittim] The Western parts of the World, *Greece*, *Italy*, *Cyprus*, &c.

And send unto Kedar] The Eastern parts, where dwell *Kedarani*, *Arabians*, *Saraceni*, &c.

Ver. 11. Hath a Nation changed their Gods?] No: they are too pertinacious in their superstitions. *Xenophon* saith it was an oracle of *Apollo*, that those Gods are rightly worshipped which were delivered them by their ancellours: and this he greatly applaudeth. *Cicero* also saith, that no reason shall ever prevail with him to relinquish the religion of his fore-fathers. That Monarch of *Morocco* told an English Embassadour, that he had lately read *St. Paul*, and that he disliked nothing in him but this, that he had changed his religion. *Heyl*, *Cosm*.

Which yet are no gods] *Sed hominum figmenta & ludibria demonum*: when *Hercules* came into a Temple, and found the Image or statue of *Adonis* in it. he pull'd it down with this expression, *Certe nil sacri est*, Sure thou art no god: the like may be said of all Idols.

G g

B b

But my people have changed their glory] i. e. Their God of whom they might glory, saying, as Deut. 32. 31. their Rock is not as our Rock, our enemies themselves being Judges.

Ver. 12. Be astonished O heavens] A poetical and pathetical expression! Confer Deut. 32. 1. Isa. 1. 2.

Be horribly afraid] *Herripilamini portento malitie, quod jam diuturnus sum, be agast at such a prodigious wickedness.*

Be very desolate] As the Sun seemed to be, when at the death of Christ, he hid his head in a mantle of black, which made (they say) the Heathen Astrologer break out into these words *Either the God of nature suffreth, or else the world is at an end.*

Ver. 13. For my people have committed two evils] Contrary to those two good things that I have commanded them, viz. *Depart from evil, and do good.* Psal. 34. 14. Lust doth first draw a man from God, and then it doth deceive him with a bait of the creature, Jam. 1. 14.

They have forsaken me the fountain of living water] The all-sufficient, ever-flowing, over-flowing well-spring of all welfare, Jam. 1. 17. Trismegist a Heathen could say *Respicite O mortales, & respicite, & ad fontem vite recurrere.* Look back O mortals and repent, and run back again to the fountain of life. Seneca also saith, that Sin is so foul a thing, that he would not commit it, though he could hide it from men, and get pardon of it of God: for that were to turn his back upon God the chiefe good, &c. How well might Bullinger say, that Seneca alone had left to posterity more sincere Divinity, than all the books of almost all the School-men!

And bowed them out cisterns, broken cisterns] Such and no better are all Idols, humane helps, creature-comforts, friends, means, merits, &c. what are they all but cisterns, that hold but muddy rain-water at best: but then, being broken cisterns, riven vessels, what hold they else but *limus & lapides*, mud and gravel? Such cisterns therefore to bow out, what is it better then indolent folly, *laborum lossa* of time? to say no worfe of it. Now

*Turpe est difficile habere nugai:
Et stultus labor est ineptiarum.*

Scrvum emp-
titum.

Ver. 14. Is Israel a servani] sc. Bought with money?

Is he a home-born slave] *Verna*, a slave by birth q. d. If he be either of the two, he may thank himself. He was my son, nay my Spouse, if he could have kept him so: but he hath sold himself to commit wickedness, and I have therefore fold him into the hands of the Caldeans. Loe this is the product of his forsaking me the fountain of living waters, &c.

Ver. 15. The young Lions roared upon him and yelled] i. e. The King of Babylon and his forces, more fierce and fell then young Lions. Would any take the Churches picture? saith Luther; then let him paint a silly poor maid sitting in a wood or wilderness, compassed about with hungry Lions, Wolves, Boars, and Bears: for this is her condition in the world.

And they made his land waste] i. e. They shall shortly so make it.

Ver. 16. Also the children of Noph and Tabanus] Two chief Cities of Egypt, the Inhabitants whereof were laid to be most effeminate and servile fellows: even these shall overtop thee, knock thee down as an Ox by a blow on the brain-pan, and make havock of those things, that thou holdest the chiefest and most desirable.

Ver. 17. Hast thou not procured this to thyself? The same may the Lord say to every sufferer: and further add, Did not I warn you saying, Sin not against the child? Oh do not this abominable thing! your iniquities will undoubtedly be your ruine, &c.

When he led thee by the way] The way that is called holy, the high-way to heaven: fity here opposed to those by-ways of carnal wisdom, mentioned in the following verses.

Ver. 18. And now what hast thou to do in the way of Egypt? Why trustest thou to carnal combinations, which thou hast formerly found to be so successlesse? wilt thou never be warned of these broken cisterns? or hast thou a mind to be ground to

to powder betwixt those two mil-stones, of Egypt and Assyria, after whom thou hankerest? Psal. 146. 3. David having entered a Caveat against creature-confidence, persuades people to trust in God alone: See also Psal. 62. 8. 9. 10.

To drink the waters of Sihor] i. e. Of Nilus called Sihor, of its blackness, or mudd: *Limofus est* nefe; and in Greek *Milias Black*: to drink the waters of it here, is to draw the Nilus & all Egyptian forces to thine assistance, and (as some think) to partake with them in their superstitions.

To drink of the Water of the river] i. e. Of Euphrates, that river by an eminency.

Ver. 19. Thine own wickedness shall correct thee] *Enduat te malitia tua*, Let thine own wickedness with the sad consequences thereof, teach thee better things: as chap. 6. 8. Let it for shame, let it, *malum de te ipsum* & c. let smart make wit, Isa. 28. 19. Prov. 29. 15.

Know therefore and see] Learn at least by sad experience; for thou hast paid for thy learning. *Piscator illius sapient.*

That it is an evil thing and bitter] So all sin will prove in the issue, and when the bottom of the bag is turned upward. There will be bitterness in the end, as Abner said to Joab, 2 Sam. 3. 15. *Labrum* will shew himself at parting howsoever. *Tamar* will be more hated then ever shee was loved: *Amor, amaror; plus aloes quam mel- lis habet.*

Lata venire Venus, tristis abire solet.

Drunkenness is sweet, but wormwood is bitter. These Inhabitants of Jerusalem were made drunk, but with wormwood, Lam. 3. 15. they found that sin was a *Dulcedum*, a bitter-sweet: sweet in the mouth, but bitter in the maw, as that book in the Revelation: like Adam's apple, or Esaus's pottage, or Jonathan's honey, or Judas his thirty pieces, whereof he would fain have been rid but could not: they burnt like a spark of hell-fire in his hand, but especially in his conscience. The Devil with the Panther, hideth his deformed head, till the sweet sent have drawn other beasts into his danger, and then he devourer them. Did we but consider what sin will cost us at last, we durst not but be innocent.

Ver. 20. For of old time I have broken thy yoke] Or, For when of old I broke thy yoke &c. sc. in Egypt, Psal. 81. 5, 6, 10. whilst the deliverance was fresh, thou hadst very good resolutions.

And thou saidst I will not transgress] Or, I will not serve, sc. other Gods. Good words, hadst thou been as good as thy word. But what followeth?

When upon every high hill and every green tree, &c.] No sooner did her old heart and her old temptations meet, but they presently fell into mutual embraces. When men have made good vows, let them be as careful to make good their vows unto the Lord, Psal. 76. 11.

Thou wanderest playing the harlot] Thou runnest a madding and a gadding after Idols, *exhilarans.*

Ver. 21. Yet I had planted thee a noble vine] Heb. a *Sorek*, or with slips of *Sorek*, Judg. 16. 4. Sec Esa. 5. 3. (a parallel text) Exod. 15. 17. Psal. 44. 3. and So. 9.

Wholly a right seed] That should have yielded a right crop: but it proveth other; wife; *ne votis responderet avari Agricola.*

How then art thou turned into the degenerate plant] How is that slips of *Sorek* prove slips of *Sodom*? Deut. 32. 32. See on Isa. 5. 4. 7.

Ver. 22. For though thou wast thee with mire] Much used of old by Fullers and near Landresses, say Isidore and Athanasius; now not known in these parts: Lib. 16. Etym. Lib. de Vi g. Apothecaries use *Sals-peter* instead of it. Sin leaveth behind it a deep stain, so in- Nitrum sordes grained that it will hardly ever be gotten out: not at all by blanching, extenuating, *erudit & ex- excusant*, &c. or by any legal purifications, hypocritical lotions. All which not- Plin. withstanding,

Thine iniquities are marked before me] *Nitet iniquitas tua, splendet instar auri*, it glitters like gold before me, whose eyes thou canst not blind or bleer with any of thy colourable pretexts and pretences.

Ver. 23. *How canst thou say I am not polluted?*] *q. d.* With what face? but that sin hath oaded an impudence in thy face.

De nat. deor.

I have not gone after Baalim] The whole crew of Heathen-dieties (*Lords* or *Masters* the word signifieth) which *Cicero* saith were but men, their Temples were their sepulchers, and their religion superstition. He further wisheth, that he could as easily discern the true religion, as discover the false.

Sol & homo generant hominem.

See thy way in the valley] Of *Ben-Hinnom*, Where thou hast sacrificed thy children to *Moloch* thy chief *Baal*: that is, say some, to the *Sun*, as to the universal cause strongly concurring to the generation of their children so sacrificed.

Thou art a swift Dromedary] That runneth a madding after her mate: so dost thou after Idols: Confer 1 *Cor.* 12. 2.

Ver. 24. *A wild Ass fed to the wilderness*] Untamable, and untractable, *Job* 39. 8. especially when proud, and in the heat of lust, as these were after their Idols.

That snuffeth up the wind] When she *windeth* the male: so this people when acted by a spirit of fornications.

In her month they shall finde her] *i. e.* In her last month, when she is so big with young, that she cannot wield her self. So sinners be they never so stubborn, so stiff and high in the instep, that there's no dealing with them, yet when they are in straits and distresses, it will be otherwise. God, said *Mr. Marbury*, is fain to deal with wicked men, as men do with frisking jades in a pasture, that cannot be taken uptill gotten to a gate: so till he seize upon them by some judgement or summons to dye, &c.

Ver. 25. *Withhold thy foot from being unshod, &c.*] Cease thy vain vagaries to the wearing out of thy shoes, and expelling thy self to extrem thirst: Or rather take a timely course to prevent captivity and the miseries that attend it, *Isa.* 20. 2, 4. and 47. 2.

But thou saidst There is no hope] *viz.* Of reclaiming us, we are resolved on our course, and will take our swing in sin whatsoever come of it, *Isa.* 28. 14, 15. & 57. 10. Some grow desperately sinful (saith a Reverend modern Writer) like those Italian Senators, that despairing of their lives (when upon submission they had been promised their lives, yet) being conscious of their villany, made a curious banquet, and at the end thereof every man drank up his glass of poyson and killed himself: so men feeling such horrible hard hearts, and privy to such notorious sins, they cast away souls and all for lust, and so perish wofully, because they lived desperately, and so securely.

Mr. Sheph. Sincere Con-vert. 222.

Ver. 26. *As the thief is ashamed when he is found*] As usually he is at length, notwithstanding all his slights and wiles. That was a cunning thief indeed of whom *Dio* writeth in the life of *Severus*: *Balas* he calleth him, an Italian, who having gotten together six hundred such as himself, robbed many in *Italy* under the Emperours nose for two years together: and although he was diligently sought for by the Emperour and his Armies, yet he could not be caught: *Vixit enim non videbatur, non inveniebatur inventus, deprehensus non capiebatur*, saith the Historian: he was too hard for them all.

So is the house of Israel ashamed] They are, or ought to be so: but

*Nihil est audacius illis
Deprensus: vices animosque à crimine sumunt.*

Ver. 27. *Saying to a stock, Thou art my Father*] *i. e.* My God, *Isa.* 44. 17. We are not the children of fornication, said those boasting Jews, *Job* 8. 41. that is, we are not Idolaters who say, as here, to a stock, *Thou art my Father*. The *Samaritans*, they called bastards.

But in the time of their trouble they will say. Arise and save us] Thus in their month they will be found, *ver.* 24. When they had run themselves barefoot in following their lovers, (*ver.* 25.) who answered their expectation with nothing but fear, and sent them away with shame instead of glory, then God was thought upon and sought unto. Let us make God our choice, and not our necessity: and labour

to

to maintain such constant coule with him, that he may know our souls in adversity, and not turn us off, as he doth these with

Ver. 28. *But where are thy Gods that thou hast made thee?*] Thou hast sure no need of my help: *Quis tu hominis indigeas patriis*. See the like, *Judg.* 10. 14. with the Note there.

For according to the number of thy Cities are thy gods] Enough of them thou hast, and near enough. The Papists also have their Tutelar-Saints, to whom they seek more then to God himself. And when the *Ave-Mary*-bell rings, (which is at Sun-rising, Noon, and Sun setting) all men in what place soever, house, field, street or market, doe presently kneel down and send up their united devotions to heaven, by an *Ave-Maria*.

Spec. Europ.

Ver. 29. *Wherefore will ye plead with me?*] Putting me to my proofs? Is not the case clear enough? will ye not yield to reason? See on *ver.* 19.

Ye all have transgressed against me] And yet ye have the face to ask, as *chap.* 16. 10. *What is our iniquity, or what is our sin that we have committed against the Lord?* and to say as *Hos.* 12. 8. *In all my labours they shall find none iniquity in me: that were sin*. See there.

Ver. 30. *In vain have I smitten your children*] My hammers have but beaten cold Iron: ye are incorrigible, irreformable. See *Isa.* 1. 5. with the Note.

Your own sword hath devoured your Prophets] As it did in the dayes of *Abaz*, *Joash*, *Manasseh*, of whom *Josephus* saith, that he slew some Prophet of God every day.

Lib. 10. cap. 4.

Like a destroying Lion] *Cum sevitia summa, exuit omni humanitate*: ye have pulled them limmeale, and caused them to dye piecemeale.

Ver. 31. *O generation, see ye the word of the Lord*] *q. d.* O generation rather *seemine* then *humane*! as *ver.* 30. See ye the word: I say not to you *Heav*, no more then I would to a savage beast; for ye have no ears to hear reason: but see with your eyes; for so even beasts can do. See now, and say sooth.

Have I been a wilderness unto Israel?] Such as is described before, *ver.* 6. Or have I not rather been a Paradise unto you, and a store-house of all accommodations and comforts? It well appeareth that they have wanted nothing but thankful hearts, by this, that *Isaiah* hath bred forgetfulness: for so stout they are grown by reason of their great wealth, that they will not come at me, nor acknowledge my sovereignty over them: but will needs be petty Gods within themselves: *We are Lords*, say they, and will not now take it as we have done. The ancient Greek rendereth it, *We will not be ruled*.

Ver. 32. *Can a maid forget her ornaments?*] Not mightily or easily, as minding them many times more then is meet, and then their ornaments are but the nest of pride: and whilst they think to gain more credit by their garments then by their graces, they are much mistaken.

Yet my people have forgotten me dayes without number] *i. e.* Time out of mind: when as God should be remembered at every breath we draw, sith from him we have *ζωὴν & σπύνην*, life and breath, as the Apostle saith elegantly, *Acts* 17. 25. But into such a dead Lethargy hath sinned most people, that God is forgotten by them, add his Service neglected.

Ver. 33. *Why trimmest thou thy way to seek love?*] *Cur bonificas?* So *Calvin* rendereth it, why dost thou make good thy way? that is, set a good gloss upon it, even the best side outwards. The same word is used of *Jezebel* dressing her head, 2 *King.* 9. 30. What need this whorish tricking and trimming, if all were right with thee?

Nullas vanales, quas vis obtrudere, merces.

Therefore also hast thou taught the wicked ones thy way] Heb. the Wicked Women (for the word is feminine) those *se-fanners* may learn immodesty of thee, who are *meretriciosissime*. And for this it is that thou are pointed at with the finger as it were, *vers.* 34, 35.

Ver. 34. *Also in thy skirts*] In the skirts of thy garments. Heb. in thy Wings: an

an allusion say some, to birds of prey, which stain their wings with the blood of lesser fowls.

Is the blood of the souls? The life-blood of innocent poor ones, of Prophets especially, ver. 30.

I have not found it by secret search Non in suffragione, as Calvin rendreth it, as an allusion to Exod. 22. 2.

But upon all this that is, in propitio, in public view. Or, *super hac omnia*, because they told thee of all thy faults.

Ver. 35. *Yet thou sayest, Because I am innocent* Antiquum obtines, thou standest still upon thy justification: this doubleth thy fault. *Homo agnoscit, Deus ignoscit.* The best way, is, to plead guilty: confesse and go free.

Cur curas?

Ver. 36. *Why gaddest thou about so much to change thy way* Or, *changing thy way*, as hoping some way to mend thy self. Keep home, and trust God: go further and fare worse. Creatures were never true to those that trusted them.

Ver. 37. *Tea thou shalt go from him* Or, *from hence*, into captivity.

With thine hands Lamenting as did Tamar, 2 Sam. 13. 19.

For the Lord hath rejected thy confidence Where the beginning is carnal confidence, the end is shame of any business, even of this life.

CHAP. III.

Ver. 1. *Hey say* Vulgo dicitur, saith the Vulgar; Dicendo dicitur, say others.

They say, and they say well, for they have good law for it, Deut. 24. 4. But I am above law, saith God, and will deal with thee, not according to mine ordinary Rule, but according to my *Prerogative*. Thou shalt be a *Paradox* to the Bible: for I will do that in favour of thee, which I have inhibited others in like case to do, and that scarce any man would do, though there were no law to inhibit it, as one here Paraphraseth.

Shall not the land be greatly polluted Great sins do greatly pollute; that of adultery especially: for this is an heinous crime, yea it is an iniquity to be punished by the Judges, Job. 31. 11.

But thou hast plaid the harlot—yet return unto me Hac est Dei clementia insuperabilis; Gods mercy is matchless. No man, no God would shew mercy as he doth, Mic. 7. 18. Mal. 3. 7. Zach. 1. 3. He followeth after those that run from him, as the Sun-beams do the passenger that goeth from them; and as is sweetly set forth by our Saviour in those three Parables, of the lost groat, the lost sheep, and the lost sonne, Luk. 15. Paul alloweth of Marke, 2 Tim. 4. 11. (though before he had refused him, Act. 15. 38.) and willeth others to entertain him, Colos. 4. 10, 11. Let none despair that hath but a mind to return to God, from whom he hath deeply revolted. There is a natural *Novatianisme* in the timorous conscience of convicted sinners, to doubt and question pardon for sins of Apostasy, and falling after repentance. But this need not be, we see here. Pernicious was Ahiophels counsel to Absalom, *Go in to thy Fathers Concubines*: this he judged such an injury as David would never put up: yet return again to me saith the Lord, and all shall be well betwixt us.

Ver. 2. *And see where thou hast not been lien with* Pouring out thy spiritual whoredoms, as Papists now do with their Crosses, Chappels, Pictures set up in all places.

In the ways hast thou sat for them For thy customers and copesmates, like a common Trumpet. See Gen. 38. 19. Ezek. 16. 24, 25, 31.

As the Arabian in the wilderness As high-way-robbers wait for and way-lay passengers, making it thy trade.

Ver. 3. *Therefore the showers have been withholden* Drought and dearth have ensued upon thy sin. By *showers* here understand the former rain, called also the seeds rain, Esay 20. 23.

And there hath been no latter rain That commonly came a little before harvest, and was much desired.

And

And thou hadst a whores forehead Quam pudet non esse impudentem, that can blush Aug. no more then a sackbut. We have heard (saith a Reverend writer) of Virgins, which at first seemed modest, blushing at the motions of an honest love; who being once corrupt and debauched, have grown flexible to easie intreaties to unchastity, and from thence boldly lascivious, so as to solicit others, so as to prostitute themselves to all comers, yea (as the *Casuits* complain of some *Spanish* stewes) to an unnatural filthiness. The modest beginnings of sin will make way for immodest proceeding. Let men take heed of that *adversitas* i. e. *inverecundia*, shamelessness, that *Caligula* liked so well in himself: and that the heriticks called *Effrontes* professed. 'Tis an hard thing to have a brazen face and a broken heart.

Dr. Hall's Remedy of Prophan. p. 179.

Ver. 4. *Wilt thou not from this time cry unto me* And is not this extream impudence? hast thou a face thus to colloque? *Hypocritis nihil impudentius*: hypocrites are impudent flatterers: they would, if they could, cozen God of his heaven.

Thou art the guide of my youth i. e. My dear husband, Prov. 2. 17. Fair words are light-cheap, and may make fooles fain. But God is not to be so courted and complemented.

Ver. 5. *Will he reserve his anger for ever?* Will he not? Nah. 1. 2. and is there not good reason he should do so, so long as you speak and do evil things as you can, obstinately persisting in thy sinful practices? He that repenteth with a contradiction (saith Tertullian) God will pardon him with a contradiction. Thou repentest, and yet continuest in thy sins. God will pardon thee, and yet send thee to hell: There's a pardon with a contradiction.

As thou couldest i. e. To thine utmost. Nolansolita peccare, saith Seneca of some: they strive to out-sin themselves, and others.

Ver. 6. *The Lord also said unto me in the dayes of Josiab* This is the beginning of a new Sermon, as most hold. Josiab was a religious Prince, and a zealous reformer: and hypocritise reigned exceedingly in his dayes, as we see here: and as holy Bradford in his letters complaineth, that it did likewise in King Edward the sixth dayes (who was our English Josiab) among the great ones especially, who were very corrupt.

She is gone up upon every high mountain sc. Ever since Solomons mind began to be corrupted, 1 King. 11. 4. and now she smarteth for it: yet is not Judab warned by her example.

Ver. 7. *And I said after she had done* Or, yet I said: but I lost my sweet words upon her.

Ver. 8. *And I saw* That which others could not so easily discern; viz. their hypocritise and hollow-heartednesse, their incorrigiblenesse also and refusing to be warned by what had befallen their brethren. God looked that Israels corrections should have been Jerusalems instructions, and that by their *lapses* she should have been lessened: which because she was not, he is highly displeased, and speaks of it here in a very angry dialect.

Yet her treacherous sister Judab feared not But slighted the kindness of such a caution, and despised the counsel that was written to her in her sisters blood.

But went and played the harlot also Being therefore the worse, because she should have been the better of the two.

Ver. 9. *And it came to passe through the lightnesse of her whoredoms* Or (better) through the vocallesse of it, the loudnesse of her lewdnesse. Heb. *The voice or noise of her whoredome*, the same and bruit of it: for it is talked of far and near.

And committed adultery with stones and with stock Hac sunt omnia in cecum, errorum, meretriciorumque Papatum apte bodie torquesse possunt: Do not idolatrous Papists own the same?

Ver. 10. *Hath not turned unto me with her whole heart* Josiab did, but the people did not: as soon appeared, when in the next Kings reign they fell off as fast as leaves do in Autumn. And so they did here, when Queen Mary set up Popery.

Ver. 11. *The back sliding Israel hath justified her self* That is, she is less guilty and faulty of the two: because Judab sinned against more means and mercies; and because she received not instruction by her sisters destruction; Therefore shall she feel

feel what she feared not at a distance: therefore shall she taste of Israel's rod, because she would not hear it: she that would not tremble at her sisters divorce, must herself be divorced, and be judged as *women that break wedlock*, Ezek. 16: 38, bearing her own shame for her sins that she had committed, more abominable than theirs, ver. 52.

Ver. 12. *Go and proclaim these words toward the North* i. e. Toward *Assyria* and *Media*, into which Countries the ten tribes had been carried captive. And although they cannot hear thee, yet in time this prophecy may be brought to their hearing: and the men of *Judab*, mean while, may be wrought upon thereby.

And I will not cause mine anger to fall upon you Heb. *I will not make my face to fall*: I will not further frown upon you, or deal hardly with you.

I will not keep anger for ever Heb. *I will not keep for ever*. There is nothing that a man is more ready to keep, than his wrath. Therefore the *Hebrews* put keep, for keep wrath; so *Psal.* 103. 9. *Levit.* 19. 18. See *Ver.* 5.

Ver. 13. *Only acknowledge thine iniquity* Thus favour is promised to the ten captivated tribes, *sed per modulum unius penitentiae*, but upon condition of their true repentance: one part whereof is confession of sin, *Prov.* 28. 13. *Psal.* 32. 4. dead sick, then pour forth thy soul in confession; (saith one) make thee minding use to do) so also it will move God to pity, and to give thee cordials and comforts to restore thee again.

Ver. 14. *Turn, O backsliding children* See on *Zach.* 1. 3.

For I am married unto you And, as I hate putting away, *Mal.* 2. 16. so I can receive to favour a wife that hath been disloyal, ver. 1. and after a divorce.

And I will take you one of a City i. e. Though but a few, as *Isa.* 10. 11, 12. and 17. 6. and 24. 3. all the rest hardening their hearts by unbelief. This hath been principally fulfilled in the days of the Gospel.

Ver. 15. *And I will give you Pastours according to my heart* God gives faithful Pastours off for the sake of but a few that are there to be converted; & *vilissimus pagus est palatium eburneum, in quo est Pastor & credentes aliqui*, saith *Luther*: the poorest village is an Ivory Palace, if there be but in it a Pastour and some few believers. Such Pastours as God here promiseth (and more largely describeth, chap. 23. and Ezek. 34.) are special gifts of God: *I will give you Pastours*. David, after he had discomfited the *Amalekites*, sent gifts to his friends in *Judab*, 1 Sam. 30. 26. Great *Alexander*, when he had prevailed at the river *Granicum*, and was now ascended into the upper parts of *Asia*, sent back many gifts, to assure them of his love in *Macedonia*. The like doth God to his Church by sending them Pastours, with such two adjuncts as are here. 1. *Adherent*, his own approbation.

Ver. 16. *They shall say no more the Ark, &c.* When the Gospel shall be preached, the ancient ceremonies shall be abolished. This was not so easily believed, and is therefore here again and again assured.

Ver. 17. *They shall call Jerusalem* i. e. The Church Christian. *The throne of the Lord* The throne of glory, chap. 4. 21. So *Exod.* 17. 16. because the hand upon the throne of the Lord, that is, say some, *Amaleck's* hand upon the Church: which is elsewhere also called the Temple of God.

Neither shall they walk any more, &c. i. e. Not at random, but by rule, *Eph.* 5. 15. Heb. not any more after the sight of their hearts, i. e. as themselves thought good, but as God directeth them.

Ver. 18. *In that day shall the house of Judab walk with the house of Israel* All the Elect shall be reunited in Christ: unless we shall understand it of the last reduction of the Nation into one, *Isa.* 11. 13. *Ezek.* 37. 16, 22. *Hof.* 1. 11.

And they shall come together out of the land of the North i. e. Out of the place of their captivity, whereby was figured our spiritual captivity, &c.

Ver. 19. *But I said, How shall I put thee among the children?* How, but by my free grace alone, sith thou hast so little deserved it? the causes of our Adoption, see *Eph.* 1. 5, 6.

And

And give thee a pleasant land The heavenly *Canaan*, which is here fitly called a land of desire or delight, an heritage or possession of goodliness, a land of the *Heb.* (or desire) of the Nations.

And I said, thou shalt call me My Father And, *My Father* affectionately uttered, is an effectual prayer. *As Pater! brevissima quidem vox est, sed omnia complectitur*, saith *Luther*, i. e. Ah Father is but a little word, but very comprehensive; it is such a piece of eloquence, as far exceedeth the rowlings of *Demosthenes*, *Cicero* or whatsoever most excellent Orator.

Ver. 20. *Scarcely as a treacherous wife, &c.* This ye have done, but that's your present grief, and now you look upon your former disloyalties with a lively hatred of them: holding that the time past of your life may suffice to have wrought the will of the Gentiles, &c. 1 *Pet.* 4. 3.

Ver. 21. *A voice was heard upon the high places* Where they were wont to worship idols, now they weep for their sins, and pray for pardon.

For they have perverted their ways This is it that now draweth from them prayers and tears. See *Chap.* 3. 18. *Lam.* 5. 14. *Oinannu, chibattannu*. Wo worth us, that ever we thus sinned. Some understand those words, *A voice is heard*, as shewing Gods readiness to hear penitent sinners so soon as they begin to turn to him, even before they speak, as the Father of the Prodigal met him, &c.

Ver. 22. *Return ye backsliding children* Give the whole turn, and not the half turn only. So *Act.* 2. 38. *Peter* laid to them that were already pricked at heart, *Repent ye*, even to a transmutation; and *chap.* 3. 19. *Repent ye*, and be converted; that your sins may be blotted out. Repent not only for sin but from sin too: be thorough in your repentance, let it be such as shall never be repented of, 2 *Cor.* 7. 10. It is not a slight sorrow that will serve *Apollonius* turn; it must be deep and down-right.

And I will heal your backslidings Pardon your sins, and heal your natures. *I will love you freely*, and cause your broken bones to rejoice, *Hof.* 14. 4. *Isa.* 19. 22. Oh sweetest promise! what wonder then that their hard hearts were forthwith melted by it into such a gracious compliance, as followeth.

Behold we come to thee See *Zach.* 13. 9. with the Note.

Ver. 23. *Truly in vain is salvation hoped for from the hills* Heb. *Truly in vain from the hills; the multitude; the mountaints*; it is like to that, *Hof.* 14. 3. *Asbur. fl. non sive us — neither will we say any more to the works of our hands, Ye are our gods*. See the Notes there.

Truly in the Lord our God They trust not God at all, that not alone.

Ver. 24. *For shame hath devoured the labour of our Fathers* That shameful thing *Baal* hath done it, *Chap.* 11. 13. *Hof.* 9. 10. he hath even eaten up our cattle and our Children: of whom if any be left, yet there is nothing left for them: And this we now see (long and last) *penitentia dulci, & nostro malo edolli*, having bought our wit, and paid dear for our learning. And may not many ill husbands amongst us say as much of their drunkenness and wantonness? See *Prov.* 5. 9, 10, 11, 12. with the Notes.

Ver. 25. *We lie down in our shame* We that once had a *whores forehead*, ver. 3. and seemed past grace, are now sore ashamed of former miscarriages, yea our confusion covereth us (as *Psal.* 44. 15.) because we have sinned against the Lord our God, we and our Fathers from our youth unto this day, and have not obeyed the voice of our God. Lo here a dainty form and pattern of penitent confession, such as is sure to find mercy. *Hac sancti omni tempore Christiana est satisfactio, non meritoria aliqua Papistica atque nugivendula*. Only we must not acknowledge sin with dry eyes, but point every sin with a tear, &c.

CHAP. IIII.

Ver. 1. *Thou wilt return O Israel* As thou seemest willing to do, and for very good reason, *Chap.* 2. 22, 23, 24. Thou art but a beaten rebel, and to stand it out with me is to no purpose: thou must either turn or burn. Neither will

will it help thee to return faindly; for I love truth in the inward parts, and hate hypocrisy, halting, and tepidity. If therefore thou wilt return.

Return unto me] *Return as far as to me*; not from one evil course to another, chap. 2. 36. (for that is but to be tossed, as a ball, from one of the devils hands to the other) but to me with thy whole heart, seriously, sincerely and zealously: for *Non amat, qui non zelat*. To a tyrant thou shalt not turn, but to one that will both afflict thee, Prov. 1. 23, and accept thee, Zach. 1. 2.

And if thou wilt put away thine abominations out of my sight] i. e. Thine Idols out of thine house and out of thine heart, Ezek. 14. 5, 4.

Then shalt thou not remove] But still dwell in the land and do good; feeding on faith, as Tremellius rendereth that, Psal. 37. 3.

Ver. 2. *And thou shalt swear The Lord liveth*] Not by *Baal* shalt thou swear, or other Idols, but by the living God, or by the life of God. The Egyptians once swore by the life of Pharaoh, as the proud Spaniards now do by the life of their King. But to speak properly, none liveth but the Lord: and none should be sworn by but he alone; an oath being a proof of the Divine Power, which one worshippeth. The *Pythagoreans* used to swear by *τὴν ἐκείνην*, *Quaternitatem*, which they called *ὡς αὐτὸς ἐστὶν οὐρανός* the fountain of eternal being: and this doubtless was the same with *τὴν ἐκείνην* *Jehovah*.

Tremel.

In truth, in judgement and in righteousness] *Vere, rite & iuste*. 1. In truth, Rom. 9. 1. that is, 1. To that which is true, lest we fall into perjury, Lev. 19. 12. And, 2. Truly, agreeable both to the intentions of our mind (not deceitfully, Psal. 24. 2.) and agreeable also to the intentions of him that ministrerth the oath, and not with mental reservations, as *Romish Priests* oft swear.

In judgement] Or, *considerately*, duly weighing the conditions and circumstances: not rashly and unadvisedly, Levit. 5. 4. 1 Sam. 14. 39. as those that swear in heat and choler, swear when they should fear, Deut. 10. 20. and 28. 58. The *Gracians* when they would swear by their *Jupiter*, out of the mere dread and reverence of his name forbore to mention him. And the *Egyptians* bore such respect to *Mercurius Trismegistus*, that they held it not lawful to pronounce his name lightly and rashly. This is check to many swearing Pseudo-Christians. *Such also as swear in jest, will (without repentance) go to hell in earnest*. The ancient form of taking and imposing an oath was, *Give glory to God*, Josh. 7. 19. Job. 9. 24.

And in righteousness] 1. Promising by oath, lawful and possible things only; not making an oath a bond of iniquity, 1 Sam. 25. 21, 32. and 28. 10. 2. Careful to perform what we have sworn, though to our own hindrance, Psal. 15. 4.

And the Nations shall bless themselves in him] Or *shall be blessed in him*, that is, in that God to whom thou returnest, and by whom thou thus swearest. They shall turn to God by thine example, and hold themselves happy in such a good turn.

Ver. 3. *Break up your fallow-ground*] *Novellate vobis novale*: Tertullian rendereth it, *Renovate vobis novamen novum*, put off the old man, and put on the new. See Hof. 10. 11. with the Notes. By the practice of Repentance, *vincat, exstirpat*, root up and rid your hearts and lives of all vile lusts and vicious practices. The breaking up of sinful hearts, may prevent the breaking down of a sinful Nation.

Sow not among thornes] i. e. Cares and lusts of life, fitly called *thornes*,—because 1. They prick and gore the soul. 2. Harbour the old Serpent. 3. Choke the Word: there's no looking for a harvest in a hedge. Stock them, and stub them up therefore, 1 Pet. 2. 1. Jam. 1. 21. do not plow here, and make a bawt there, &c.

Ver. 4. *Circumcise your selves to the Lord*] There is a twofold circumcision, *Corporis & Cordis*, Outward and Inward: that without this availeth nothing, Gal. 6. 15. See the inward described, Colof. 2. 11. It is the putting off the old *Adam* with his actions. It is *purgatio anime & abjunctio viscerum*, saith *Origen*, the cleansing of the soul, and the casting away of sin, that filthy foreskin, that *superfluitas* of *naughe-ness*. It is a wonderful work of the holy Spirit wrought by the Word upon the Saints

The Romans used that most confident rate wo d *abituro*, when the Jurors said those chlags which they knew most certainly. *Suidas*.

Saints at their first conversion, whereby corruption of nature is wounded, beloved sins cast away with sorrow, and the sinner received into an everlasting communion with God and his Saints: Those that are not thus circumcised, are not *Israelites* but *Ismaelites*: whereas *Jether*, though by nature an *Ismaelite*, 1 Chron. 2. 17. yet being thus inwardly circumcised, he was for his Faith and Religion called and counted an *Israelite*, 2 Sam. 17. 25. See Philip. 3. 3, 4, 5.

And take away the fore-skin of your heart] Not of the flesh only (see 1 Pet. 3. 21.) as the carnal *Israelite*, who rests in the work done, glorious in outward privileges, neglects the practice of religion and power of godliness, pursueth him that is born after the spirit, the *Israelite* indeed, &c. and is therefore disprivileged, hated and defied by God, as *Goliath* that uncircumcised Philistin was by *David*, dead in sin and the uncircumcision of the flesh, Colof. 2. 11. subject to utter excision, Gen. 17. 14. as having no portion in Christ nor in *Canaan*. Take away therefore the fore-skin of the heart: stick not in the bark, pare not off the fore-skin of the flesh only: off with the whole body of sin, Col. 2. 11. begin at *Adams* sin, bewail that: then let upon the beloved sin, out with that eye, off with that hand: cast away all your transgressions with as great indignation as angry *Ziporah* did her child's fore-skin. Take unto you for this end the sword of the Spirit, the word sharper than those stones that the made use of, Exod. 4. 24. consider the threats (these will work faith, and that will work fear) apply the Promises, Deut. 30. 6. Ezek. 36. 26, 28. doubt not of Gods Power, but pray him to thrust his holy hand into your bosoms, and to fetch off the filthy fore-skin that is there. Lo: this is the way, walk in it.

And burn that none can quench it] When once it hath caught your thorns, ver. 3.

Ver. 5. *Declare ye in Judah*] As if the Prophet should say, I do but lose my labour in calling upon you to mortify your corruptions and to cast away all your transgressions. Uncircumcised ye are in heart and ears, and so will be. Now therefore stand upon your guard against the approaching enemy, and defend your selves, if at least you are able, from the evil that is coming upon you. Moot up your selves against Gods fire, ver. 4.

Ver. 6. *Set up the standard towards Zion*] All this seemeth to be Ironically spoken, as ver. 5.

For I will bring evil from the North] i. e. From *Babylon*. *Ab aquilone nihil boni*. There is also another *Babylon* spoken of in the *Revelation*, which to the true Church hath of long time been *lerna malorum*: and so the poor persecuted Protestants in Poland feel at this day.

Ver. 7. *The Lion is come up from his thicket*] i. e. *Nebuchadnezzar* from *Babylon*, where he lyeth safe, *sicut leo in vepre*, and will shortly show himself for a mischief to many people, who shall feel his force and fierceness.

Ver. 8. *For this, gird you with sack-cloth*] Repent, if at least it be not too late, as the next words hint, that now it was.

For the fierce wrath of the Lord is not turned back from us] Or because the fierce wrath of the Lord will not turn from us: it will have its full forth. See Zeph. 2. 2. with the Notes.

Ver. 9. *The heart of the King shall perish*] His courage shall be quailed, and he shall be strangely crest-fallen. This was fulfilled in *Zedekiah*, who sought to save himself by flight, but could not.

Ver. 10. *Surely thou hast greatly deceived this people*] sc. by those false Prophets, ver. 9. Confer 1 King. 19. 22, &c. Ezek. 14. 9. This God doth as a just Judge, punishing sin with sin. The words may be rendered question-wise, *Hast thou indeed thus deceived this people*? Is it possible that Thou shouldst have an active or so much as a permissive hand in such a business?

When as the sword reacheth unto the soul] i. e. To the heart, it goes as far as it can. *Capulo tenui abdidit ensam*. See Psal. 69. 11.

Ver. 11. *A dry wind of the high places*] *Vensus urens & exicans* as the North-wind is; understand hereby the King of *Babylon*, as ver. 6. blasting and wasting all before him.

Not to fan nor to cleanse] But to dissipate and destroy.

H h z

Ver. 12.

Ver. 12. *Even a full wind from those places*] An impetuous and stiff wind, such as shall carry away chaff, and corn, and all.

Now also will I give sentence against them] Heb. utter judgements with them, i. e. I will speak no more by my Prophets, but by my Judgements.

Ver. 13. *Behold he shall come up as clouds*] Swiftly, and numerously.
His Hor(s) are swifter than Eagles] Which, though the biggest of all fowls, yet fly with greatest speed.

Woe unto us, for we are spoiled] This he premiseth fitly to his exhortation to Repentance, ver. 14. g. d. We are utterly undone, if Repentance prevent not.

Currat ergo penitentia, ne praecurrat sententia.

Ver. 14. *O Jerusalem, wash thine heart from wickedness*] Which defileth it worse than any leprosy, or jakes, doth the body, *Mar. 7. 19, 20, 23.* Thy hands thou often walkest (and other outward parts, placing therein no small religion) thou canst not wash them in innocency; wash them therefore in tears: and when thou hast so done, cry to God with *Austin*, *Lava lacrymarum vultus Domine: ipse enim lacryma sunt lacrymae*; Wash my very tears, Lord; for they are lamentable ones. Beg of him to bathe thy soul in the blood of his Son, to wash thee thoroughly from thine iniquity, and to cleanse thee from thy sin, *Psal. 51. 2.*

That thou mayst be saved] i. e. Have safety here, and salvation hereafter.

How long shall thy vain thoughts lodge within thee?] Heb. in the midst of thee, in the very heart of thee? Creep in they will: but why should they lodge there? why should the Devil be at home with us? be any mans bed-fellow, as he is the angry mans, *Ephes. 4. 26*? David oft communed with his own heart, and his spirit made diligent search for such vagrants, *Psal. 77. 6.* *Scopabam spiritum meum* (so some render it) I swept out my spirit. Carnal hearts are stewes of unclean thoughts, slaughter-houses of cruel and bloody thoughts, exchanges and shops of vain and vile thoughts, a very forge and mint of false Politick undermining thoughts, yea oft a little hell of confused and black imaginations. They had need therefore to be carefully cleansed, and kept with all custody. Grace beginneth at the center, and from thence goeth to the circumference. God and Nature begin at the heart: Art begins with the face and outward lineaments; so doth Hypocrisy at outward paintings and expressions; it cleaveth the outside of the cup and platter, when the inside is full of ravening and wickedness, *Luke 11. 39.*

Ver. 15. *For a voice declareth from Dan*] which was first called *Lais*, then *Dan*, and after that (in honour of *Tiberius Caesar*) *Caesarea Philippi*. It was the utmost bound of *Israel* Northward: and thence came a rumour of the enemy entering, and making his first impression into the Land; and so, by Mount *Ephraim*, to the Jews of *Jerusalem*. This, *Jeremy* by a spirit of Prophecy foretelleth long before, against their vain confidence of better.

And publisheth affliction] The same Hebrew word signifieth *vanity* or *iniquity* in the verse afore-going. Sin is the mother of misery and molestation.

Ver. 16. *Make ye mention to the Nations*] i. e. To the Jews who haply are called the Nations, because once better accounted of then all Nations: thus the Saints are called *All things*, *Colos. 1. 18.* and the Rabbins have a saying that those seventy souls which came down to *Egypt* with *Jacob*, were more worth then all the Seventy Nations of the world besides.

That watchers are come] *Nebuchadnezzars* life-guard say some. Heb. *Noisae Caesarum*, a rim, i. e. *Nebuchadnezzars*. Others give a better reason of the word from the next Verse.

And give out their voice against the Cities of Judah] Whilst they invade them cum baritu militari, with a horrid and horrible noise, such as the Turks use nowadays also, when they set upon any City to storm it.

Ver. 17. *As keepers of a field are they against her*] They have straightly besieged her; so that there is no escaping their hands.

Ver. 18. *Thy ways and thy doings have procured these things unto thee*] This is like as we use to say to our children when they have taken cold or got any harm, This is your

*Frustra sunt
sacramenta,
ubi nulla est
innocentia.*
Oecol.

*Hic mora cogi-
tationis redar-
guitur & ejus
adulescentia.*
Oecol.

Vulg.

*Ioseph. Antig.
lib. 18.*

*Sicut & Caesare
Caesariis, a
rim, i. e. Praetore Praetorianis.*

your gadding and dabbling in the dirt, your going in the snow, your eating of fruit, &c.

This is thy wickedness] i. e. *Merces malitiae*, the wages of thy wickedness, the fruit of thy folly.

Because it is bitter] Thou hast given God a bitter pill, as it were, that went to his heart: and now he hath given thee as bitter a potion, that reacheth unto thine heart.

Ver. 19. *My bowels, my bowels*] So *my head, my head*, 2 *King. 4. 10.* My leanness, my leanness, *Isa. 24. 16.* Thus the Prophet here, to expresse his inexpressible grief for the calamities of his people.

I am pained] as a woman in travel.

At the very heart] Heb. at the walls of my heart, sc. to see, in spirit, the City-walls surprized.

My heart maketh a noise in him] *Salutat & palpat ut in pavidis & percussis sinu* folet, leaps and throbs.

I cannot hold my peace] Heb. *I will not.*

Because thou hast heard] i. e. I have heard in the Spirit, and am affected with it, as if already come.

Ver. 20. *Destruction upon destruction*] *Fluctus fluctum trudit*, one mischief upon another, the sword after famine, captivity after a seige.

For the whole land is spoiled] Or, *plundered*: which word we first heard of in the *Swedish* wars.

Ver. 21. *How long shall I see the standard?*] Sad sights and doleful ditties are common in times of war.

And hear the sound of the trumpet] *Tubam turbamque hostium.*

Ver. 22. *For my people is foolish, they have not known me*] To know and to worship God aright, is the only true wisdom, saith *Lactantius*.

They are wise to do evil, but to do good they have no knowledge] *In terrenis Lyncei, in caelestibus caepe.* Wise the wicked are in their generation, subtil and sly: but so is the Serpent, or the Fox: the Swine that wandereth can make better thrust to get home then the Sheep can to the fold. They have received the spirit of this world, 1. *Cor. 2. 12.* the Devil also worketh effectually in them, as a Smith in his forge, *Ephes. 2. 2.* Hence they are wise to do evil. *Elymas* was a vere subtle fellow, but the Devil's child: and so the more dangerous, *Acts 13. 10.* *Magnum ingenium & magna transactio*, saith *Vincensius Lirinensis* concerning *Origen*, who had a great wit, but proved a great scandal to the Church. *The Devil covets to be adorned by thee*, said *Austin* to one that was wittily wicked. Surely as Jet gathereth dross and refuse things to it self, but lets go gold and precious things: so do the Worlds wifards.

Ver. 23. *I beheld the earth, and loe it was without form and void*] *Totum vabohn*, as *Gen. 1. 2.* fightless and shapeless. *Sermo est hyperbolicus*; all was in a confusion: what shall it then be at the last day?

Ver. 24. *I beheld the mountains, and loe they trembled*] War is a woe, that no words, how wide soever, can sufficiently utter.

And all the hills moved lightly] As being lightened of their burden, (saith a Rabbins) trees and houses.

Ver. 25. *I beheld, and loe there was no man*] But all killed, captived, or fled. *Judea* lay utterly waste for Seventy years. Inasmuch that after the slaughter of *Gedaliah*, when all, men, women and children, fled into *Egypt*, there was not a Jew left in the Country.

And all the Birds of the heavens were fled] Birds were given men for food, Physick, and delight, as companions of his life; therefore it is reckoned both here and chap. 9. 10. as a judgement to lose them.

Ver. 26. *At the presence of the Lord, &c.*] Who was the chief Agent: as *Titus* the Roman Emperour also acknowledged after he had destroyed *Jerusalem*: *Non Suidas se idcirco dixit, sed Deo iram suam declaranti manus suas accommodasse*, he said it was not he that had done it, but that He had only lent his hands to God, justly displeased at that Nation.

Ver. 27. *Yet I will not make a full end*] God kept the room empty all those Seventy years, till the return of the natives.

Ver. 28.

*Deus inflat
parturientis.*

Lib. 3. cap. 30.

Ver. 28. *Because I have spoken it, &c.* [Quod scripsi scripsi, said Pilat, I will not alter it: See the like, Ezek. 24. 13, 14.]

Ver. 29. *Every City shall be forsaken* See ver. 25.

Ver. 30. *Though thou rentest thy face with paint* [Jesabel like, 2 King. 9. 30. See Ezek. 23. 40.]

In vain shalt thou make thyself fair i. e. Seek to ingratiate with the Chaldees, by submitting to them, and worshipping their Idols.

Thy lovers will despise thee [As an old withered strumpet, and now out of date. See Ezek. 16. 36. & 23. 22.]

Ver. 31. *As of her that bringeth forth her first child* [Primipara: such have greater pains and least patience, old.]

For my soul is wearied because of Murders [Once her Paramours, her Sweet-hearts. There is nothing got by comporting with Idolaters. The Duke of Medina's sword knew no difference between Papists and Protestants in Eighty eight, and that they should have found, had the Spaniard then prevailed.]

CHAP. V.

Ver. 1. *Run to and fro* [Spaciamini, scrutamini. Go as many of you as ye please: the verbs are plural.]

In the streets of Jerusalem [Where it was strange there should be such a rarity of righteous ones. But the faithful City was now become an harlot, Eisa. 1. 21. Like as Rome is at this day.]

Tota est jam Roma lupanar.

Shee had a *Mancinel*, a *Savonarola*, and some few other *Jeremies*, to tell her her own: but she soon took an order with them. The Primitive Christians called Heathens, Pagans; because contrey people living in *pagis*, that is, in Hamlets and Villages, were heathenish for most part, after that Cities were converted, and had many good people in them: but *Jerusalem* here afforded not any one, hardly.

If ye can find a man i. e. A godly, a zealous man. For *homines permulti*, *viriparanci*, saith *Herodotus*: there is a great paucity of good people. *Diogenes* is said to have sought for a good man in *Athens* with a lantern and candle at Noon-day: And once, when he had made an *O yes* in the market-place, crying out *Αἰσχροὶ ἄνθρωποι*, Hear O ye men, and thereupon company came about him to hear what the matter was, he rated them away again with this speech, *Ἄνδρες ἡμεῖς οὐκ ἐσμεν, ἀλλὰ θεοὶ*, I called for men and not for varlets. *Job* was a man every inch of him; See the Notes on *Job* 1. 1. So was *Moses* that man of God, *Daniel* that man of desires, *John Baptist*, then whom there arose not a greater among all that were born of woman; Calvinus erat *Paul* that little man, but who did great exploits: *Athanasius* and *Luther*, who stood out against all the world, and prevailed. But not many such: blessed be God that any such. *Cicero* observeth that scarce in an Age was born a good Poet. And *Seneca* saith Such as *Clodius* was, we have enow: but such as *Cato* are hard to be found. The Host of *Nola* being bid to summon the good men of the Town to appear before the Roman Censor, gat him to the Church-yard, and there called at the graves of the dead: for he knew not where to call for a good man alive. God himself sought for a man that might stand up in the gap, but met not with any such one, Ezek. 22. 30.

And I will pardon it [Sodom's sins cried loud to God for vengeance; so did now *Jerusalem*. But had there been but a voice or two more of righteous & religious persons there, their prayers had outcried them. A few birds of Song are shriller, then many crocitating birds of prey.]

Ver. 2. *And though they say The Lord liveth* i. e. Albeit they talk religiously (as those pretenders also did, Isa. 66. 5.) and make a great shant, as if some great water (with *Simon Magus*, Acts 8. 9.) yet they are arrant Hypocrites, and therefore odious to me who desire truth in the inward parts, Psal. 51. 6. These neither say the truth, nor do it, 1 *Job*. 3. 10. Ver. 3.

Ver. 3. *O Lord are not thine eyes upon the truth?* [And can these painted Hypocrites hope ever to please thee? how much are they mistaken?]

Thou hast stricken them, but they have not grieved [As being past feeling, of a dead and desolent disposition: like naughty boyes, which are the worse for a whipping: or *Solomons* drunkard who is beaten but never the better, Prov. 23. 35. There is no surer sign of a carnal *Israelite*, of a profligate professor, then to be senseless or incorrigible under publike judgements.]

Ver. 4. *Therefore I said* i. e. I thought with my self.

Surely these [c. That swear falsely, and refuse to be reformed; &c.]

Are poor [Of the *rafcality*; under law; base and beggarly; who neither know Gods will, nor hold themselves much bound to do it. Of the poorer sort in *Switzerland* it is storied, that they do alwayes break the Sabbath, saying that 'Tis for Gentlemen only to keep that day.]

Ver. 5. *I will get me unto the great men* [Who have been better bred, and abound with leisure, and other helps to holy living.]

But these have altogether broken the yoke [Of God, of the Law, and of Discipline. These are lawless and awless, and think they may lay the raines in the neck, and run riot.]

Ver. 6. *Therefore a Lyon of the forest shall lay them* [So *Nebuchadnezzar* is called for his cruelty, a *Wolf* for his voracity, and a *Leopard* for his sinews and swiftness. All the malignities of other Creatures meet in the Churches enemies.]

Ver. 7. *How shall I pardon thee for this?* [How with the safety of mine honour and justice? Swearing then by creatures (as by our Lady, by St. Anne, by this light, &c.) or by Idols, (as by the Masse, by the Rood, &c.) or by qualities (as by Faith, Truth, &c.) is not so small a sin as many deem it: sith God maketh here a great question how he can pardon it. For why? it is a forsaking of him, a giving away his honour to another, a disgrace done to a mans self (sith we alwayes swear by the greater, Heb. 6. 16.) and a mean to procure his utter ruine, without Gods greater mercy, Amos 6. 14. Zeph. 1. 3, 4, 5. Men sport themselves with oaths, as the *Philistines* did with *Sampson*: which will at last pull the house about their ears, Zach. 5. 4.]

When I fed them to the full, they then committed adultery [Fulness in good men oft breeds forgetfulness, and in bad men, filthiness. *Gula vestibulum luxuria*, gluttony is the gallery that incontinency walketh through. The *Israelites* ate and drank and rose up to play, i. e. with their *Midianitish* Mistresses, to the provoking of Gods fierce wrath. Fulness of bread made way to *Sodom's* sin. Lunatics, when the Moon is declining and in the wain, are sober enough: but when full, more wild and exorbitant. *Ceres* and *Bacchus* are great friends to *Venus*, &c. Watch therefore, and feed with fear.]

And assembled themselves by troops [Heb. they trooped themselves: such was their impudency. Libido effrons & plus quam

Ver. 8. *They were as fed horses* [As stallions and stone-horses, that are *ιστομαρῆς*, *mare-mad*, as the Sepuagint have it.]

Ver. 9. *Shall I not visit for these things?* i. e. Shall I not take cognisance of them, and punish them surely and severely?

Ver. 10. *Get ye up upon her battlements and destroy* [Ascendite & excindite, up and lay about you lustily. A commission granted out to the enemy, to execute Divine vengeance: God can never want a weapon to beat his rebels with.]

But make not a full end [See chap. 4. 27.]

For they are not the Lords [He disowneth them, and giveth them *primo occupatio*, to him that shall first seize them; as the Pope took upon him to do, this Kingdom of England, in the dayes of Henry 8. whom he had excommunicated and deprived.]

Ver. 11. *For the house of Israel and the house of Judah* [Both *Abolab* and *Abolab* are stark naught: I renounce them therefore, and shall take no further charge of them. And why?

Ver. 12. *They have belied the Lord* [Or, They give the Lord the lye, (as *Montfort*

Dantels high.
172.
Oecolamp.

fort Earle of *Lisester* gave his Sovereign *Henry 3.* the lye) Every unbeliever doth as much, upon the matter, 1 *Job.* 5. 10. See the Note there, *Nam ciamis non semper ore obloquitur, fallis tamen obliuiscitur.*

And said *It is not he*] *sc.* That speaketh, but the Prophets speak their own dreams and fancies. Or, as some render the text, *He is not*: there is no God to reward us if we do well, or to punish us, if we do worse. See my Common-place of Atheisme.

Ver. 13. *And the Prophets shall become wind*] All their threats and bugbear-terms (devised on purpose to affright silly people, who are no wiser then to believe them) shall come to nothing: they are but *bullate nuga, bruta fulmina*, bubbles of words, brute light-bolts: both they and their menaces shall vanish together, they shall blow over.

Thus shall it be done unto them] The evils that they foretell shall befall themselves, not us: *& nos male mulabimus ipsos*, and we will see them soundly punished for false Prophets. Poor *Jeremy* was ill-handled amongst them many times, as we shall see in sundry Chapters following. *Hec fuit Sideris quer,* &c.

Ver. 14. *Because ye speak this word*] Ungodly men shall one day answer (with all the world on fire about their ears) for all their hard and haughty speeches, *Jude* 15. They shall find that neither their own words are wind, but such as they shall give a sad account of: nor the Prophets words wind, unless it be to blow them into the bottomless lake, and to torment their consciences, haply, in the mean while, more then wind doth mens bodies, when gotten once into the veins, or bowels.

Behold I will make my words in thy mouth fire] That's somewhat worse then wind. Oh fear this fire, vengeance is in readiness for the disobedient, 2 *Cor.* 10. 5. every whit as ready in Gods hand as in the Ministers mouth. See *Zach.* 1. 6. with the Notes.

Gen. 10. 8.

Ver. 15. *It is a mighty Nation, it is an ancient Nation*] As ancient as *Nimrod* the first founder of that first of the four Monarchies. Hence *Babylon* is called the land of *Nimrod*, *Mic.* 5. whom the Poets call *Saturn*, and his son and successor *Jupiter Belus*.

A Nation whose language thou knowest not] For the *Babylonians* spake *Syriack*, *Dan.* 2. 4. as did also the Jews afterwards, viz. after the captivity in *Babylon*, where they learnt it, and lost their own language.

Ver. 16. *Their quiver is an open Sepulchre*] As holding arrows that wound deadly, and that shall dispatch many being drenched in their gall.

Ver. 17. *And they shall eat up thy harvest*] *Partim gladio, partim gula.* Consider the calamity of war, and take course to prevent it.

6. 5. 752. 16.

Ver. 18. *I will not make a full end with thee*] In the midst of judgement, God remembreth mercy. See *chap.* 4. 27. and here *ver.* 10. Howbeit, from this text some gather, that now in this last captivity of theirs God hath made a full end with the Jews, and that wrath is come upon them to the utmost, or to the end, as the Greek hath it, 1 *Thes.* 2. 16.

Ver. 19. *Wherefore doth the Lord our God all these things unto us*] Why? could not they yet tell? And had they not been oft enough (if any thing were enough) told wherefore? But they were never willing to hear on that ear. Some of our hearers turn the deaf ear, and say, What tell you us of these terrible things, &c. Many sit before us as senseless as the seats they sit on, the pillars they lean to, the dead bodies they tread upon.

So shall ye serve strangers] God loves to retaliate.

ver. 19. 10. 16.

Ver. 20. *Declare this in the house of Jacob, &c.*] Cease not to ring it in their ears whether they will hear, or whether they will forbear: for it is a rebellious people; and of the number of those, who wink willingly, that they may not see when some unfavorable potion is ministered to them, as *Justin Martyr* expresseth it.

Ver. 21. *Hear now this O foolish people*] They were strangely stupidified, and were therefore thus ripped up. Those that are in a Lethargy must have a double quantity of Physick to what others have.

And without understanding] Heb. *Without an heart*: *Cor sapit & pulmo loquitur*, &c.

&c. The heart is the symbol and seat of wisdom. See *Hof.* 7. 11. with the Note. Which have eyes and see not, &c.] See *Ezay* 6. 9. and 42. 20. which have not senses habitually exercised to discern good and evil, *Heb.* 5. ult.

Ver. 22. *Fear ye not me? saith the Lord*] What? not me, whom the sea is self, that tumultuous and unruly creature, feareth and obeyeth? See *Psal.* 65. 7. and 93. 4.

Who have placed the sand for a bound to the sea] A weak bound for so furious an element. *Vis maris infirmissimo sabuli pulvere cohibetur.* But so I will have it: and then who or what can gainstand it? Now who can but be moved at such miracles? Know you not that I can soon make your arable, failable? and that I can shake the earth as oft as there is a tempest in the Ocean, sith the earth is founded not upon solid rocks but fluid waters? See 2 *Pet.* 3. 5.

By a perpetual decree] Heb. by an ordinance of antiquity or of perpetuity; clapping it up close prisoner.

Ver. 23. *But this people have a revolting and rebellious heart*] *Cor recedens & amicans*, gone they are, and return they will not. Apostates are dangerous creatures, and mischievous above others; witness *Julian*, once a forward professor; *Lucian* once a Preacher at *Antioch*: *Staphylus* and *Latomus* once great Lutherans, afterwards eager Popelings: *Harding* was the Target of Popery in *England*, (saith *Peter Moulm*) against which he had once been a thundering Preacher in this land, willing he could cry out against it, as loud as the bells of *Offeney*. The Lady *Jane Gray*, whose chaplain he had sometimes been, gave him excellent counsel in a letter: but he was revolted and gone past call. *As. & Mon. fol. 129¹.*

Ver. 24. *Neither [ay they in their hearts]* God understandeth heart language, and expects a tribute there.

Let us now fear the Lord] Fear him for his goodness, as well as for his greatness, *ver.* 22. See *Hof.* 3. 5. and Notes.

That giveth rain] Which God decreeth, *Job* 28. 26. prepareth, *Psal.* 147. 8. withholdeth, *Am.* 4. 7. bestoweth, *Deut.* 28. 12. *Mat.* 5. 41. for a witness, *Mat.* 17. 14. of his general goodness, *Mat.* 5. 45. and special providence, as a good householder, *Mat.* 14. 17.

He reserveth unto us the appointed weeks of harvest] Which if he should deny us but one year only, how easily might he starve us all? See his love, and fear his Name.

Ver. 25. *Your iniquities have turned*] See on *Isa.* 59. 1, 2.

Ver. 26. *For among my people are found wicked men*] This was as bad as to find a nettle in a garden, unchastity in a Virgin, or the devil in Paradise. All the Lords people are or ought to be holy.

They lie in wait] Or watch, or prey: See on *Mic.* 7. 2.

They set a trap, they catch men] To spoil them, or slay them. Such a one was *Otto* the Pope *Muscipulator* (as the story stileth him) i.e. *Mice-catcher*, sent hither by *Gregory* 9. to rake and take away our money: *Tecelium* sent by *Leo* 10. into *Germany* was another.

Ver. 27. *As a cage is full of birds, so are their houses full of deceit*] i.e. Of ill-gotten goods, which will prove no such catch in the close, as they count upon.

Ver. 28. *They are waxen fat, they shine*] *Pingues, nitidi sunt: cutem curant ut Epicuri de grege porci*, fat they are and fair-looking, slick and smooth.

Tea they overpass the deeds of the wicked] They out-sin others. Or as some sense it, they escape better then others, *Psal.* 73. 5.

Ver. 29. *Shall I not visit*] See *ver.* 9.

Ver. 30. *A wonderful and horrible thing*] *Res stupenda & horrenda*, an abhorred filth, such as may well draw from us an *heu, heu Domine Deus*.

Is committed in the Land] Heb. in this land, where men are therefore the worse, because they should be better.

Ver. 31. *The Prophets prophesy falsely, and the Priests bear rule*] The chief Priests bearing rule in the causes and consciences of the people, had suborned their abbertours ambitious Prophets, who applauded their greatness for preferments, teaching the people to dote on the titles of *Moses* chair, High-Priests, the Temple

Mat. 15. *Apoftefti de extremo tam deplorata polie extermio.* of the Lord, &c. as if there were not many a goodly box in the Apothecaries shop without one dram of any drug therein. Such false Prophets were those Pharisees, factours for the Priests with their *Corban*: and such also for the Pope are the Jesuites and Seculars, which differ only as hot and cold poison, both destructive to the State.

What will ye do? Alas, what will become of you at last?

CHAP. VI.

Ver. 1. *O Ye children of Benjamin* These were the Prophets Country-men; for *Anathoth* was in that tribe: so was also part of *Jerusalem* itself. He forewarneth them of the enemies approach, and bids them *be gone*. The *Beniamites* were noted for valiant, but vicious, *Judg.* 19. *Hof.* 9. 9. and 10. 9.

And blow the trumpet in Tekoa A place that had its name from trumpetting; so there is an elegance, in the Original: See the like *Mic.* 1. 10, 14. It was twelve miles from *Jerusalem*, and six from *Beth-hacerem*. Here dwelt that wise woman suborned by *Joab*, 2 *Sam.* 14. 2.

Life of Ed. 6. by S. J. Heyw. *Set up a sign of fire* A Beacon, or such as the *fire-crosse* is in Scotland; where (for a signal to the people when the enemy is at hand) two fire-brands set acrois, and pitched upon a spear, are carried about the Country.

Ver. 2. *I have likened the daughter of Zion to a comely and delicate Woman* *Cerstatim amata Bucolica puella*, some fair Shepherdess, to whom the Kings with their armies make love (but for no love) that they may destroy and spoil her.

Ver. 3. *The Shepherds* See on ver. 2.

Ver. 4. *Prepare ye wars against her* Say those *Chaldean* sweet-hearts: this is their wooing language: like that of the *English* at *Muscleborough*.

Let us go up at noon Let us lose no time: why burn we day-light by needless delays?

Ver. 5. *Let us destroy her Palace* Where we shall find all precious substance, we shall fill our hands with spoils, as *Prov.* 1. 13.

Ver. 6. *For thus hath the Lord of hosts said* q. d. It is he who setteth the *Chaldean* warriors awork: and giveth them these words of command. So *Tartarus*, *Genfericus* and others were the scourge in Gods hand; as now also the *Turks* are.

She is wholly oppressed She was full of judgement, righteousness lodged in her: but now nothing left.

Nomen Alexandrine se fortasse moratur.
Hospes abi: jacet hic & celum & vitium.

Ver. 7. *As a Fountain casteth out her waters* Incessantly, and abundantly. *In Jeremia est continua quasi declamatio contra peccatum, &c.*

Before me continually This sheweth their impudency.

Ver. 8. *Be thou instructed* Affliction is a School-Master, or rather an Officer to the Law, which the Apostle calleth a School-Master to Christ. Affliction bringeth men to the Law, and the Law to Christ. Affliction is a Preacher, saith one: *blow the trumpet in Tekoa*: what saith the Trumpet? *Be instructed O Jerusalem.*

Least my soul depart from thee Heb. *be loosed or disjointed*: least I loath thee more then ever I loved thee, and so thy ruine come rushing in, as by a sluice.

Ver. 9. *They shall thoroughly glean the remnant* They shall make clean work of them, as *Judg.* 20. 45.

Ver. 10. *To whom shall I speak and give warning* Heb. *protest*, q. d. I know not where to meet with one teachable hearer in all *Jerusalem*.

Behold their ear is uncircumcised Obstructed and stopped with the superfluity of naughtiness, worse then any ear-wax, or thick film overgrowing the organ of hearing. *Tantum monstra marina surda aure Dei verba pretereunt.*

The Word of the Lord is unto them a reproach They take reprooves for reproaches, as *Luk.* 11. 45.

Ver. 11.

Ver. 11. *Therefore I am full of the fury of the Lord* i. e. of curses and menaces against this obstinate people, as *chap.* 4. 19.

I am weary with holding in As hitherto I have done, and could still in compassion, but that of necessity I must obey Gods will, and be the messenger of his wrath. It is a folly to think, that Gods Ministers delight to fling daggers at mens breasts, or handfuls of hell-fire in their faces. *Non nisi constus*, said he.

I will pour it forth I will denounce it, and then God will soon effect it. See on *chap.* 1. 10.

Ver. 12. *With their fields and wives together* These are mentioned as most dear to them; who could haply say as he did,

Hac alii capiant; liceat mihi paupere cultus
Securo chara conjuge posse frui. Heb.

Ver. 13. *Every one is given to covetousness* *Avis avaritia, is coveting covetise*, cryeth still *gives*, give with the horseleech: of which creature *Pliny* observeth, and experience sheweth, that it hath no thorough passage, but taketh much in, and letting nothing out, breaks and kills itself with sucking. So doth the covetous man.

Every one doleth falsely Heb. *each one is doing falsehood*; as if that were their common trade.

Ver. 14. *They have healed also the hurt of* — *slightly* Heb. *Upon a slight or slighted thing*; *secundum curationem mali leviculi*, as men use to cure the slight hurts of their children by blowing on them only, or stroking them over. Thus these deceitful workers dealt by Gods people: dallying with their deep and dangerous wounds, which they search not neither cauterize, according to necessary severity.

Saying, peace, peace Making all fair weather before them, when as the storm of Gods wrath was even breaking out upon them; such a storm as should never blow over.

Ver. 15. *Were they at all ashamed* Their shamefulness was no small aggravation of their sin: *Ita licet multas abominaciones commiserunt Papista sine verecundia; verecundari tamen non possunt*, saith Dr. *John Raynolds*. Papists are frontless and shameless. Dr. *Story* for instance: I see nothing (said he before the Parliament in the beginning of Queen *Elizabeth*) to be ashamed of, so less I see to be sorry for: but rather because I have done no more, &c. wherein he said there was no default in him but in the higher powers, who much against his mind, had laboured only about the young and little sprigs, and twigs, whiles they should have struck at the root and rooted it out: meaning thereby the Lady *Elizabeth*, whom also he afterwards daily cursed in his *grace afore meast*. And concerning his persecuting and burning the Protestants, he denied not but that he was once at the burning of an *heretic* (for so he termed it) at *Oxbridge* (Mr. *Dentley* Martyr) where he tossed f. 1925.

a faggot at his face, as he was flogging *Palmer*, and set a wine-bush of thornes under his feet, a little to prick him, &c.

Ver. 16. *Stand ye in the wayes and see* Duely deliberate and take time to consider, whether you are in the right or not.

Ask for the old pathes Chalked out in the word, and walked in by the Patriarches. Think not, as some do now-a-days, by running through all religions to find out the right: for this is *viam per avia querere*, as *Junius* phraseth it; to seek a way where none is to be found. How many religions are there now amongst us? So many men, so many minds. *Non est scient hodie qui novitates non invenit*, as one complained of old, He's Nobody that cannot invent a new way; but as old wine is better, so is the old way: hold to it therefore. *Quod primum verum*, That which was first is true: but beware of new truths; that cannot be proved to be old, as *1 Job.* 2. 7.

*Qui veteres linguas, calles sequiturque novatos,
Sapient in fraudes incidit ille feras.*

But they said *We will not walk therein*] So ver. 17. but they said *We will not hearken*: See the like resolute answers, chap. 22. 21. and 44. 16. favouring of a self-willed obstinacy. It is easier to deal with twenty mens reasons, then with one mans will. A willfull man stands as a stake in the midst of a stream, lets all passe by him but he stands where he was. *Luther* saith of some of his *Wittenbergians*, that so great was their obstinacy, so headstrong and headlong they were, that the four elements could not bear it. *Jeremy* seems here to say as much of his *Hierosolymians*. See ver. 18, 19.

Ver. 17. *Also I set Watchmen over you*] i. e. Priests and Prophets, to watch for your welfare.

Hearken to the sound of the trumpet] See on ver. 8.

We will not hearken] See on ver. 16.

Ver. 18. *Therefore hear O ye Nations*] For this people will not hear me, though I speak never so good reason. *Scaliger* telleth us that the nature of some kind of *Amber* is such, that it will draw to it self all kind of stalks of any herb, except *Basilisk* an herb called *Capitalis*, because it makes men heady, filling their braines with black exhalations: Thus those who by the fumes of their own corrupt wills are grown headstrong, will not be drawn by that which draweth others, who are not so prejudicated.

What is among them] What their sins are: Or, *Quid in eos, sc. constituerim*, what I have resolved to bring upon them: Or, *Quae in eis*, know O congregation (of the Saints) which are among them.

Ver. 19. *Hear O earth*] In case none else will hear.

Even the fruit of their thoughts] Why then should any man think that thoughts is free? free they are from mens courts and consistories: but not from Gods eye, law, or hand.

Ver. 20. *To what purpose cometh there to me incense*] *Cui bono*, so long as it smelleth of the foul hand that offereth it: so long as you think to bribe me with it? See *Isa.* 1. 14.

From Sheba] Whence the *Greeks* seem to have their word *sheba* to worship: and the *Arabians* call God (the adequate object of divine worship) *Sabao*, and a Mystery *Saba*.

And the sweet cane] Heb. *cane* the good. The Septuagint render it *cinnamon*; and the *Vulgar Calamus*: of which see *Pliny*, lib. 12. cap. 22.

From a far Country] From *India* saith *Hierom*, *Hec omnia bene in nostros Papistae quadrabunt*.

Ver. 21. *Behold I will lay stumbling blocks*] Heb. *Stumblements*, i. e. occasions, preparations and means to work their ruin and ruine: what these are. See ver. 22.

Ver. 22. *Thus saith the Lord*] It is not in vain that this is so oft prefaced to the ensuing Prophecies. *Dilectum* *Jehova* is very emphatical, and authoritative.

Behold a people cometh from the North] This the Prophet had oft foretold, for forty years together; *sed furdus fabulam*, but he could not be beleevd.

Ver. 23. *They shall lay bold on bow and spear*] To destroy & *eminus & cominus*, both afar off, and at hand.

Their voices roareth like the sea] Which is so dreadful, that the horrible shriekings of the devils are set out by it, *Jam.* 2. 19. They who would not hear the Prophets sweet words, shall hear the enemies roaring in the midst of their congregations, *Psal.* 74. 4.

Ver. 24. *Our hands wax feeble*] He modestly reckoneth himself among the rest, though the *armes* of his hands were made strong by the hands of the mighty God of *Jacob*, *Gen.* 49. 24. and his heart was fixed trusting in the Lord, *Psal.* 112. 7.

Ver. 25. *Go not out into the field*] Sith there is no peace to him that goeth out, nor to him that cometh in, *2 Cron.* 15. 5. but

Luther

Luctus ubique, pavor, & plurima mortis imago.

Ver. 26. *Gird thee with sack cloth, and wallow thy self in ashes*] The very heathens did so when in danger of a merciless enemy: *veniam irarum celestium poscentes*, saith *Livy*, seeking the pardon of their sins, and the favour of their Gods.

Ver. 27. *I have set thee for a Tower and a fortresse*] Or, a fortified watch-tower have I made thee among my people, i. e. To discern and discover their dispositions and affections.

Ver. 28. *They are all grievous revolters*] Heb. *Revolters of revolters*. Chald. *Princes of revolters*, arch-rebels. *Jeremy* (Gods champion, such as was wont to be set forth compleatly armed at the Coronation of a King in this Nation) findeth and reporteth them such here, and proveth it.

Walking with slanders] Trotting up and down as pedlers, dropping a tale here, and another there, contrary to *Levit.* 19. 16.

They are brass and iron] Base and drossy, false and feculent metals; silver and gold they would seem to be, a sincere and holy people: but they are *mala moneta*, a degenerate and hypocritical generation: *adulterini sunt nihil habentes probi*, as *Theodoret* hath it here; *naught*, and good for naught: not unlike those stones brought home in great quantity by Captain *Forbisher* in the reign of Queen *Elizabeth*. He thought them to be minerals and of good worth: but when there could be drawn from them neither gold nor silver, nor any other mettall, they were cast forth to mend the high-ways.

They are all corrupters] Of themselves, and of others.

Ver. 29. *The bellows are burnt*] The Prophets lungs are spent, all their paines spilt upon a perverse people: See *Ezek.* 24. 6, 12, 13. *Jeremy* had blowed hard as a Smith or Metallary doth with his bellows; he had suffered, as it were, by the heat of a most ardent fire, in trying and melting his oar: he had used his best Art also by casting in lead (as now-a-days they do quick-silver) to melt it the more easily, and with less loss and waste: but all to no purpose at all.

The lead is consumed] All the melting judgements which (as lead is cast into the furnace to make it the hotter) God added to the Ministry of the Prophets to make the Word more operative, they will do no good.

The founder melteth in vain] Whether God the Master-founder, or the Prophets Gods co-founders or fellow-workmen, as the Apostle calleth them, *1 Cor.* 6. 1.

The wicked are not plucked away] Or, their wickednesses; they will not part with their dross, or be divorced from their *dilecta delicta* beloved sins. The vile person will speak villany, and his heart will work iniquity to practise hypocitify, and to utter error against the Lord, *Isa.* 32. 6.

Ver. 30. *Reprobate silver shall men call them*] Dross and refuse, rather then pure metall: silver they would seem to be; but their hypocritie shall be made known approved, to all men, who shall count them and call them *reprobate*, because *impurgabiles* and *inexpiables*, unconfessable, and incorrigible: a sore sign of reprobation, as *Aquila* noteth from *Heb.* 6. 7, 8.

For the Lord hath rejected them] As refuse and counterfeit, such as will not passe in payment. Hence they are to be cast into *Babylons* Iron-furnace (quasi antro *Antao & Cyclopes* adduc decouquendi) a type of that eternal fire of hell, prepared of old for the devil and reprobates.

CHAP. VII.

Ver. 1. *The word that came to Jeremiab*] A new Sermon, but to the same purpose as the former. See on chap. 1, 2. *Toto libro idem argumentum*

Ver. 2. *Stand in the gate of the Lords house*] The East-gate, which was the most famous and most frequented of the people, and therefore fittest for the purpose.

And preclaims there this word] Stand there with this Word (as once the Angel with

with a terrible sword did at the porch of Paradise) to excommunicate as it were this hypocritical people: and do it *verbis non tantum discretis sed & exerts*, plainly and boldly.

Ver. 3. *Amend your ways and your doings*] Heb. *make good your ways*, sc. by repentance for and from your sins: and by believing the Gospel. *Defecantur enim mores, ubi mundulus excipitur Evangelium*. Amendment of life, is an upright, earnest and constant endeavour to do all that God commandeth, and to forbear what he forbiddeth.

Ver. 4. *Trust ye not in lying words*] Or, *matters*, sc. that will deceive you. The ships *Triumph*, or *Good-speed*, may be *ventorum ludibrium*, and miscarry upon the hard rocks, or soft sands: so, fair shews and bare titles help not. *Vatinius* that wicked Roman professed himself a *Pythagorean*, and vicious *Antipater* wore a white cloak, the ensign of innocence. This was *virtutis fragulam pudesacere*, said *Diogenes* wittily, to put honesty to an open shame.

The Temple of the Lord, the Temple—are these] i. e. These buildings, or these three parts of the Temple, viz. the most holy place, the Sanctuary, and the outer Court. To these are made the Promises of Gods perpetual residence, *Psal.* 132. 14. therefore we are safe from all danger, whilst here we take sanctuary. See *Mic.* 3. 11. The *Romish* crew in like manner have nothing in their mouths so much as the Church, the Church, the *Catholick Church*: and therein, like *Oyster-wives*, they out-truss. Many also amongst our selves cry the Temple of the Lord, the Temple of the Lord, who do yet nothing care for the Lord of the Temple. They glory in external privileges, and secure themselves therein, as the Jews sabel that *Og King of Bashan* escaped in the flood by riding astride upon the Ark without. But what profiteth it,

Respicere ad phaleras, & nomina vana Catonum?

Esse Christianum grande est, non videri, saith *Hierom.* It's a great privilege to be a Christian, but not to seem only to be so. An empty title yeeldeth but an empty comfort at last.

Ver. 5. *For if ye thoroughly amend your ways*] If ye thoroughly execute judgment] If ye be serious in the one, and sedulous in the other. See *ver.* 2.

Ver. 6. *If ye oppress not the stranger, &c.*] *Turtures amat Deus, non vulnives*. See on *Isa.* 1. 23.

Ver. 7. *Then will I cause you to dwell in this place*] Not else. Gods Promises are with a condition; which is as an oar in a boat, or stern of a ship, and turns the Promise another way.

Ver. 8. *Behold ye trust, &c.*] See on *ver.* 4.

Ver. 9. *Will ye steal, murder, &c.*] Heb. *will ye stealing steal, murdering murder, &c.* i. e. drive a trade with the devil by these foul practices allowed and wallowed in, *quasi examen malorum facinorum nihil obstat, modo domum Dei ingredere mini*; as if you could set off with me, and make amends by your good deeds for your bad?

Ver. 10. *And come and stand before me in this house*] This was worse then to do as the *Circassians* (a kind of mongrel Christians of the Greek Church at this day; who as they baptize not their children till the eighth year, so they enter not into the Church (the Gentlemen especially) till the sixtieth year; but heare divine service standing without the Temple: that is to say, till through age, they grow unable to continue their rapines and robberies; to which sin that Nation is exceedingly addicted.

And say We are delivered] i. e. Licensed. *Hoc idem dicunt qui cogitationes inter peccata non numerant*, saith *Oecolampadius*.

Ver. 11. *Is this house which is called by my name*] Is it become *impie gentis arcum*, as *Florus* afterwards spitefully called it? or a professed Sanctuary of roguery, as the *Papists* maliciously say of *Geneva*: Or a receptacle of all abominations, as *Pompey's Theatre in Rome* was once said to be.

Become a den of robbers] To such it should have been said by the Porters—

Gressus

Gressus remove profani. In the mystical sacrifices of *Ceres* no profane person was to be admitted: for the Priest going before uttered these words—*Exiit de domo aditus*, that is, he packing every wicked person. So the Roman Priests had their *procul* & *procul este profani*.

Ver. 12. *But go ye now*] *Non passibus sed sensibus*. Summon the sobriety of your senses before your own judgment, and consider what I did of old to *Shiloh*, a place no less privileged then yours; and wherefore I did it: and be warned by their woes. *Alterius perditio, tua sit cautio*. Seest thou another shipwrack? look well to thy tackling. Reason should persuade, and therefore lodgeth in the brain: but when reason cannot persuade, example should, and mostly will.

Ver. 13. *And now because ye have done*] Worthily are they made examples to others, that will not take example by others; that will not *aliena frui infamia*, make benefit of other mens miseries.

Rising early] As good husbands use to do; and as *Plutarch* reporteth of the *Persian Kings*, that they had an officer to call them up betimes, and to mind them of their business.

Ver. 14. *Therefore will I do unto this house*] Which ye fondly think that I am bound to hold, and uphold. The Disciples also seem to have had a conceit that the Temple and the world must needs end together: hence that mixed discourse of our Saviour, now of one, and now of another, *Mat.* 24. See *ver.* 3. of that Chapter, with the Note.

Ver. 15. *And I will cast you out of my sight*] Heb. *from against, or over against my face*. As *I have cast out your brethren*] For your instance and admonition, I hanged them up in gibbets, as it were at your very doors, but nothing would warn you.

Ver. 16. *Therefore pray not thou for this people*] For I am unchangeably resolved upon their ruin: and I would not have thy prayers (those *hony-drops*) spilt upon them. Their day of grace is past: their sins are full, the decree is now gone forth, and that is irreversible; therefore pray not for this deplored people: there is a sin unto death: and who knows but their sin was such? sure it is the Prophet was silenced here, and that was a sad symptom.

Neither lift up cry] *Verbum apium precibus est: lift up* is a very fit expression, and the word rendered *cry* comes from a root that significth *clamare voce contenta* & *Ronan*, unde *efficiat*, to set up the note to some tune, as we say.

Neither make intercession to me] *Interdicit is no intercedat*. Here and elsewhere God flatly forbids the Prophet to pray; See *chap.* 14. 7, 11. and yet he is at it again, *ver.* 19. 20, 21, 22. So *Exod.* 32. 11, 12, 13. Let me alone, saith God. The *Chaldees* there hath it, *leave off thy prayer*, but *Moses* would not. These were men of prayer, and could truly say of themselves as *David* once did, *Psal.* 109. 4. *but I gave my self to prayer*. Where the Hebrew hath it, *But I, prayer*: as if he had been made up of it, and had minded little else. The Lord also, they knew, was a prayer-hearing God, *Psal.* 65. 2. O thou that art hearing prayers, (so the Hebrew hath it) always hearing some, and ready to hear the rest. Our God is not like *Jupiter of Cret* that had no eares: nor as those other heathen-deities of whom *Cicero* sadly complaineth to his brother *Quintus* in these words, I would pray to the gods for those things, but that they have given over to hear my prayers. *Jeremy* could upon better ground pray, then ever he in *Plato* did,

Ζεῦ βασίλει πάτερ ἰσθῆς, &c. In English thus,

Great God, the good thou hast to give,
Whether we ask't or no,
Let's still receive: no mischief thrive
To work our overthrow.

*Plat. in Alci-
biad.*

Ver. 17. *Seest thou not what they do*] And hast thou yet an heart to pray for them? and should I yet have an heart to pity them? there is only this hope left sometimes, that something God will yeild to the prayers of his people, even when he is most bitterly bent against them.

Flebitur iratus, voce rogante Deus.

*Ratio additur
quasi digito ad
Jeremiam ex:*

Ver. 18. *Ecce*

*Cic. in Vati-
nium,*

*Ecclesiam ad
ravum usque
erectant calbo-
licam,*

*Ercew.
Enquir.*

*Atq omnium
turpitudinum.*

Distribuent in-
ter se maneta.

Ver. 18. *The children gather wood*] All sorts, sizes, and sexes, are as busy as bees:

Sed turpis labor est inepiarum.

Oh that we were so intent, with united forces, to the worship of the true God of heaven! *Vas torpori nostro.* Oh take heed of industrious folly, dispirat not your selves in the pursuit of trifles, &c.

Scilicet & te-
nui popano
corruptum
Ovis. Juven.
Sal. 6.

To make cakes] Popana, cakes stamp with stars.

To the Queen of heaven] i. e. To the heavenly bodies, and (as some will have it) to the Moon in special. The Hebrews have a saying, that, *God is to be praised in the least great, to be magnified in the Elephant, but to be admired in the Sun, Moon and Stars.* And if the Jews in the text had stayed here, who could have blamed them? but to deifie these creatures, was gross Idolatry, and an inexcusable sin. Epiphanius reflect us of certain hereticks called *Collyridians*, that they baked cakes and offered them to the Virgin Mary whom they called the *Queen of heaven*: and do not the Papists at this day the very same, saying that *hyperdulia* is due unto her; not to speak of Bonaventura his blasphemous *Lady-Psalter*. Bernard Bauhufius the Jesuite hath set forth a book in praise of the Virgin Mary, by changing this one verse,

Heref. 79.

Tot tibi sunt doles, Virgo, quot sidera calo.

A thousand twenty and two wayes, according to the number of the known stars: The Jesuites commonly write at the end of their books, *Laus Deo & beatae Virgini*: Praise be given to God, and to the blessed Virgin: but this is the badge of the beast. Let us say *Soli Deo Gloria*: and yet not in the sense of that *Persian* Embassadour, who, whensoever his business lay with Christians, was wont to have *Soli Deo gloria* very much in his mouth: but by *Soli* he meant the Sun, whom he honoured for his God. Why the women here, and chap. 44. should be so busy in kneading cakes to the Moon, these reasons are given: 1. Because the Moon was a *Queen*. 2. Because the women at their labour were most beholden to the Moon, who by her great moisture mollifies the secondines, and makes the passage easie for their delivery. This custom of offering cakes to the Moon (saith one) our Ancestors may seem not to have been ignorant of: to this day our women make cakes at such times; yea the child is no sooner born, but called *cake-bread*. Add, that the Saxons did adore the Moon, to whom they set a day apart, which to this day we call *Moonday*. The same Author telleth us, that he who not long since conquered the *Indies*, persuaded the Natives that he had complained of them to their *Moon*, and that such a day the goddess should frown upon them; which was nothing else but an *Eclipse* which he had found out in the *Almanack*.

Greg. Poeb.
202.

Ibid. 132.

Ver. 19. *Do they provoke me to anger*] i. e. Hurt they me by their provocations? or hope they to get the better of me, and to cause me to lay down the back-
lers first? Surely as *Ulysses* his companions said to him when he would needs pro-
voke *Polydamas*, may we better say to such, as provoke the Almighty,

Συζητις τιπὶ ἰδὼντες ἐπιβλέπων ἄγχιον ἀνδρα;

Or as the wife-man, contend not with him that is mightier then thou: meddle with thy match man.

Ver. 20. *Mine anger and mine fury*] A very dreadful doom, denounced against these daring monsters. Those that provoke God to anger, shall soon have enough of it. It is a fearful thing to fall into the punishing hands of the living God, Heb. 10. Oh keep out of them.

Ver. 21. *Put your burnt-offerings to your sacrifices and eat flesh*] *Congerite, ingerite, digerite, egarite*: take away all your sacrifices, wherewith ye fondly think to expiate your sins, and feast your carcasses with them: for I wot well that you offer them to me, *ventris potius gratia quam internae pietatis*, rather of gourmandise then good devotion. You have therefore my good leave to make your best of

of them: for I account them no other then ordinary and profane food, such flesh as is bought and sold in the shambles: So *Hof. 9. 4.* their meat-offering (*Lev. 2. 5.*) is in scorn called *their bread for their soul or life*, that is, for their natural sustenance. And no better are the elements in the Lords Supper to the unworthy Receiver, whatever he may promise himself by them.

Ver. 22. *For I spake not unto your Fathers*] I gave them not those holy rites as the substance of my service, or that ye should thus hold them up against my threats for your rebellions, as a buckler of defence. Sacrifices without obedience *neque placant Deum*.

Ver. 23. *But this thing I commanded them*] i. e. I principally commanded them: giving them therefore first the Decalogue, and then afterwards the ceremonial Law, which was, or should have been their Gospel.

Ver. 24. *But they hearkened not nor inclined*] So *cross-grained* they were, and thwart from the very first.

In the imagination of their evil heart] *In sententia animi sui pessimi*, Heb. *aspeclm Trem cordis*, ut *Deut. 10. 9.*

They went backward, and not forward] As Crabfish do, as vile Apostates, in *pejus proficiunt* grow every day worse then other, being not only averse but adverse to any good, they daily grow worse and worse, deceiving and being deceived. *Scipio* indies factis deteriores. *Islebius* first became an *Antinomian* (and the Father of that Sect) and then a Papist, and lastly Atheist and Epicure, as *Oslander* testifieth. Whilest he was an *Antinomian* only, he many times promised amendment (being convinced of his error) but performed it not. After that, he condemned his error and recanted it in a publick auditory, and printed his Recantation: yet when *Luther* was dead, he not only licked up his former vomit, but fell to worse, as aforesaid.

Ver. 25. *Since the day*] The Church hath never wanted Preachers of the Truth. See my *True Treasure*, pag. 7. 8. Wo to the world because of this.

Daily rising up early] See on ver. 13.

Ver. 26. *For they hearkened not unto me*] This God speaketh to the Prophet, as weary of talking to them any longer, sith it was to no better purpose.

Ver. 27. *But they will not hearken unto thee*] Howbeit speak (whether they will hear, or whether they will forbear) for a testimony against them.

Ver. 28. *This is a Nation*] A heathenish Nation, such as they use to reproach with this Name *Goi*, and *Mamzer Gojim*, that is, *basehearted Heathens*.

Nor receive correction] Or, instruction.

Ver. 29. *Cut off thine haire, O Jerusalem*] In token of greatest sorrow and servitude, *Job 1. 20. Esa. 15. 2. Ezek. 27. 31. Tu dum servus es comsum nuda*, said he in *Aristophanes*. The world here rendered *hair* is *Necir*, which signifieth a crown, and therefore the *Nazarites* had their name, *Nunm. 6.* intimating hereby, haply, that their Votaries should be as little accepted as were their sacrifices, *vir. 21.*

And forsaken the generation of his wrath] Who are elsewhere called *the people of his curse*, and vessels of wrath, fitted for destruction.

Ver. 30. *They have set their abominations in the house*] So do those now that broach heresies in the Church.

Ver. 31. *To burn their sons and their daughters*] Haply in a sinful imitation of *Abraham* or *Ishta*: Or else, after the example of the *Canaanites*, *Deut. 12. 31.* and other heathens, who thus sacrificed to the Devil, commanding them *soo* do by his Oracles: though *Hercules* taught the *Italians* to offer unto him rather men made of wax.

Ver. 32. *It shall no more be called Tophet*] Unless it be *quasi Adophei*, i. e. *Portentum*.

Nor the valley of the son of Hinnom] As it had been called from *Joshua's* dayes, chap. 15. 8.

But the valley of slaughter] Or *Ge-baharegah*: for the great slaughter that the *Chaldees* shall make there. *Ecce congrua panna peccato*, saith *Oecolampadius*. For they shall bury in *Tophet*] It shall become a *Polyandron* or common burial-place, till there be no place or room left.

Kk

Ver.

Et erit monti-
cium populi.

Ver. 33. *And the carcases of this people* Their *murrain-carcases*, as the Vulgar

rendreth it. *Shall be meat for the foules of the heaven* Whereby we may also understand the devils of hell, saith Oecolampadius.

Ver. 34. *Then will I cause to cease* *Letitia in luctum convertetur, plausus in planctum, &c.* Their singing shall be turned into sighing, their hollowing into howling, &c.

The voices of the bridegrooms No catches, or canzonets shall be sung at weddings; no Epithalamia.

CHAP. VIII.

Ver. 1. *At that time they shall bring out the bones* They shall not suffer the dead to rest in their graves, *Maxime propter ornamenta in sepulchris condita*, chiefly for the treasure, the Chaldees shall there look for: See 2 Chron. 36. 19. *Neb. 2. 3. Joseph Antiq. lib. 13. chap. 15. Baruch 2. 24.* For extremity of spite also, dead mens bones have been digged up. Pope Formosus was so dealt with by his successour Stephenus the sixth: and many of the holy Martyrs, by their barbarous persecutors. Cardinal Pool had a purpose to have taken up King Henry the eighths body at Windsor, and to have burned it, but was prevented by death. Charles 5. would not violate Luthers grave, though he were solicited so to do, when he had conquered Saxony. But if he had, it had been never the worse with Luther: who being asked where he would rest? answered *sub calo*: *Celo tegitur, qui caret urna*. Of all foules, we most hate and detest the crows: and of all beasts, the Jackalls (a kind of foxes in Barbary) because the one diggs up the graves and devours the flesh, the other picketh out the eyes of the dead.

Ver. 2. *And they shall spread them before the Sun* Whom these Idolaters had worshipped whilst they were alive, and thought they could never do enough for, as is hinted by those many expressions in the text.

Whom they have loved, and whom they have served, &c. *Inimicus pena talionis*, saith Piscator: their dead bodies shall lye unburied in the sight of these their deities, who could do them no good either alive or dead.

Ver. 3. *And death shall be chosen rather than life* They being captives and sorely oppressed, shall sing that doleful ditty,

— O terque quaterque beati,
Quis ante ora patrum Solyma sub mœnibus alis
Contigit oppetere.

Ve villis.

Oh how happy were they that perished, during the siege, or in the surprisal of the City! Life indeed is sweet, as we say: and man is a life-loving creature, said that heathen: but it may fall out that life shall be a burden, and a bitterness: how oft doth Job unwith it? and how fain would Eliab have been rid of it? so little cause is there that any good man should be either fond of life, or afraid of death.

Ver. 4. *Shall they fall and not arise?* Or, *when men fall, will they not arise?* Or, *will not one that hath turned aside, return?* To fall, may befall any man: but shall he lye there, and not assay to get up again? to lose his way may be incident to the wisest: but who but a fool would not make haste to get into the right way again? *Errare humanum est: perseverare, diabolicum*. And yet these stubborn Jews refused to rise or return.

Ver. 5. *Why then is this people of Jerusalem, &c.* Why else but because they are voyd of all true reason, and quite beside themselves in point of salvation? their pertinacy or rather perversity in sinning is altogether insuperable. *Monoceros intarimsi potest, capri non potest*.

They hold fast deceit They hold close to their false Prophets, or rather a false heart of their own hath deceived them, as ver. 11. a deceived heart hath turned them aside, as Esa. 44. 20. See there.

Ver. 6.

Ver. 6. *I hearkened and heard* Or, *I have listened to hear*; but could not yet hear them slip out one syllable of savoury language.

No man repented of his wickedness No nor so much as reflected, or turned short again upon himself to take a review of his former evil practices: which yet is the very first thing in repentance, 2 Chron. 6. 37. Luk. 15. 17.

Saying, What have I done The Pythagoreans once a day put this question to themselves. And the Oratour thus bespoke his adversary *Neovius*. *Si hac duo tecum verba reputasses Quid ago? respirasset cupiditas & avaritia paululum*: that is, hadst thou but said those two words to thyself, *What do I? thy lust and covetousness* would thereby have been cooled and qualified.

Cicero orat.
pro Quintio.

Every one turned to his course as a horse rusheth Heb. *rusheth* With as much violence as an overflowing flood. *Hinc apparet fructus liberi arbitrii*, saith Oecolampadius: See here the fruit of free-will, and what man will do being left to himself. Carnal affections are forcible and furious: *Plato* himself saw, and could say as much, when he compared concupiscence to an headstrong horse, that runneth away with his rider, and cannot be ruled.

In Thad. 5.

Ver. 7. *Tea, the stork in the heaven knoweth her appointed time* These foules, though wanting reason, know well when to change quarters: whether against summer as the stork, turtle and swallow; or against winter as the crane.

But my people know not the judgement of the Lord Whether his summer of grace offered, or his winter of punishment threatened; to embrace the one, or to prevent the other. See a like dissimilitude and opposition, Isa. 1. 3.

Ver. 8. *How do ye say We are wise?* If ye were so, ye would never say so. *Surely I am more brutish, than any man*, said holy Agur, Prov. 30. 2. This only I know that I know nothing, said Socrates. Neither know I so much as this that I know just nothing, said a third. How could these in the text say, *We are wise*, when the foules of the ayre outwitted them? confer, Job 35. 11.

The Law of the Lord is with us *Vox est Phariseorum*. So the Jesuites at this day (as of old the Gnosticks) will needs be held the only knowing men. The Empire of learning belongeth to the Jesuites, say they: a Jesuite cannot be an heretick; *Junguntur in unum, dies cum nocte, lux cum tenebris, &c. i. e.* Let day and night be jumbled together, light and darkness, heat and cold, health and sickness, life and death; so may there be some likelihood that a Jesuite may be an heretick, saith one of them. The Church is the soul of the world, the Clergy of the Church; and we, of the Clergy, saith another.

Calaub. ex
Apolog. 18.

Lo certainly in vain made he it i. e. The Law, for any good use, that this people or their leaders put it to. See Hof. 8. 12. Rom. 2. 17. — 25.

Ver. 9. *The wise men are ashamed* They have cause to be ashamed of their grosse ignorance and folly, ver. 7, 8. and greater cause then ever humble Assin had to say *Scientiam me damnat*, my knowledge undoeth me.

Lo they have rejected the word of the Lord As to any holy practice: their knowledge is only Apprehensive and notional, not Affixive and practical.

And what wisdom is in them q. d. None worth speaking of: they lose their civil praises, because not wise to salvation.

Ver. 10. *Therefore will I give their wives* For a punishment of their rejecting my Word, which ought to be received with all reverence and good affection. The *Turkes* do so highly respect the *Alchoran* (which is their Bible) that if a Christian do but sit upon it though unwittingly, they presently put him to death.

Dilher. Esst.
lib. 1. cap. 2.

For every one, &c.] See chap. 6. 13.

Ver. 11. For they have hated] See chap. 6. 14.

Ver. 12. Were they ashamed] See chap. 6. 15.

Ver. 13. *I will surely consume them*, saith the Lord *Texitur hic quasi tragœdia scena*; here followeth a kind of Tragedy, saith an Expositour; God is brought in threatening, the Prophet bewailing, the people despairing, and yet bethinking themselves of some shelter and safeguard, if they knew where to find it, &c.

There shall be no grapes on the vine, nor figs But instead thereof I will give them waters of gall to drink, ver. 14. Tremellius and Piscator read it thus, *There are no grapes on the vine, nor figs on the figtree, yea the leaves are fallen*: that is, say they, there

Kk 2

there is no power of godlinesse found among them, no not so much as any profession, neither fruit nor lease.

And the things that I have given them shall passe away] I will curse their blessings, Mal. 2. 2. and destroy them after that I have done them good, Job 24.

Ver. 14. *Why doe ye still*] Here the people speak (see on ver. 13.) being grievously frightened upon the coming of the Chaldees; and thereupon consulting what course to take: but all would not do, ver. 16.

Let us be silent] *Sic silent pavidimures coram se.*

For the Lord our God hath put us to silence] Hath expectorated our courage, and stopped our mouths.

And hath given us waters of gall to drink] *Succum cicuta*, our bane, our death-draught: so that now we know, by woful experience, what an evil and bitter thing sin is: for a drop of honey we have now a sea of gall.

Ver. 15. *We looked for peace, but no good came*] Our false Prophets have merely deluded us. So poor souls, when stung by the Friars Sermons, were set to penances and good deeds, which filled them for a while, but could not yeeld them any lasting comfort. The soul is still ready to shift, and shank in every by-corner for ease: but that will not be, till it comes to Christ.

Ver. 16. *The snorting of his horses was heard from Dan*] See chap. 4. 15. this caused in the Jews hearts a motion of irrepudation: confer Job 39. 20. It is the privilege of believers in nothing to be terrified by their adversaries, Phil. 1. 28. but with the horse spoken of Job 39. 22. to mock at fear, and not to turn back from the dint of the sword.

Ver. 17. *Behold I will send Serpents, Cockatrices*] i. e. Chaldees, no lesse virulent then serpents, as violent as horses. *Serpentum tot sunt genera quod genera, tot perniciet quot species, tot dolores quot colores*, saith an Ancient: Serpents are of several sorts, but all poisonous and pernicious. The Basilisk or Cockatrice here intanced (the worst sort of serpents, say the Septuagint here) goeth not upon the belly as other serpents: but erect from the middle part, and doth so infect the aire, that by the pestilent breath coming therefrom, fruits are killed, and men being but lookt upon by it, and birds flying over it: stones also are broken thereby, and all other serpents put to flight.

And they shall bite you] There is an elegancy in the original.

Ver. 18. *When I would comfort my selfe, &c.*] Or, as some render it, *O my comfort against sorrow*, i. e. O my God; others, *my recreation is joynd with sorrow*.

Ver. 19. *Behold the voyce of the cry*] This was it that broke the good Prophets heart, the shrieks of his people.

Is not the Lord in Zion?] Thus in their distresse they leaned upon the Lord, as Mic. 3. 11. and enquired after him, whom in their prosperity they made little reckoning of.

Why have they provoked me to anger?] q. d. The fault is meely in themselves, who have driven me out from amongst them by their idolatries.

Ver. 20. *The harvest is past, the summer is ended*] They had set God a time, and looked for help that summer at farthest: but the Lord, as he never faileth in his own time, so he seldom comes at ours. Let us think we hear our poor brethren in Piedmont, Poland, Pomerania, complaining to us in this sort, and be excited to help them, by our prayers and reliefs, &c.

Ver. 21. *For the hurt of the daughter of my people am I hurt, I am black*] Or, *I go in black, as a mourner like*: or *I am degraded and condemned for bewailing my peoples misery*, who neither feel nor fear hurt.

Ver. 22. *Is there no balm in Gilead?*] Yes surely, there or nowhere: in Gilead grew a balm good to make salves for all sores, they say. This balm grew there only in two large gardens, which belonged to the King. The nature of the tree could not abide iron but presently dyed, if cut never so small a depth: they used therefore glasse, bone-knives, sharp stones, to get the gumme out of the tree.

Is there no Physician there?] Or, *no Chirurgeon there*, where this medicinal simple so aboundeth? but this peoples sorrow is immedicable, their disease desperate — *disca plus valet arte malum*. The balm of the soul is Prayer, saith the Chaldees

Idor. lib. 12. cap. 2.

Diod. Pise.

Hec est querela hypocritarum. Oecol.

Chaldees Paraphrast, is Repentance, saith Hieronim: is Christ applied by faith, say we: *Sanguis medicus est curatio phrenetici*. To this Almighty Physician, no disease can be incurable.

CHAP. IX.

Ver. 1. *Oh that mine head were waters*] *Mira sermonis transfiguratione utitur Propheta*, A wonderful wifh of this weeping Prophet, and to be taken up by Gods faithful Ministers, considering the woful condition of their perishing people, posting to perdition. *Pia est illa tristitia, & si dici potest, beata miseria*, saith Epist. 545: *Augustine*: this is a sweet sorrow, a blessed misery. Such waters will be turned into wine, at the wedding day of the Lamb; for which purpose also they are kept safe in Gods bottle, Psal. 56. 8.

And mine eyes a fountain of tears] That there might be a perennity of them. The same word in Hebrew signifieth both an eye and a fountain: both because the eye is of a watery constitution, and for that our eye should trickle down and not cease for our own and other mens sins and miseries. *Athanasius* by his tears, as by the bleeding of a chaff vine, is said to have cured the leprosie of that tainted age. Lam. 3. 49.

Ver. 2. *Oh that I had in the wilderness a lodging place*] Some sorry shed, such as those Worthies had who dwell in dens and caves of the earth; Heb. 11. 38. such as *Athanasius* had, who lived (say some) six years in a Well without the light of the Sun, forsaken offriends, and everywhere hunted by enemies: such as the ancient Hermits and Monks had: who because they lived in caves and subterranean holes, they were named *Mandrites* and *Trogolites*. A godly man desireth to converse as much as may be with God, and as little as may be with men, unlesse they were better. *Las* had little joy of *Sodom*, 2 Pet. 2. 7. 8. *Aaron* of the *Israelites*. Thou knowest, saith he to *Moses*, that this people is wholly set upon wickednesse, Exod. 32. 22. And indeed so is the whole world, 1 Job. 5. 19. with 2. 16. Hence good men are oft put upon *David* with, *Oh* that I had the wings of a dove, &c! Or if that *Oh* will not let them at liberty, they take up that *Wo* of his to expresse their misery, *Wo is me that I sojourn in Misericordia*, &c. Who will give me a travellers lodge in the wilderness that I might leave my people, whose wicked courses are a continual eye-sore and heare-break unto me? Pl. 1. 55. 6. Pl. 1. 122.

For they are all adulterers] Both corporal and spiritual.

An assembly of treacherous] A pack of perfidious wretches; a rabble of rebels conspiring against heaven, Isa. 1. 4.

Ver. 3. *And they bend their tongues like their bow for lies*] To the impeaching of others in their name, state and life. I read that in Italy at this day they have a pocket-stone-bow, which held under a cloak shoots needles with violence to pierce a mans body, yet leaveth a wound scarce discernable. Lo such is an evil tongue, and such mischief it may do a man. Il. Mercurio Italico.

But they are not valiant for the truth] Truth is no part of their profession: and courage in a good cause they have none. Of the most we may say as of Harts and Stags; they have great horns, but to little purpose; or as *Themistocles* said of the *Eretrians*, that they were like the sword-fish which hath a sword indeed, but not a heart to make use of it. Plutarch.

And they know not me saith the Lord] The low apprehensions men have of God, make their hearts work so poorly after him, Psal. 9. 10.

Ver. 4. *Take ye heed every one of his neighbour*] Sith there is scarce any to be trusted. The Poets tell us that when *Pallas* had taught people to build an house, *Momus* found this fault: with it, that it was fixed to a place and not set upon wheels: *hospite tutus*, to the end that if men liked not their neighbourhood, they might remove at pleasure. Ovid. A good neighbour is a rare bird.

And trust ye not in any brother] See Mich. 7. 5. 6. with the Notes.

For every brother will utterly supplant] *Singula verba hic habent pondus & pathos ingens*: Here each word hath its weight: each syllable its substance.

Ver. 5. *They have taught their tongues to speak lies*] They are Artists at it, and can Fraterum quod est. Ovid.

Aliud in
bris aliud in
fibris.

can tack one lye to another very handsomely, *Psal.* 119. 69. See the Note.
Ver. 6. *Thine habitation is in the midst of deceit* i. e. Of deceitful persons: who have honey in their tongues, but gall in their hearts.

They refuse to know me *Ut liberius peccent, liberius ignorant*, they are wilfully ignorant, *2 Pet.* 3. 3, 5. so wedded and wedg'd they are to their fraudulent practices.

Ver. 7. *Behold I will melt them and try them* I will cast them into the fiery crucible of sharp affliction. A Metaphor from Metallaries. See chap. 6. 29.

For how should I do for the daughter of my people? i. e. How should I do otherwise? what can I do less to them though they are my people, sith they are so shamelessly, so lawlessly wicked? an unruly Patient maketh a cruel Physician: a desperate disease mult have a desperate remedy.

Ver. 8. *Their tongue is as an arrow shot out* It is both a bow, *ver.* 3. and a shaft, and that a slaundering shaft, as some copies have it here; *culter jugularis*, a murdering-knife, some render it. So *Psal.* 42. 10. As with a murdering weapon in my bones, mine enemies reproach me. Reckon thou, faith one, *Sennacherib* and *Rabshakeh* among the first, and chiefest *Kill-Christi*, because ever an honest mind is more afflicted with words than with blows.

It speaketh deceit See *Psal.* 52. 2. with the Notes.

Joan.
14c.

1 Dan. 11. 249.

One speaketh peaceably — but in his heart he lieth his wait Such a one was the tyrant *Tiberius* and our *Richard* 3. who would use most complements and shew greatest signs of love and curtesie to him in the morning, whose throat he had taken order to be cut that evening.

Ver. 9. *Shall I not visit them* See on chap. 5. 9.

Ver. 10. *For the mountains will I take up a weeping* *Accingit se Propheta ad lulum.* *Jeremy* was better at weeping than *Heraclitus*, and from a better principle. *Lachrymas angustia exprimit Crux: lachrymas poenitentia peccatum: lachrymas sympathia, affectus humanitatis, vel Christianitatis: lachrymas nequitiæ, vel hypocritis vel vindictæ cupiditas.* *Jeremies* tears were of the best sort.

Because they are burnt up The *Rabbins* tell us, that after the people were carried captive to *Babylon*, the land of *Jury* was burnt up with sulphur and salt. But this may well passe for a Jewish fable.

Both the fowl of the heaven See chap. 4. 25.

Ver. 11. *And I will make Jerusalem heaps* So small a distance is there, faith *Seneca*, betwixt a great City and none. The world is as full of mutation as of motion.

And a den of Dragons Because she made mine house a den of thieves, chap. 7. 11.

Ver. 12. *Who is the wise man that he may understand this?* This *Who*, and *who*, denoteth a great paucity of such wise ones as consider common calamities in the true causes of them, *propter quid preat hæc terra*, for what the land periseth, and that great sins produce grievous judgements: The most are apt to say with those *Philistines* *It is a chance*, to attribute their sufferings to *Fate* or *Fortune*, to accuse *God* of injustice, rather than to accept of the punishment of their iniquity.

And who is he to whom the mouth of the Lord hath spoken *q. d.* Is there never a one of your Prophets that will let you right herein? but the dust of covetousnesse hath put out their eyes: and they can better sing *Placencia* than *Lachryma*, &c.

Ver. 13. *And the Lord saith* Or, therefore the Lord saith, *q. d.* Because neither your selves know, nor have any else to tell you the true cause of your calamities, hear it from *Gods* own mouth.

Ver. 14. *But have walked after the imagination of their own hearts* Then the which they could not have chosen a worse guide, sith it is evil, only evil, and continually so, *Gen.* 6. 5. See the note there.

Which their fathers taught them See chap. 7. 18.

Ver. 15. *Behold I will feed them with wormwood* i. e. With bitter afflictions. *Et hæc pœna inobedientie fidei respondet.* The backslider in heart shall be filled with his own wayes, *Prov.* 14. 14. he shall have his belly full of them, as we use to say. See chap. 8. 14.

Ver. 16. *And I will scatter them also among the heathen* As had been forethreatened,

ned, *Dant.* 28. *Lev.* 26. But men will not beleeve till they feel. They read the threats of *Gods* law as they do the old stories of foreign wars, and as if they lived out of the reach of *Gods* rod.

Ver. 17. *Consider ye* *Intelligentes estote*: Is not your hard-heartednesse such, as that ye need such an help? to do that wherein you should be forward and free-hearted. The *Hollanders* and *French* fast, faith one, but (without exprobration be it spoken) they had need to send for mourning women, that by their cunning they may be taught to mourn.

And call for the mourning women *In planctum & omne pathos faciles*, such as could make exquisite lamentation, and cunningly act the part of mourners at funerals, so as to wring teares from the beholders. These the *Latines* called *Præficus* quia *lulimpræficebantur*, because they had the chief hand in funeral mournings: for the better carrying on whereof they both sang doleful ditties, See *2 Chron.* 35. 25. and played on certain heavily-sounding instruments, *Mat.* 9. 23. whence the Poet,

Cantabit mastis tibia funeribus.

Ovid.

Ver. 18. *And let them make haste and take up a wailing for us* Of this vanity or affliction *God* approveth not as neither he did of the *Olympick games*, of usury, of that custome at *Corinth*, *1 Ep.* 15. 29. which yet he maketh his use of.

Ver. 19. *For a voice of wailing is heard out of Zion, How are we spoiled?* *Quis Penit formu- tragœdiam aptius & magis graphice depingeret?* what tragedy was ever better set forth, and in more lively expressions?

Ver. 20. *Tet hear the Word of the Lord, O ye women* For souls have no sexes, and ye are likely to have your share as deep as any in the common calamity: you also are mostly more apt to weep than men, and may sooner work your men to godly sorrow than those lamentatrices.

Ver. 21. *For death is come up into our windows* i. e. The killing *Chaldees* break in upon us at any place of entrance, doors or windows, *Joel* 2. 9. *Job.* 10. 1. The Ancients give us warning here to see to our senses (those windows of wickednesse) that sin get not into the soul thereby, and death by sin.

Ver. 22. *Speak, Thus saith the Lord* Heb. *Speak*, it is the Lords saying: and therefore thou mayst be bold to speak it. So *1 Thes.* 4. 15. For I say unto you in (or, by) the Word of the Lord.

And as the hand of a reaper after the harvest man Death shall cut them up by handfuls, and lay them heap upon heap.

Ver. 23. *Let not the wise-man glory in his wisdom* *q. d.* You bear your selves bold upon your wisdom, wealth, strength, and other such seeming supports and deceitful foundations, as if these could save you from the evils threatened. But all these will prove like a shadow that declineth, *delightful* but *deceitful*; as will well appear at the hour of death. *Charles* the fifth (whom, of all men, the world judged most happy) cursed his honours, (a little afore his death) his victories, trophies, and riches, saying *Abite hinc, abite longe*, get you far enough, for any good ye can now do me. *Abi perdis a bestia qua me totum perdidisti*, be gone thou wretched creature, that hast utterly undone me, said *Cor.* *Agrippa* the Magician to his familiar spirit, when he lay a dying. So may many say of their worldly wisdom, wealth, &c.

Let not the wise-man glory Let not those of great parts be head-strong or top-heavy: let them not think to wind out by their wiles and shifts.

Let not the mighty-man glory *Fortitudo, nostra est infirmitas in veritate cognitio*, Aug. & in humilitate confessio.

Nor the rich-man glory in his riches Sith they avail not in the day of wrath, *Zeph.* 1. 18. See the Note there.

Ver. 24. *But let him that glorieth, glory in this* And yet not in this neither, unlesse he can do it with self-denial, and lowlymindednesse. Let him glory only in the Lord, faith *Paul*. The pride of Virginity is as foul a sin as Impurity, faith *Austin*: so here.

Ver. 25. *That I will punish all them, &c.* Promiscuously and impartially. *That are circumcised* Some read it, *The circumcised in uncircumcision*. Unregenerate

generate Israel, notwithstanding their circumcision, are to God as Ethiopians, Am. 9. 7.

Tempora circumadant.

Ver. 26. *That are in the utmost corners* Heb. *Pracisos in lateribus*, polled by the corner: which was the Arabian fashion, saith Herodotus. See chap. 49. 32. For all these Nations are uncircumcised] *sc.* In heart, though circumcised in the flesh, as now also the Turks are.

CHAP. X.

Ver. 1. *Hear ye the Word which the Lord speaketh* Exordium simplicissimum, saith Junius. A very plain preface, calling for attention. 1. From the authority of the Speaker. 2. From the duty of the hearers.

O house of Israel The ten Tribes long since captivated, and now directed what to do, say some. The Jews, say others; and in this former part of the chapter, those of them that had been carried away to Babylon with Jeconiah.

Wide Selden. de diu Syri.

Ver. 2. *Learn not the way of the heathen*] Their sinful customs and irregular religions, (meer irreligions.)

And be not dismayed at the signs of heaven] Which the blind heathens feared, and deified: and none did more then the Syrians, the Jews next neighbours. Of the vanity of judicial Astrology, see on Esa. 47. 13. He who feareth God needs not fear the stars: for *All things are yours*, saith the Apostle, 1 Cor. 3. 21. Muleses King of Tunis a great star-gazer, fore-seeing by them, as he said, the losse of his Kingdom and life together, left Africa, that he might shun that mischief: but thereby he hastened it, Anno 1544. God suffereth sometimes such fond predictions to fall out right upon men for a just punishment of their curiosity.

For the heathen are dismayed at them] Therefore Gods people should not; if it were for no other reason but that only: See Mat. 6. 32. Let Papists observe this.

Cartmonie. populorum.

Ver. 3. *For the customs of the people are vain*] Their rites confirmed by custome; their imagery, for instance, a very magnum nihil; whether ye look to the Efficient, Matter, Form, or End of those manumets.

For one cutteth a tree out of the Forrest] See Isa. 40. 2. and 44. 12. ——— 17. which last place Jeremy here seemeth to have imitated.

Ver. 4. *They deck it with silver and with gold*] Gild it over, to make it slightly: goodly gods therewith. See Esa. 4. 4.

Tha: it move not] *Ut non amittat*, saith Tremellius: that it lose not the cost bestowed upon it.

Ver. 5. *They are upright as the Palm-tree*] Which it straight, tall, smooth, and in summo præfert fructus, and beareth fruits at the very top of it.

Ver. 6. *Forasmuch as there is none like unto thee*] None of all these diminutuli, these dunghil-deities, are worthy to be named in the same day with thee.

Thou art great] God is great, Psal. 77. 13. Greater, Job 33. 12. Greatest, Psal. 95. 3. Greatnesse it self, Psal. 145. 3. He is a degree above the superlative. Think the same of other his names and attributes; many of which we have here mentioned in this and the following verses: which are therefore highly to be prized, and oft to be perused. Leonard Liffius a little before his death, finished his book concerning the fifty Names of Almighty God: often affirming that in that little book he had found more light and spiritual support under those grievous fits of the stone which he suffered, then in all his voluminous Commentaries upon Aquinas his summa, which he had well-nigh fitted for the Presse.

Ex vitali.

Ver. 7. *Who would not fear thee, O King of Nations?*] Tremble at thy transcendent greatnesse, thy matchlesse Majestie, power, and prowesse? See Mal. 1. 14. Rev. 15. 4. Psal. 103. 19. with the Notes.

Forasmuch as among all the wise men of the Nations] Who used to deifie their wise men, and their Kings.

Ver. 8. *But they are altogether brutish and foolish*] The wise men are, for that when they knew there was but one only true God (as did Pythagoras, Socrates, Plato, Seneca, &c.) they detained the truth in unrighteousnesse, and taught the people to

to worship stocks and stones, Rom. 1. 21, 22, 23. The Nations are, because they yeeld to be taught devotion by images, under what pretext soever. *Confidentur hic subterfugia Papistarum*. Pope Gregory first taught that images in Churches were *Lævini* books. A doctrine of devils.

Ver. 9. *Silver spread into plates*] See Isa. 40. 19. *Is brought from Tarshish*] From Tarshus or Tartessus, Ezek. 27. 12. from Africa, saith the Chaldees. Idolaters spare for no cost.

And gold from Uphaz] The same with Phaz, Job 28. 17. Or with Ophir, as some: *Aurum Obayrum*.

They are all the work of cunning men] *Quarant suos Phidias & Praxiteles*: but how could those give that deity which themselves had not?

Ver. 10. *But the Lord is the true God*] Heb. *Yehovah is God in truth*, not in conceit only, or counterfeit.

He is the living God, and an everlasting King] See on ver. 6.

At his wrath the earth shall tremble] The earth, that greatest of all lifeless creatures. *And the Nations shall not be able*] Lesse able to stand before him, then a glasse-bottle before a Cannon-shot.

Ver. 11. *Thus shall ye say unto them*] Confession with the mouth is necessary to Salvation. This verse (written therefore in the Syriack tongue, which was spoken at Babylon) is a formulary given to Gods people, to be made use of by them in detestation of the Idolatries of that City.

The Gods that made not the heaven and the earth] The vanity of Idols and heathenish-gods is set forth, 1. By their impotency. 2. Frailty. *Quid ad hæc respondebunt Papæ? aut qualem contradictoria reconciliationem afferent?*

Ver. 12. *He hath made the earth by his power*] Here we have the true Philosophy and right original of things: *Felix qui potuit rerum cognoscere causas*. Almighty God made the earth, the main bulk and body of it. Gen. 1. 1. He alone is the powerful Creator, the provident disposer, the prudent preserver of all things both in heaven and in earth: therefore the only true God.

Ver. 13. *When he uttereth his voice*] Again, when he thundereth (Ps. 29. 3.) it raineth a main, lightneth in the midst of the rain (which is a great miracle) and bloweth for life, as we say, no man knowing whence or whither, Job. 3. 8. All which wondrous works of God may well serve for a Theological Alphabet, and cannot be attributed to any god but our God.

And he causeth the vapours to ascend] See Psal. 135. 7. with the Notes.

Ver. 14. *Every man is brutish in his knowledge*] Or, *Every man is become more brutish then to know*: That was therefore an hyperbolical praise given by Philostratus to Apollonius, *Non doctus sed natus sapiens*, that he was not taught but born a wise man: See Job 11. 12. Rom. 1. 22. with the Notes. *Every man is become brutish, for want of knowledge* (to the words may be rendered) the heathen idol-makers especially; *Brutis est homo præscientia*, to Vatablus. Every man is brutish, in comparison of knowledge, viz. of Gods knowledge, whilst he goeth about to search into the causes of rain, lightening, wind, &c. which God only understandeth.

Ver. 15. *They are vanity*] Vanity in its largest extent, is properly predicated of them. *And the work of errors*] Meer mockeries; making men to embrace vanity for verity.

In the time of their visitation] See on Isa. 46. 1.

Ver. 16. *The portion of Jacob is not like them*] God is his peoples portion; they are his possession: Oh their dignity and security! this, the cock on the dunghil understands not.

Ver. 17. *Gather up thy wares out of the land*] Make up thy pack, and prevent a plundering. *Reculas tuas & sarcinas compone*.

Ver. 18. *Behold I will sling out the inhabitants of this land*] I will easily and speedily sling them and sling them into Babylon: so God will one day hurle into hell all the wicked of the earth, Psal. 9. 17.

And will distress them, that they may find it so] Just so as they were foretold it would be, but they could never be drawn to believe it.

Ver. 19. *Who is me for my hurt, my wound is grievous*] This is the moane that people make when in distress, and they find it so. But what after a while of pausing?

Truly this is my grief, and I must bear it] i. e. Bear it off, as well as I may, by head and shoulders; or bear up under it and rub through it; wearing it out as well as I can: when things are at worst they'll mend again. Croffer, as they had a time to come in, so they must have a time to go out, &c. This is not patience but *persecution*; the strength of stones, and fists of brass, Job 6. 12. it draweth on more weights of plagues, and punishments; God liketh not this indolency, this stupidity, this despising of his corrections, as he calleth it, Heb. 12. 5. such shall be made to cry when God bindeth them (Job 36. 11.) as here.

Ver. 20. My Tabernacle is spoiled] I am irreparably ruined: like as when a camp is quite broken up, not any part of a tent or hat is left standing.

Ver. 21. For the Passours are become brutish] The corrupt Prophets and Priests, who seduced the people from the truth, were persons that made no conscience of prayer: hence all went to wrack and ruine.

Ver. 22. Behold the noise of the bruis is come] This doleful peal he oft rung in their eares; but they little regarded it. See chap. 9. 11.

Ver. 23. O Lord, I know that the way of man is not in himself] He is not master of his own way; but is directed and over-ruled by the powerful providence: even this cruel Chaldaean also, that marcheth against us.

It is not in man that walketh, to direct his steps] We know not what to do or which way to turn our selves: only our eyes are toward thee. Behold we submit to thy justice, and implore thy mercy. This text doth mainly make against free-will, saith Oecolampadius: and yet the Pelagians would hence gather, that man can by his own strength walk in the way to heaven: but he must be holpen say they, by Gods grace that he may be perfect.

Ver. 24. O Lord, correct me, but with judgement] i. e. In mercy and in measure. Correction is not simply to be deprecated: the Prophet here cries *Correct me*: David saith, *It was good for me: Job calleth Gods afflicting of us, his magnifying of us*, chap. 7. 17. *Feri Dominus, feri clementer: ipse paratus sum*, saith Luther; Smite Lord, smite me, but gently: and I am ready to bear it patiently. King Alfred prayed God to send him alwayes some sickness whereby his body might be rained; and he the better disposed and affectioned to God-ward. Ecclesiastical history telleth of one *Servulus*, who sick of a palfie, so that his life was a lingering death, said ordinarily *God be thanked*.

Ver. 25. Pour out, &c.] This is not more *votum* then *vaticinium*; a prayer; then a prophecy.

And upon the families] Neglect of family-prayer uncovers the roof as it were for Gods curse to be rained down upon men's tables, meat, enterprizer, &c.

CHAP. XI.

Ver. 1. The Word that came to Jeremiah from the Lord] To him it came, but to be imparted to other Prophets, say some, Priests of Anathoth, say others, ver. 2. which might be the reason why they were so enraged against him and sought his life, ver. 18, 19. as the Popish Priests did *Marcinels*, *Savonarolas* and other faithful Preachers, for exciting them to do their duties.

Ver. 2. Hear ye the words — and speak ye] Ye Priests whose ordinary office it is to teach Jacob Gods judgements, and Israel his Law, Deut. 33. 10.

Ver. 3. And say thou unto them] Thou *Jeremy*: whether the rest will joyn with thee, or not.

Cursed be the man that obeyeth not the words of this Covenant] It is probable that *Jeremy* when he said thus, held the book in his hand, viz. the book of *Deuteronomy*, which the *Rabbines* call *Sepher Tochechoth*, because of the many increpations and curses therein contained.

Ver. 4. From the iron furnace] Where iron is melted and a fierce fire required. Obey my voice] See chap. 7. 23.

Ver. 5. A land flowing with milk and honey] With plenty of dainties. The City of Aleppo is so called by the *Turkes*, of *Alep milk*: for if the *vis-lactea* were on earth, it would be found there, saith one.

Cum ratione
sen modo.
Leniter & di-
cretè. Lap.

So be it, O Lord] Amen, Fiat, Fiat. Oh that there were an heart in this people to obey thy voice: And oh that thou wouldst still continue them in this good land, &c. Our hearts should be stretched out after our Amen: and we should be swallowed up in God, say the *Rabbines*.

Ver. 6. Hear ye the words of this Covenant, and do them] Else ye hear to no purpose, as the Salamander liveth in the fire and is not made hot by the fire; as the *Ethiopian* goeth black into the Bath, and as black he cometh forth.

Ver. 7. Rising early] i. e. endeavouring earnestly: See chap. 5. 8.

Ver. 8. Yet they obeyed not] See chap. 7. 24.

Therefore I will bring] Heb. and I brought upon them.

Ver. 9. A conspiracy is found among the men of Judah] A combination in sinful courses, this is not *Unity* but *Conspiracy*. See *Ezek.* 22. 25. *Hof.* 6. 9. such is the unity of the Antichristian crew, *Rev.* 17. 13. The *Turkes* have as little dissension in their religion as any: yet are a rabble of rebels conspiring against heaven.

Ver. 10. They are turned away to the iniquities of their fore-fathers] Shewing themselves herein to be a race of rebels, as good at resisting the holy Ghost as ever their Fathers were, and are therefore justly chargeable with their iniquities: which reedeth not.

Ver. 11. Which they shall not be able to escape] To avert, avoid or abide.

I will not hearken unto them] See *Prov.* 1. 28. *Zech.* 7. 13. with the Notes.

Ver. 12. Then shall the Cities of Judah — go and cry unto the Gods] Or, Let them go, and cry unto them, q. d. Let them for me: This is one of those bitter answers that God giveth to wicked suitors, *Ezek.* 14. See *Judg.* 10. 14. Or if he give them better at any time, it is in wrath, and for a mischief to them.

Ver. 13. For according to the number of thy Cities] See chap. 2. 28.

And according to the number of thy streets] See *Ezek.* 16. 31.

Ver. 14. Therefore pray not thou for this people] See on chap. 7. 16.

When they cry unto me for their trouble] It is not the cry of the spirit for grace, but of the flesh only for ease; it is but the fruit of sinful self-love: In thee indeed it proceedeth from a better principle: but I am at a point.

Ver. 15. What hath my beloved to do in mine house? i. e. Mine once-beloved people, which had the liberty of mine house, and was welcome thither; but is now discarded, and dis-covenanted; as if an husband should say to his adulterous wife, What maketh this strumpet in my bed, sith she hath so many paramours? Vauib.

And the holy flesh] The sacrifices sanctified by the Altar.

Is passed from thee] Shall be wholly taken away from you, together with the Temple.

When thou doest evil, then thou rejoicest] Thou revelest in thine impurities and sensuality, as dreading no danger, but slighting all admonition.

Ver. 16. The Lord called thy name a green Olive-tree] Green all the year long; fair, and fruitful; this was thy prosperous and flourishing condition: but now thy best dayes are over; For,

With the noise of a great tumult] *Barrus militari*, such as souldiers make when they storm a City.

Ver. 17. For the evil of the house of Israel] That evil by a specialty, that land-defolating sin of Idolatry.

Ver. 18. And the Lord hath given me knowledge of it] i. e. Of the treacherous plot of my country-men of Anathoth against me; who should never have dreamt of any such danger; *Dispro suis excubat*.

Ver. 19. But I was like a lamb or an Ox] Harmlesse and blamelesse, busied in my function, and not in the least suspecting any such evil designe against me. I send M. c. 10. you forth as lambs amongst wolves, saith Christ; who himself being the Lamb of God was slain from the beginning of the world; his servants also are slain all the day long, and counted as sheep to the slaughter; *Rom.* 8.

Let us destroy the tree with the fruit thereof] Let us poison his food, so the Chaldees senteth it, *Ponamus lignum taxi in forbitiunculam*. Others, let us destroy the Prophet and his prophecies together. Others, let us make an end of him either by sword or by famine, as the punishment threatened ver. 22. pointeth us to.

That his name may be no more remembered] *Sic veritas odium peperit.* So the Papists have given order that wheresoever Calvin's name is found, it shall be blotted out: and by a most malicious Anagram they have turned Calvin into Lucian. One of them lately took a long journey to Rome, only to have his name changed from Calvin to some other: and that out of devilish hatred of that most learned and holy man,

Ipsa à quo virtus virtutem discere posset.

Ver. 20. But O Lord of hosts] Thou who art *potentissimus & liberrimus*, a most powerful and free Agent.

That tryest the reins and the hearts] And so knowest with what mind I make this complaint and request.

Let me see thy vengeance upon them] A prophetic imprecation guided by Gods Spirit, and not lightly to be imitated. So the Church prayed against Julian the Apostate, whom they knew to be a desperate enemy, and to have committed that sin unto death. So perhaps had these men of Anathoth.

Ver. 21. Of the men of Anathoth that seek thy life] Where shall a man find worse friends then at home? A Prophet is nowhere so little set by as in his own country, *Mat. 13. 57. Probatisimus & optimus quisque peregrè vivit*, saith Ennius in Tully.

Edist. famil.
lib. 7. ep. 6.

Saying, Prophecy not in the Name of the Lord] A desperate speech, proceeding from an height of hatred, and coasting upon the unpardonable sin.

Ver. 22. Behold I will punish them] *Sic tandem bona causa triumphat.* The visible vengeance of God followeth close at the heels the persecutors of his faithful messengers.

Ver. 23. And there shall be no remnant] Behold the severity of God: their bloody design was to destroy Jeremia's flock and fruit, hark and grain together, *ver. 19.* God meteth unto them the self-same measure, leaveth them not a remnant. This is not ordinary justice; *chap. 4. 27. Isa. 1. and 10.* A remnant shall be left, saith he: here not so. Let Rome that shambles of the Saints and Prophets especially, look to it; God is now coming to make inquisition for blood, &c.

CHAP. XII.

Ver. 1. Righteous art thou O Lord when I plead with thee] Or, though I should contend with thee. This the Prophet fitly premiseth to the ensuing disputation, that he might not be mistaken. Thy judgements saith he, are sometimes secret, alwayes just: this I am well assured of, though I thus argue.

Est elegans
negligentia.

Let me talk with thee of thy judgements] Let me take the humble boldness so to do, that I may be further cleared and instructed by thee.

Wherefore doth the way of the wicked prosper?] *Viz.* Whilst better men suffer; as now the wicked Anathothites do, whilst I go in danger of my life by them. This is that noble question which hath exercised the wits and molested the minds of many wise men, both within and without the Church. See *Job 21. 7.*—*13. Psal. 37. 1. and 73. 1, 2.*—*12. Hab. 1. 4, 5. Plato, Cicero, Seneca, Epictetus, Claudian against Rufin, &c.*

Wherefore are they all happy] *Heb. at ease.* Not all neither; for some wicked have their payment here; their hell afore-hand. To this question the Lord (who knoweth our frame, *Psal. 103.*) being content to condescend where he might have judged, calmly maketh answer, *ver. 5.* like as Christ in like case did to Peter, *Joh. 21. 21, 22.*

Ver. 2. Thou hast planted them and they have taken root] All goes hails with them; they have more then heart can wish, *Psal. 73. 7.* And in lieu of Gods goodness to them, they profess largely, and pretend to great devotion: but that's all.

Thou art near in their mouth, and far from their reins] That is, from their affections, *Tir. 1. 16.* Hypocrites are like that heap of heads, *2 King. 10. 8.* that had never

never a heart among them: they have *vocem in choro, mentem in foro; virtutem non calant sed colorant.* That Persian Embassadour (of whom before) when conversing with Christians, he had so oft in his mouth, *Soli Deo Gloria*, made believe that he gave glory to the only true God, when as he meant the Sun, whom he worshipped as his God. The King of Bohemia when beaten out of Prague, was encouraged by some great Commanders about him, that he had many Princes his friends and allies, that would readily assist him: to which he made no answer, but wrote the word *Deus* in great letters. But some thought he meant Denmark in D, England in E, Hungary in U, and the Swedes in S. God knows what his meaning was: but he will make all the Churches to know, that he searcheth the hearts and reins, and that he will kill with death all such as had rather seem to be good then seek to be so. If Jeremy had been one of those, he durst never have said

Ver. 3. But thou, Lord, knowest me, &c.] *q. d.* I can safely appeal unto thee, and take thee for a witness of mine innocency and integrity; that I have thee not in my mouth only, as they, but in my heart also, which is wholly devoted to thy fear, *ut sit tecum*, hanging toward thee, and hankering after thee continually.

Trem.

Pull them out as a step] Punish some of them presently for an example of thy Providence; and relieve others of them till hereafter for an instance of thy Patience. See *chap. 11. 20.*

Prepare them] *Heb. Sanctifie them*, as *Isa. 13. 3. chap. 6. 4.* Fatted ware is but fitted for the shambles.

Ver. 4. How long shall the land mourn] For the sake of those wicked wretches aforementioned?

The beasts are consumed and the birds] See *chap. 4. 25, 26.*

Because they said He shall not see our last end] God shall not; and so they deny his providence and prescience. Or, the Prophet shall not, though now he thunder out our punishment with so great vehemence: *Confer chap. 11. 23.*

Ver. 5. If thou hast run with the footmen] Here God returneth an answer to the Prophets foregoing complaint, saith the Chaldee: partly checking him for his discontentedness, and partly exciting him to an humble submission, and a well knit resolution.

Then how wilt thou contend with horses?] If thy countrymen of Anathoth overmatch and overmaster thee, how wilt thou deal with those of Hierusalem who are a fair deal worse?

And if in a land of peace] These are proverbial speeches, both to one purpose:

Parva minora velis, ut graviora feras.

How would'st thou endure wounds for Christ that canst not endure words? saith one; and how wilt thou fry a faggot that startleth at a reproach for the truth? Whilst William Cobbyly Martyr was in durance, his wife also, called Alice, being apprehended was in the Keepers house the same time detained: where the keepers wife had secretly heated a key fire-hot, and laid it in the grass on the back side; so speaking to Alice Cobbyly to fetch her the key in all haste, she went with speed to bring the key; and taking it up in haste, did piteously burn her hand; whereupon she cried out. Ah thou drabbe, quoth the other, thou that canst not abide the burning of thy hand, how wilt thou be able to abide the burning of thy whole body? And so she afterward revoked.

Al. & Moz.
fol. 179.

Ver. 6. For even thy brethren] Let this comfort us in like case. Abel and John Diazus were butchered by their own unnatural brethren. Paul suffered most of all from his own country-men.

Tea they have called a multitude after thee] Or, with full mouth: as those did against Christ who cried *crucifige him crucifige him*: and those against Paul, *Away with such a fellow from the earth*: and those against the Primitive Christians, *Christianos ad leones*, to the Lyons with them. In Rhodanum, in Rhodanum, cried many at Geneva against Favellus their faithful Preacher; into the River with him: but God preserved him from their fury, for the good of many other Cities after that converted by him.

Believe

Believe them not, though they speak fair words to thee] Fair words make fools vain, we say: but be not light of belief: the worlds naught.

*Mel in ore, verba latius:
Fel in corde, fraud in factis.*

Ver. 7. *I have forsaken my house*] A mans house is dear to him; dearer his heritage; dearest his well-beloved wife: *Jerusalem* had been all this to God: but now for sin, abandoned by him.

I have given the dearly beloved of my soul] Or, my dearly beloved; my soul: i. e. My self, my second-self. Heb. *the love of my soul*. Gr. and Vulg. *My beloved soul*. God is jealous, and the Lord revengeth, *Nab. 1. 2.*

Ver. 8. *Mine heritage is unto me as a Lion in the forest*] Roaring against me, and revelling in the ruine of my messengers. *Ubi afflicti angere in Antisthesi verborum, Hereditas mea, & contra me.* Sheep they were wont to be: now they are become Lyons.

Ver. 9. *Mine heritage is unto me as a speckled bird*] As an owle say some, that loveth not the light: as a Peacock say others, proud and inconstant, all in changeable colours, as oft changed as moved. God that could not endure *Miscellane seed, nor linsy-woolsey in Israel*, can lesse endure that his people should be as a *speckled bird*, here of one colour, and there of another; or as a cake not turned, *Hof. 6. 4. &c.*

Ver. 10. *Many Pastours have destroyed my vine-yard*] Those who before were called *Beasts*, ver. 9. are here called *Pastours*: viz. *Nebuchadnezzars* Captains. See chap. 6. 3.

Ver. 11. *Because no man layeth it to heart*] Heb. *there is not a man putting it upon hearts*, that is duely and deeply affected with my menaces, so as to take a timely course for prevention, and their own preservation.

Ver. 12. *For the sword of the Lord*] i. e. Of the enemy set on by the Lord: for whencesoever the sword cometh, it is *barbed in heaven*, *Isa. 34. 5.* See *Ezek. 14. 17.*

Ver. 13. *They have sown wheat*] The Prophets have, say some, but to no profit. *They shall put themselves to pain*] Or, *they are sick*, sc. for the affliction of *Joseph*, as *Am. 6. 6.* See the Note there. Others interpret it of the Jews who sought to help themselves by this means & that, but lost their labours and their hopes together.

Because of the fierce anger of the Lord] *Quo laeso nihil est illisum, tutum, & fidum hominibus.*

Ver. 14. *Thus saith the Lord against all mine evil neighbours*] These were the *Syrians*, *Moabites*, *Ammonites*, *Edomites*, &c. God also hath his evil neighbours; and this may be a comfort to us in like case.

Behold I will pluck them out, &c. And pluck out the house of Judah] This was a different plucking.

Ver. 15. *After that I have plucked them out*] sc. In both senses, ver. 14. *I will return*] In the midst of judgements I will remember mercy.

And bring again every man to his heritage] To the Church: for in every Nation he that feareth God and worketh righteousness, shall be accepted with him, and have a child's part, even the reward of inheritance.

Ver. 16. *If they will diligently learn*] Heb. *learning learn* the wayes of my people chalked out unto them in my word, and their conformity thereunto: for the lives of Gods people are but the Word exemplified; they walk as patters of the rule, and are of exemplary holinesse, as *Luk. 1. 6.*

To swear by my Name] In righteousness, in truth and in judgement, as chap. 4. 2. *Then shall they be built*] i. e. Built.

Ver. 17. *But if they will not obey*] The tartnesse of the threatening maketh us best taste the sweetness of the Promise; and a mixture of them serves to keep the heart in the best temper.

I will utterly pluck up and destroy that Nation] This is fulfilled to the utmost upon the Jews, especially since the last destruction of *Jerusalem*.

CHAP. XIII.

Ver. 1. *GO, get thee a linnen girdle*] Or belt, or swath. *And put it not in water*] Or lye, to wash it or whiten it; but take it as it is first made, *ut sordicem magis contrahat*, to shew, say some, that the Jewish Nation, when first chosen, was black by sin and nothing amiable; better skilled and exercised in making mortar and bricks in *Egypt*, then in the worship of God; and in good manners.

Or put it not in water] i. e. Keep it from being rotted, as a type of Gods care of, and kindnesses to that people.

Ver. 2. *So I got a girdle*] God is to be obeyed readily, and without scrutation.

Ver. 3. *And the Word of the Lord came to me*] Heb. *Wako me.* At sundry times, or piece-meal, God spake to his servants the Prophets, *Heb. 1. 1.*

Ver. 4. *Arise, go to Euphrates*] A river which ran by *Babylon*, six hundred and fourescore miles from *Jerusalem*. The Prophets journey therefore thither seemeth to have been but visional, as was *Isay's* going barefoot, *Hosea's* marriage with a whore, *Ezekiel's* lying on one side three hundred and ninety dayes together; his journey from *Chaldea* to *Jerusalem*, chap. 8. 3. &c.

Ver. 5. *So I went and hid it by Euphrates*] In the cliffe of a rock, where it might lye dry: never once asking the reason. This was simple and acceptable obedience; far beyond that of the Popish Novices, who yet if their *Padres* or *Superiours* send them to *China* or *Pern*, without dispute or delay they do presently set forward.

Ver. 6. *And it came to passe after many dayes*] See on ver. 3.

Ver. 7. *Then I went to Euphrates*] See on ver. 4. Those that are for an actual journey, alledge, that *Jeremy* might do this without danger in the dayes of *Jehoiakim*, who was the King of *Babylons* Vassal, and paid him tribute.

And behold the girdle was rotted, it was profitable for nothing] This shewed that the Jews should in that Country lye rotting, as it were in balencilla and servility, and sin together, many years: so that God might justly have left them there still in misery, as a man leaves his rotten girdle to become dung.

Ver. 8. *Then the word, &c.*] Adapted simile. See ver. 3.

Ver. 9. *After this manner will I marre the pride*] Their pomp and power, where-in they pride themselves.

Ver. 10. *This evil people*] *Populus ille pessimus*, these *Panopolisians*, who are naught all over, *nequissimi cooperiti*.

Walk in the imagination of their hearts] See chap. 9. 13. and 11. 8.

Ver. 11. *So have I caused to cleave untaim*] For nearness and dearness: the loines are the seat of strongest desires and affections.

And for a name and for a praise] That I might be magnified and glorified in them: and for them also, among other nations.

Ver. 12. *Therefore*] Or, *Moreover*.

Then shalt speak unto them this word] This other *paradigma* or *parable*: an excellent way of teaching, and much used in both Testaments.

Every bottle shall be filled with wine] Wine they loved well, and a great vintage they now expected. They shall have it, saith God; but of another nature then they look for: Their heads (not altogether unlike bottles for roundness, and emptiness of all good) shall be filled with a *dry drunkenness*: even with errors and errors, a *spirit of giddiness*, &c.

Do not we certainly know, &c.] This they seem to speak insolently and jeeringly, q. d. you should tell us some news.

Ver. 13. *Behold I will fill*] Heb. *Lo, I am filling*: but the liquor is such as whereof you shall have small joy. See ver. 12.

Ver. 14. *And I will dash them one against another*] As so many earthen bottles, brittle and soon broken: *Si collidimus frangimur*, said those in the fable.

Ver. 15. *Hear and give ear*] Or, *Hear and hearken, be not hangry*. Here the Prophet calleth upon them again to repent, and to that end, to listen diligently, and to

to lay aside the highness of their hearts, and the stoutness of their stomachs, such it is the Lord that speaketh. *The Lyon roareth: who can but fear?* Am. 3. 8. Repentance is the *Removens prohibens*, as being founded in humility, and wrought by the Word preached, *Jonah 3. Act. 2.*

Ver. 16. *Give glory to the Lord your God*] Confess your sins, *Job. 7. 19.* one part of repentance put for the whole. *Jeremy* was as constant a Preacher of Repentance, as *Paul*, and after him *Austin*, were of the free-grace of God. The impenitent person robbeth God of his right: the penitent man *savit injuriam Deo irrogatam*, seemeth to make some kind of amends to God whom he had wronged, by restoring him his glory, which he had run away with, whilst he putteth himself into the hands of justice, in hope of mercy.

Before he cause darkness] *sc.* Of calamity and captivity. *Curat penitentia, ne praecurrat sententia.*

Modestissima
explicatio in-
falutaria.

Before your feet stumble] So, before ye fall upon the dark and dangerous craggies and precipices of eternal perdition. Which to prevent, work whilst the light lasteth: walk whilst it is yet day.

Ver. 17. *My soul shall weep in secret places*] Good men are apt to weep. *Et faciles matris mens generosa capis.* Good Ministers should be full of compassionate tears; weeping in secret for their peoples unprofitableness, and their danger thereby. The breast and right shoulder of the sacrifice belonged to the Priest; to shew that he should be a breast to love, and a shoulder to support the people, in their troubles and burthens.

Ver. 18. *Say to the King and to the Queen*] Or *Madam*, the Lady or Mistress: that is, to the *Queen-Regent*, even to *Necussab* the mother of *Jaconiah*, say the Jews. When *Beza*, in the behalf of the reformed Churches in France, made a speech at *Possumus* before the young King and the Queen-Mother, he spake so effectually, with *River*, that a great Cardinal who heard it, withed, that either he had been dumb that day, or that they had all been deaf. This King and Queen in the text might be as much convinced, though not thoroughly converted.

Humble your selves; sit down] Heb. *Humble, sit below.*

For your Principalities] Or: your head-attires.

The crown of your glory] Or, your crown of glory, that is, your glorious crown: of which you shall have cause enough to say as *Antigonu* did of his Diadem, *O villis pammis*, &c. Or, as another Monarch,

*Nobilis es, faveor, rutilisque onerata lapillis,
Innumera curis sed comitata venis:
Quod bene si nossem, omnes expendere, nemo,
Nemo foret qui te tollere vellet humo.*

Ver. 19. *The Cities of the South shall be shut up*] i. e. The Cities of Egypt, whilst ye think to fly, shall be shut up against you, through fear of the Chaldees.

Ver. 20. *Lift up your eyes, &c.*] still he bespeaketh the King and the Queen. *Where is the flock that was given thee?* *Thou*, O Queen-Regent (for the Pronoun is Feminine) or *Thou*, O State; *Redde, Vire, legiones*, said *Augustus*, bewailing the loss of so many gallant souldiers in Germany under the command of *Varnus*, who was there also slain.

Thy beautiful flock] Heb. *Thy flock of goodliness*. See *Prov. 14. 28.* with the Note.

Ver. 21. *For thou hast taught them to be Captains, and as chief over thee*] *sc.* By thy crouching unto them, and craving their help, thou hast made the Chaldeans masters of all thou hast: So did the British Princes *Vortiger* and *Vortimer* bring in the Saxons here: and the Greeks the *Turkes*.

Ver. 22. *Are thy skirts discovered*] Thou art brought to most miserable shame and servitude; having scarce a rag to thy back, or a shoe for thy foot.

Ver. 23. *Can the Ethiopian change his skin?*] Proverbial speeches arguing a very great difficulty, if not an utter impossibility. *Ethiopem albus ut candidum reddam*, said *Diogenes*, when he reproved an ill man to no purpose: I do but wash a Black-

a blackmore. And the like said *Nazianzen* concerning *Julian* the Apostate. It is said that the *Negro's* paint the devil white, as being a colour contrary to their own, and which they lesse well affect. *Will the Ethiopian change his skin?* so the Hebrew bath it.

Or the leopard his spots] Sin is in us as the spots of a Leopard, not by accident, but by nature, which no art can cure, no water wash off: because they are not in the skin but in the flesh and bones, in the sinews and in the most inner parts. Where then is mans free-will to good, &c?

Then may ye also do good that are accustomed to do evil] Custome in sin takes away the sense of it, and becomes a second nature: which though expeld with a fork as it were, will yet return again. It looks for continual entertainment where it hath once gotten a haunt, as humours fall toward their old issue. *Caus qui semel didicerit edere corium, nunquam desisset.* saith *Lucian*: an evil custome is not easie left. Nothing so weak as water: yet let much water (so sin, Satan, and custome) be joynd together, and nothing stronger. It was not for nothing therefore that the *Cretians*, when they would curse their enemies, with most bitter execrations, they wished that they might take delight in some or other evil custome; *modestoque voti genere efficacissimum ultionis genus reperiant*, saith the Historian: by a modeld kind of with, they sufficiently avenged themselves. V. l. M. x.

Ver. 24. *Therefore I will scatter them*] This was no small aggravation of their misery, that they should be thus severed one from another. So the Persecutors of the Primitive times relegated and confined the poor Christians to Isles and mines, where they could not have access one to another, for mutual comfort and support, as *Cyprian* complaineth.

Ver. 25. *This is thy lot*] Look for no better, sith thou, by going after lying-vanities, forsakest thine own mercies, being miserable by thine own election.

Because thou hast for gotten me]

Etsque oblita mei, visiorumque oblita ceno.

Ver. 26. *Therefore I will discover thy skirts*] Sith thou hast discovered and prostituted thy self to other lovers, I will shame thee before all men.

Ver. 27. *Woe unto thee O Jerusalem, wilt thou not be made clean?*] He closeth with this emphatical and most affectionate contestation, pressing them to hearty and speedy repentance; as he had done oft before, but with little good successe. The cock crowed, though *Peter* still denied his Master. *Peter* knockt still, though *Rhode* opened not to him. He launched out into the deep, though he had laboured all night for nothing. So did good *Jeremy* here, in obedience to God, and good will to his unworthy countrymen.

CHAP. XIV.

Ver. 1. *The Word of the Lord that came to Jeremiah concerning the dearth*] *De rebus retentionum*, that is, concerning the drought or dearth by restraint of necessary raine and moisture, *unde frugum raritas, annona caritas, famer*, whereupon followed a famine: as there doth also a famine of the Word, where the divine influences are restrained. *famius* rendreth it *Saper verba cohibitionum*, concerning the words of prohibitions; that is, saith he, concerning the prayers made by the Prophet and other good people, for the diverting of Gods judgements, publicly denounced.

Ver. 2. *Judah mourneth*] The Prophets pitiful complaint, bitterly bewailing the common calamity, and labouring thereby to bring them to a sense of the true cause of it, their sins. See 2 Sam. 21. 1. with the Note.

And the cry of Jerusalem is gone up] *sc.* To heaven for removal of this judgement: Confer chap. 36. 9. with ver. 12. of this Chapter.

Ver. 3. *And their Nobles*] Who would be sure to have it, if it were to be had.

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Sent their little ones] Their boys as they use to call their menial servants of the younger sort. See *Mat.* 14. 2. with the Note.

To the waters] Such as were the waters of *Silo*, which only fountain (saith *Hier.*) *Jerusalem* maketh use of, so long as it lasteth.

To the pits] Or cisterns, chap. 2. 13.

They covered their heads] As close mourners do still.

Ver. 4. *Because the ground is chapt*] As our hearts also are and will be, when the heaven doth not hear the earth; as *Hos.* 2. 21. It hath been before observed, that in the use of the Ordinances if we open our shells (our souls) the heaven will drop the fruitful dew of grace to the making of pearls of good works, and solid vertue.

Plin. l. 8. cap. 32.

Ver. 5. *Tea the hind also calved in the field and forsook it*] The loving Hind, *Prov.* 5. 19. *Aliqui studiosa sui parvis*, that is otherwise so exceeding chary and careful of her young.

Ver. 6. *And the wild asses*] *Scitores alias vage libidinis in sylvis*, that usually course up and down the woods, and can bear hunger and thirst a long while together.

Plin. l. 10. cap. 72. Lib. de mirab. auscult.

Snuffed up the wind like Dragons] *Quorum est vehementissima spiritus ac sortitio*, who, in defect of water, can continue long by drawing in the ayr, as *Aristotle* likewise tellifieth of the goats in *Cephalonia*, that they drink not for divers dayes together: but instead thereof, gape and suck in the fresh ayre.

Ver. 7. *O Lord, though our iniquities testify against us*] Though our guilty consciences bring in large rolles of inditement written against us within and without, and spread before Thee.

Do it for thy Names sake] Heb. *Do*. A short but pithy petition: so ver. 9. *leave us not*.

Ver. 8. *O the hope of Israel, the Saviour thereof*] In prayer, to pitch upon such of Gods Attributes, as wherein we may see an answer, is an high point of heavenly wisdom.

Why shouldst thou be as a stranger in the land] As a stranger at home, and as one that is loth to be too busie in *aliena republica*, where he hath least to do.

That turneth aside] Into some (diversarium) inne.

Ver. 9. *Why shouldst thou be as a man astonished*] That knows not which way to take: first he goes one way, and by and by he returns again. *Tremelius* rendreth it, *ut vir fatiscens*, as one that fainteth, hath done his utmost, and can do no more.

Tis thou, O Lord, art in the midst of us — leave us not] *Extingui lucem nec patiari suam*. This was to stirre up himself to take hold of God.

Ver. 10. *They have loved to wander*] Therefore now they shall have enough of it: yet not wander so wide as to misse of hell, *Psal.* 95. 10, 11. what wonder that God seemed a stranger to them, who had so far estranged themselves from him?

Ver. 11. *Pray not for this people*] See on chap. 7. 16.

Ver. 12. *When they fast I will not hear their cry*] At their fasts they were wont to pray earnestly, and to make their voyces to be heard on high. *Sed desunt aliquid intus*: their hearts cried not.

Ver. 13. *Ab Lord God*] The Vulgar Latine hath it, *A, a, a, Vide diligentissimam intercessionem*. He seeketh somewhat to excuse the people, by laying the blame upon their false Prophets. Like whereunto were those Popish Priests in *Gersons* time, who preached publicly to the people that whosoever would come to hear a Masse, he should not be struck blind on that day, neither should he dye a sudden death, nor want sufficient sustentance, &c.

But I will give you assured peace] Heb. *Peace of truth*. Thus, these deluders had learned to speak the language of Gods true Prophets: of the high-flouring pretended spiritual language of *Famulists* and some other Sectaries one saith well, That it is a great deal too high for this world, and a great deal too low for the world to come.

Ver. 14. *The Prophets prophesie falsely in my name, &c.*] These are certain signs of Impostors in the Church, in all ages: against whom, now if ever, the Temple-doors had need be well guarded; and the Pulpit-doors have written on them *Ovis in tra datus*. Let no unworthy wight presume to come here.

Ver. 15.

Ver. 15. *Yet they say*] Heb. *they are saying*; this is all their song; though the present famine doth in part confute them: but the people were willing enough to be deceived; and were therefore worthily punished. Being infatuated they were seduced: and being so seduced, they were justly judged, as *Austin* somewhere. The blind led the blind, and both fell into the ditch: though it befel the blind guides to lye themselves.

Ver. 16. *And the people to whom they prophecy shall be cast out*] They shall be no more excused by their having been deluded, then he that in his drink committeth adultery or murder, is excused by his drunkenesse. A drunkard, saith *Aristotle*, deserveth double punishment; first for his drunkenesse, and then for the sin committed in, and by his drunkenesse: so here. See on ver. 15.

τοὺς μεθύοντες
πῶτα τὸ
κατακτάται.
Ethic. l. 3. c. 5.

Ver. 17. *Let mine eyes run down*] This the Prophet did doubtlesse in good earnest: like as *Samuel* mourned for the rejection of *Saul*, and our Saviour wept over *Jerusalem*.

And let them not cease] Heb. *be silent*; for teares also have a voice, *Psal.* 39. 12. and doe oft prove very effectual Oratours.

Ver. 18. *If I go forth into the field*] The Prophet here sets forth the feige as present, though it was many years after: the more to affect the people.

Tea both the Prophet and the Priest goe about into a Land: hat they know not] Or, go about the land (so begging their bread, or flying these miseries) and men know them not, though men of such rank and quality.

Ver. 19. *Hast thou utterly rejected Judah?*] So as that I may not put up one prayer more for them? I cannot hold whatever come of it; Let not my Lord be angry if I shoot this arrow also after the former.

Ver. 20. *We acknowledge O Lord, our wickedness*] We, the better sort of us do so: and so the Saints have ever done in their interdealings with God: falling low at his foot-stool for pardoning and prevailing mercy.

Ver. 21. *Do not abhor us for thy Names sake*] This was to continue instant in prayer, *Rom.* 12. 12. This was to pray on, and not faint, *Luke* 18. 1. If thy suit be not honest, never begin it: and if it be, never leave it.

Do not disgrace the thron of thy glory] The Temple and the Ark in it. The *Rom.* 12. 12. *mans* held the extinction of the *vestal* fire a signe of the destruction of their City, be the cause thereof what it will. We may well think the same of the losse of Gods Ordinances; which therefore we must deprecate, as here, with all our might: For as *Bodin* said well of obtaining, so likewise for retaining Religion, *Non dispensationibus sed rogationibus*, &c. the businesse will be the better effected by requests, then disputes.

Pray therefore for the peace of *Jerusalem*, yea take no nay: *Deus ipse qui nullis contra se viribus superari potest, precibus vincitur*. The invincible God is overcome by the power of prayer: there is a kind of Omnipotency in it, saith *Luther*. *Remember, break not thy Covenant with us*] Lo this is to be Gods faithful Remembrancer, *Isa.* 62. 6, 7. suggesting unto him seasonable terms.

Ver. 22. *Are there among the vanities of the Gentiles*] i.e. The Heathen Idols wickedly worshipped by the Jews.

That can cause to rain? *Pluit, ningit: supple Deus*. These Impersonals imply that the Ancient *Romans* looked upon Rain, Snow, &c. as Gods work. Sure it is that they come by a Divine decree, *Jab* 28. 26. Not *superius quæritur* (whatever the Poets fable) nor the Heavens themselves, without the Divine concurrence, can give rain: but it is God Almighty who both prepareth it, *Psal.* 147. 8. and withholdeth it at his pleasure, *Amos* 4. 7. the second causes do but serve the Divine Providence, in these common occurrents.

Therefore we will wait upon thee] For seasonable showers in this our great necessity: *We will wait*, or, if thou see fit, *want* of our will, so that thy will may be done for that's best.

For thou hast made all these things] Both the constellations, and rain or droughe caused thereby.

CHAP. XV.

Ver. 1. **T**hen said she Lord unto me] In answer to my prayer, he replied, Thou hast well prayed; sed *has sententia* I am set, I am inexorable.

Though Moses] That Chancellor of Heaven, as One calleth him; who not only ruled with God, but over-ruled, *Exod.* 32. 11. 14. *Numb.* 14. 19. 20.

And Samuel] A mighty man likewise in prayer, See *1 Sam.* 7. 9. called therefore *Pethoul* (as some think) *Joel* 1. 1. that is, a God-perwader. These two were famous in their generations for hearty love to, and prayers for that rebellious people, and did much for them. But (so the case now stood) if these favourites were alive, and should intercede their utmost for them, it should avail nothing. See *Ezek.* 14. 14.

Yet my mind could not be so to this people] This is spoken after the manner of men, q. d. I am implacably enraged, I am unchangably resolved against them.

Cast them out of my sight] Tell them that I have utterly rejected them, and I will ratify and realize thy speeches: See on chap. 1. 10.

And let them go forth] Or, let them be gone: q. d. I am the worse to look upon them.

Ver. 2. If they say unto thee] As they will be apt enough to do in a jeare.

Such as are for death] i. e. For the pestilence commonly called *mortality*, because it is so deadly a disease: Those at *Genoa* have lately found it so. And yet it is here reckoned first, as the least and lightest of all the four threatened Judgements; which must needs be bad enough when the *Pest* is the best of them all. The *Turks* shon not the company of those that have the *Plague*; but pointing upon their foreheads, say, it was written there at their birth, when they should dye, and of what disease. These in the text could as little avoid the deaths they were assigned to, as *Æschylus* the Tragedian could his being knockt on the head. For whereas he was foretold that he should dye with a stroke coming from above, he shunned houses, and was wont to remain in the open air; but he was killed by a *Tortoise* falling from the mouth of an Eagle upon his bald head, mistaken for a stone.

Ver. 3. And I will appoint over them four kinds] Heb. *familias* or *kindreds*, i. e. *quatuor cognata carnivora*, dogs, birds, and beasts being added to the former four evils, ver. 2. *quasi per Anxiam*.

Ver. 4. Because of Manasseh] Because of his sins; Idolatry and bloodshed especially, wherein the people partaked and perished, and were therefore justly punished.

The son of Hezekiah] but altogether degenerate: He was therefore the worse because he should have been better: and yet the worse again, because he was another public corrupter, a ringleader of rebellion to others, as was *Jeroboam*.

Ver. 5. Who shall bemoan thee? Heb. *Who shall come out of his place to comfort thee?* Or *Who shall shake his head, in commiseration to thee?*

Ver. 6. I am weary with repensing] *Patendo, ac parcendo*, I have so oft revoked my threats; that unless I should wrong my justice, I can do so no more.

Ver. 7. And I will fan them with a fan] Not of Purgation, as chap. 6. 29, 30. but of Perdition. Such as that, chap. 51. 2.

In the gates of the land] As men use to winnow corn at a windy door, where the chaff is blown quite away.

Ver. 8. The widows are increased to me] Or, before me, or in my sight.

Above the sands of the sea] Hyperbole.

A spoiler at noon-day] *Nebuchadnezzar*, that choice young man; for so some render the text; and so he was, when he came against *Jerusalem*, and burnt it; viz. in the eighteenth year of his reign.

And terrours upon the City] Or, *terrors*, even the City: that is, say the *Sep.* and *Chaldees*, the Army of the *Chaldees*, which for their numbers and order of pitching their Tents, seemed to be a City.

Ver. 9. She that hath born seven, languisheth] *Jerusalem* that *mater multipara*, a fruitful mother,

She

She hath given up the ghost] Heb. *she putteth out her soul*, as *Job* 11. 20. We read of some mothers, who hearing of their sons to be slain in battle, have slain down dead in the place.

Her Sun is gone down] See on *Amos* 8. 9. A Christian, when at work, can sing, *Non omnium dierum Sol occidit*, I look for better daies yet.

Ver. 10. Wo is me, my mother, that thou hast born me] &c. In such an age wherein I may not pray for my people, not can preach unto them to any good purpose. *Buchanan* bewailed it, that he was born *nec celo, nec solo, nec seculo erudito*: *Je-* Camd. *Elif.* rmy lamenteth here for a worse matter. Sure! he might well say for his manifold sufferings;

*Litora quæ conchas quot amaranthina flores,
Quotque soporiferum grana papaver habet:
Tot primor adversis, &c.*

Ovid. Trist.

A man of strife and a man of contention] Generally opposed and quarrelled, for my free and faithful discharge of my duty. This is the worlds wages to godly Ministers, whom they usually uske their bur-mark. But God be thanked (saith he with *Hierom*) *quod dignus sum quem mundus oderit*, That I am worthy whom the world should hate. *Lutherus* pascitur convitiis, saith he of himself, *Luther* is fed with reproaches.

I have neither lent on usury] i. e. I have neither bought nor sold (as we say) medled nor made with them. I have had as little to do with them any way as was possible. *Usura* *præcipuum fomentum litium*. I have kept my self close to my calling, and yet I cannot avoid their variance and virulencies. To preach, is to derive upon a mans self the hatred of the world, saith *Luther*.

Ver. 11. Verily it shall be well with thy remnant] Heb. *if it be not well*; q. d. then trust me no more: thy latter end shall be comfortable, *Psal.* 37. 37. the end of that man is peace, be his beginning and middle never so troublesome.

Verily I will cause the enemy to intrude thee well] Or, I will intercede for thee with the enemy. See this fulfilled, chap. 40. 4. God can speak for his in the hearts of their enemies, and make their foes to favour them: as many of the Papists here did *Wickliffe*, and after him *Bradford*.

Ver. 12. Shall iron break the Northern iron and the steel? That is, say some, shall these hard-hearted Jews be to hard for me? or, for thee *Jeremy*, whom I have made an iron-pillar and brazen walls against the whole land? chap. 1. 18. Never think it. Brighten thee they may but not break thee. The Northern iron is noted for the best and toughest.

Ver. 13. Thy substance and thy treasure] This is spoken by an *Apostrophe* to the people, who are here told again what to trust to, for their national sins.

Ver. 14. And I will make thee to passe with thine enemies] Or, to serve thine enemies: for there is a double reading of the text.

Ver. 15. O Lord, thou knowest] *Jeremy* had begun a complaint, ver. 10. not without some taint and tincture of humane infirmity. *Invalidum omne naturæ querulum*. God graciously interrupted him, and came leaping over all those mountains of *Bether*, all lets and impediments, to his comfort and best satisfaction, ver. 11, 12. Nevertheless *Jeremy* hath not done, but goeth on as before: & *humano aliquid patitur*.

Remember me, and visit me] He was full and speaks thick.

Take me not away in thy long-suffering] Whilst thou bearest with them, take care of me, that I perish not by their portidty and cruelty.

Know that for thy cause I have suffered rebukes] *Sem debitorum compellat Deum, suaque adducit mortua*. He delivers himself as if he held God to be his debtor: This was not so well.

Ver. 16. Thy words were found, and I did eat them] I was well apaid of thy messages that came at first to me: and of that commission thou gavest me to be a Prophet: yea I took no small delight and complacency therein; and having found this honey, I ate it, as *Prov.* 25. 16. but since I have met with much bitterness in this

Alan.
Val. Max.Deo gratias
quod lingua
Peculium non
sit ventris
humus Christi.
Hieron.

this wicked world, for my plain-dealing. See Ezek. 3. 3. Rev. 10. 10. *Herodotus* writeth of the River *Hypanis*, that for five dayes journey the water of it runneth clear and sweet: and then, for four dayes journey further, bitter and brackish. The Ministry is an honourable and comfortable function, but hath its troubles and embroillances.

Ver. 17. *I sat not in the assembly of the mockers*] That scoffed and mocked at Gods messages and menaces. Or, *I have not sat in the assembly of those that make merry; sed serius fui, spiransque compunctionem*, I came not at feasts and merry-meetings, since I became a Prophet.

I sat alone] As *Moses* in like case did, *Exod.* 23. 7.

Ver. 18. *Why is my pain perpetual, &c.*] Here the Prophet over-freely expulseth with God, as lesse faithful, or lesse mindful at least, of the promised preservation: This was in a fit of diffidence and discontent, as the best have their outbursts, and the greatest lamps have needed snuffers. The *Aristians*, saith the Philosopher, are not fools: yet they do the things that fools use to do: So the Saints do oft as wicked ones, but not in the same manner and degree.

Ver. 19. *Therefore thus saith the Lord*] Or, *Notwithstanding*, mans perverseness breaketh not off the course of God goodness.

If thou return] If thou cast out this devil of discontent: and (accounting distrust worse then distress) apply thy self chearfully and constantly to the work of the Ministry, I will continue and confirm thee in thine office, notwithstanding thy present frailties and failings. So our Saviour, presently upon their repentance for their shameful forsaking him at his apprehension, restored his Disciples to their Apostolical function, *Job.* 20. 21, 22, 23.

And if thou take forth the precious from the vile] i. e. The gracious from the vicious, preaching comfort to those, and terrour to these; not giving, as he in the Fable did, straw to the Dog, and a bone to the Ass, but to every one his proper portion, without fear or flattery.

Thou shalt be as my mouth] Speaking as a Prophet of mine, and as I my self would do, if in thy place.

Let them return to thee] i. e. Conform to thee, but do not thou chime in with them as the false-prophets do.

Ver. 20. *And I will make thee*] See on chap. 1. 18, 19.

Ver. 21. *And I will deliver thee*] I will, I will: never fear it man: but go on courageously. *Deal courageously, and God shall be with thee good*, 2 Chron. 19. ult.

CHAP. XVI.

Ver. 1. *The Word of the Lord came also unto me*] It is the Property of this Prophet to handle the same thing several wayes, and byundry effectual arguments. Gods Ministers must turn themselves as it were into all shapes and fashions both of speech and spirit, to win People to God.

Ver. 2. *Thou shalt not take thee a Wife, &c.*] It is very likely that this befell the Prophet in a vision. Or if otherwise, it was but for a sign, and in regard of the great calamity impendent, that he is here forbidden marriage, otherwise lawful enough, and, in some cases, necessary. The contrary doctrine (such as was that of the *Tacian*-hereticks, and Popish Canonists) is a doctrine of devils, 1 Tim. 4. 1.

Ver. 3. *For thus saith the Lord concerning the sons — born in this place*] i. e. At *Anathoth*, say some: but others better, at *Jerusalem*. So great and grievous shall be the calamity, that married people shall be ready to wish as *Augustus* did for another cause, *Obstat enim si habuisset singulis, or esse dyed childless*.

Ver. 4. *They shall dye of grievous deaths*] Heb. death of diseases or grievances, as did *Jeioram*, 2 Chron. 21. 18. and *Philip* the second of *Spain*, &c. they shall dye piecemeal, more *valetudinarius*, which is a misery; especially if the disease be slow, and yet sharp, as some are.

They shall not be lamented nor buried] Which are two of the usual *Dues* of the dead.

Ver. 5.

Ver. 5. *Enter not into the house of mourning*] Or banquets, whether at burials or bridal, as *Am.* 6. 7. Of funeral-banquets, see *Deut.* 26. 14. These the Greeks called *meisantes*, the Latines *Parentalia*: See *ver.* 7.

Ver. 6. *Both the great and the small shall dye*] Princes and peasants, Lords and slaves together.

Nor cut themselves, nor make themselves bald] *Neque cadetur neque calvabitur*. This they had learned of the heathen, and would needs use it, though flatly forbidden them, *Lev.* 19. 27, 28. *Deut.* 14. 1. Now they were told that they should have little either lust or leisure to do any such matter.

Ver. 7. *Neither shall men tear themselves for them*] Or neither shall they deal them bread in mourning to comfort any for the dead: Confer *Ezek.* 24. 17. Of feasting at funerals mention is made by *Herodotus*, *Cicero*, *Lucian*, *Pliny*, *Clemens* and *Chrysostom*. See *ver.* 5.

Neither shall men give them the cup of consolation] i. e. The consolatory cup usually given at funerals to the disconsolate friends of the deceased. See on *Prov.* 31. 6, 7.

Ver. 8. *Thou shalt not also go into the house of feasting*] Ministers may lawfully go to feasts, *Job.* 2. but not in times of common calamity: See *Isa.* 22. 12, 13, 14. *Pliny* telleth us, that when as in the time of the second *Punic* war, one *Fulvius Argenarius* was seen at *Rome*, looking out at a window with a rose-garland on his head, the Senate sent for him, laid him in prison, and would not suffer him to come forth, till the war was at an end. *Lib.* 2. cap. 7.

Ver. 9. *Behold I will cause to cease*] See chap. 7. 34. with the Note.

Ver. 10. *And they shall say unto thee, Wherefore?*] This is still the guise of hypocrites, to justify themselves, and quarrel the Preacher that reproveth them. See chap. 5. 19.

What is our iniquity?] Nature sheweth no sin: it is no causelesse complaint of a grave Divine, that some deal with their souls as others do with their bodies: when their Devinity is decayed, they desire to hide it from themselves by false glasses, and from others by painting: so their sins from themselves by false glosses, and from others by excuses.

Ver. 11. *Because your fathers*] See chap. 2. 5. and 7. 24, 25.

Ver. 12. *And you have done worse*] See chap. 7. 26.

For behold ye walk] See chap. 9. 13. and 11. 8. and 13. 10.

Ver. 13. *Therefore I will cast you*] Chap. 10. 18. Because ye have sinned willfully and willingly, ye shall be cast out of this land, though full sore against your wills.

And there shall ye serve other gods] Will ye, will ye; (for a just punishment of your voluntary idolatries) being compeld by your imperious enemies so to do, ex-
cept ye will taste of the whip, as now the *Turkes* gally-slaves. *Notatur: panti- cationis.*

Where I will not show you favour] This was a cutting speech, and far worse then their captivity: like as that was a sweet promise, *Zeck.* 10. 6. *They shall be as if I had not cast them off, and I will hear them*.

Ver. 14. *Therefore, behold*] Or, notwithstanding, sc. these grievous threatenings, and extreme desolations. Thus the Lord still remembreth his Remnant, and the Covenant made with them. Ministers also must comfort the precious, as well as threaten the vile and vicious. *Evangelizatum, non maledictum missus es: laudo zelum, modo non desideretur mansuetudo*, said *Oecolampadius* to *Farelus* in a certain Epistle, Thou wert sent to preach Gospel and not Law only, to poure oyle as well as wine into wounded consciences. I commend thy zeal, so it be tempered with meekness of wisdom.

That is shall no more be said] i. e. Not so much be said: the lustre of this deliverance shall in some sort dimme the lustre of that; but both must be perpetually celebrated.

Ver. 15. *But the Lord liveth, &c.*] Or, let the Lord live, and let the God of our salvation be exalted, *Psal.* 18. 46. See the Notes there. How much more then should our Redemption from Sin, Death and Hell by *Jesus Christ* obscure all temporal deliverance? See for this chap. 23. 7, 8. Confer also chap. 3. 16.

Ver. 16.

Ver. 16. Behold I will send for many fishers &c.] i.e. To inclose in their *auspenses*, large and capacious nets, whole shoales of them together. These were the Chaldees whom God sent for, *arcano instinctu cordium*, by putting it into their hearts to come up against Jerusalem: Howbeit, some by fishers understand the Egyptians, who lived much by fishing: and by hunters the Chaldeans, as Gen. 10. 8, 9.

And they shall hunt them] Out of all their startingholes and lurking places: as the Romans afterwards pul'd them out of their privies, &c.

Ver. 17. For mine eyes are upon all their ways] And though they hide me from themselves, yet can they not hide themselves from me possibly, nor from my hunters, who shall ferret them out.

Ver. 18. And first] i.e. Before I restore them.

I will recompence their iniquity, and their sin double] i.e. Abundantly. I will have my full pennyworths of them: not double to their deserts, as Isa. 40. 2. and 60. 1: With the carcasses] i.e. With their Idolatries, more odious and loathsome than any stinking carcasses can be.

Ver. 19. My refuge] Better then those of the fugitive Jews, out of which they were hunted and murdered.

The Gentiles shall come to thee] By faith and repentance.

Ver. 20. Should a man make gods to himself?] *Nonne res hac stupore digna?* Is not this a strange fortitude? The Gentiles here see it: and yet the Papists will not.

Ver. 21. I will for this once] And this once shall stand for all. Affliction shall not rise up the second time, Nab. 1. 9.

And I will make them to know] *Efflu magis quam afflu.*

My hand and my might] i.e. My mighty hand, mine irresistible power in their just punishment.

CHAP. XVII.

Ver. 1. The sin of Judah is written with a pen of iron] The four first verses of this Chapter are left out by the *Septuaginta*. Hierom saith they omitted them in gratiam & bonorem populi sui, in favour and for the honour of their country-men the Jews; but that was no just reason. For ever, O Lord, thy Word is settled in heaven, Plal. 119. 89. though there were not a Bible left on earth: These sinners against their own souls had their Idolatry: so deeply engraven on their hearts, that they could not get out the stamp: and the guilt thereof stuck so fast to their consciences, that they could hardly get off either the sting or the stain thereof.

It is graven upon the Tables of their hearts] Their sin lay there, where the law should have lain, Ezek. 31. 33. Like as Queen Mary when she dyed told those about her, that the losse of Calice lay at her heart, a place far sicker for Jesus Christ. And upon the horns of your Altars] Whereon the blood of your sacrifices are sprinkled; and so your sin proclaimed.

Ver. 2. While their children remember their Altars] Or, as they remember their children, so they remember their Altars and their Groves, &c. with greatest love and delight. The Greeks call children *εἰδωλα*, the Comedian *Charissima*: so were their Idols to these Jews.

Ver. 3. O my mountain in the field] Or, O my mountain and field, i.e. O ye mountains and fieldings. *Montani sere asperi sunt & inculti: molliores corpore atque moribus pratenses*: they should all be spoiled one with another, for the sin of their high-places.

Ver. 4. And thou, even thy self, shalt discontinue] Or intermit, sc. the tillage of thy land. See Exod. 23. 11. with Levit. 26. 33, 34. it shall keep her Sabbaths.

Ver. 5. Curst be the man that trusteth in man] *Dixerit hic de summo bono, & de summo malo*, saith one: here the Prophet discourseth of the chief good and of the chief evil. This later he pronounceth to be to depart from God, and to depend upon the creature for help: for such a man, seem he never so manly a man (*baggeher*) is accursed of God, whom he robbeth of his chief jewel, that which giveth him the sovereignty,

soverainty, and setteth, as it were, the crown upon his head. See Judg. 9. 15. Psal. 78. 22. and 52. 7.

And maketh flesh his arm] i.e. His strength: for in *brachio est robur*. Now three ways, saith a Reverend man, we make flesh our arm, 1. By sitting down in a faithlesse fullen discontent and despair when we can see no second causes. 2. By rising up in a corky frothy confidence, when we see sufficient humane help. 3. When we ascribe the glory of our good to it, sacrificing to our own net, Habak. 1. This is to pull the curse upon our heads with twisted wrath and indignation.

Whose heart departeth from God] He trusteth not God at all, who trusteth him not over all.

Ver. 6. For he shall be like the heath] Wild-myrtle, that neither beareth fruit nor seed, and is good for little but to burn, or make beelomes: See Heb. 6. 8. Baftard tamarisk some call it, others, *Juniper*.

But shall inhabit the parched places of the wilderness] Such shall have no content or satisfaction. Confer Mat. 12. 43. the unclean spirit cast out, *walks in dry places*, &c. not but that dry and wet is all one with him: but it importeth his extreame restlessness.

Ver. 7. Blessed is the man that trusteth in the Lord] See on ver. 5. See also Psal. 25. 12. and 32. 10. and 34. 8. and 84. 12. and 125. 1. and 146. 5. where David having entred a Caveat against creature confidence, perswadeth people, by trusting in God alone, to provide for their own safety and happiness. See Nab. 1. 7. Such shall have marvellous loving kindness from God, Psal. 17. 7. above all that can be uttered, Psal. 31. 19. See Prov. 28. 25.

Ver. 8. For he shall be as a tree planted] It is plain that he here alludeth to Psal. 1. 3. See the Notes there. The laurel, saith Pliny, is never thunder-struck. Sure it is, that he who trusteth in God taketh no hurt: his heart is fixed and unmovable, Psal. 112. 7, 8. to endure things almost incredible, Psal. 27. 3. Isa. 14. 32. confer Isa. 26. 4, 5. True Trust will certainly triumph at length, as that which leanteth on the Lord, and the power of his might, the surest support.

By the river] The Hebrew here is *Jubal*: and the *Jubiles* saith one, had its name from this word, which signifieth a stream or watercourse: as carrying us to Christ who is the truth of this type, Luk. 18. 19.

But his leaf shall be green] Neither falling nor fading.

And shall not be careful in the year of drought] A Metaphor setting forth the full assurance of faith that is in some good men, such as was that holy Martyr, who said I will henceforth be Carelesse according to my name.

John Careless:
Ath. & Mon.
fol. 1743.

*Si fractus illabatur orbis,
Impavidum seriemus ruina.*

Neither shall cease from yielding fruit] As they say the Lemmon tree doth not: but ever and anon sendeth forth new Lemmons, as soon as the former are fallen down with ripeness.

Ver. 9. The heart of man is deceitful above all things] The pravity and perversity of mans heart, full of harlotry and creature-confidence, deceiving and being deceived, is here plainly and plentifully described; and oh that it were duely and deeply considered. Deceitful it is here said to be above all things: no creature like it. *Variatum est, versutum, & versipelle: tortuosum est, anfractuosum & fallax, ideoque inconstabile*. It is full of turnings and windings, nooks and corners, wiles and flights. It deceived David (as wise as he was) and tripped up his heels (as the word here used importeth) Psal. 39. 1, 2, 3. so it did Peter, Joh. 13. 37, 38. Fitly doth the Prophet here call our hearts deceitful, in that word in the Original, from whence Jacob had his name; because our fleshly hearts do the same things to the spirit in doing of good, which Jacob did to his brother; supplant it, and catch it by the heels, while it is running the Christian race. As *Jebo* offered sacrifice to *Baal*, killing his Priests at the same time (and this he did in subtilty to circumvent them, 2 King. 10. 19.) and as *Hushai* went to *Absoloms* company to overthrow him: so deale

See Dile of the
deceitfulness
of the Heart.
out

Exalt.

our deceitful hearts with us, &c. Neither is it *deceitful* only, but *deep* (so the Septuagint here render it) those that are still digging in this dunghil, do find it to be a very bottomlesse pit. Yea it is,

Desperately wicked] Desperately bent upon deadly mischief. So that he gave no evil counsel who said to his friend, *in cave tibi, ut caveas teipsum*: so see to thy self, that thou beware of thine own heart. Another prayed not amiss, *Lord keep me from that naughty man, my self*. Take heed of the devil and the world (said a certain Martyr in a letter to his wife) but especially of thine own heart:

— *Non longe scilicet hostes
Quærendi nobis, circumstant undique muros.*

We have a Trojan horse full of armed enemies in the cittadel of our hearts. We have Jebusites enough within us to undo us, *quos nec fugere possumus nec fugare*. It was no ill character therefore of a good man that is given by *Epictetus* a Heathen, that he *carefully watcheth himself as his own deadly enemy*.

Who can know it?] None but a mans self, *1 Cor. 2. 11.* nor yet a mans self neither; for nothing is more common then self-deceit, *Gal. 6. 3. Jam. 1. 21.* How much was *Bellarmine* (that great Scholler) mistaken? and how ill read in his own heart, when as the Priest coming to absolve him on his death-bed, he could not remember any particular sin to confesse, till he went back in his thoughts as far as his youth? had he but thrust his hand into his own bosom with *Moses*, he had brought it out leproous, white as snow. Had he looked well into his own heart, he would have found it to be a *raging sea* of sin, *Isa. 57. 20.* where is that *Leviathan* (the devil) besides *creeping things* (crawling lusts) *innumerable*. This made blessed *Bradford* never look on any mans lewd life, but he would strait cry out, *Lord have mercy upon me*: for in this my vile heart remaineth that sin, which without Gods special grace, I should have committed as well as he.

Ver. 10. I like the Lord search the heart] Be it never so full of shifts and fetches, I cannot be deceived in it. The watch-maker must needs know every turning and winding in the watch. God is the *heart-maker*, and the *heart-winder*, neither is there any creature (no not any creature of the heart) that is not manifest in his sight: but all things are naked and opened before his eyes, *Heb. 4. 13.* Naked for the outside, and opened for the inside: dissected, quartered, and as it were *clefthorough* the back-bone, as the *Apostles* word there signifieth: so opened, as the entrails of a man that is anatomized, or of a beast that is cut up and quartered. The heart and reins are taken to be the seat of the thoughts and affections, yea of the strongest affection, namely that which is for generation. These are a mans inwardest and most remote parts: so that it is hard for food or Physick to come at them. Covered they are also with fat and flesh, &c. and yet they are not hid from Gods eye, which is indeed a fiery eye, *Rev. 1. 14.* and therefore needeth no outward light. Mans eye is like a candle, which is first lighted, and then extinct: The Angels eyes are like the stars which shine indeed, and in the dark too; but with a borrowed light: neither know they the thoughts of mens hearts, further then they are discovered. But Gods eye is like the Sun, yea far brighter, and more piercing then that eye of the world: neither needeth he a window in mans breast (as *Memus* wist) to look in at: for every man, before God, is all window, *totus totus transparent & pellucidus*. This, *Thales* and other Philosophers saw and confessed.

Ver. 11. As the Partridge sitteth on eggs and hatcheth them not] Because either she is taken in an evil net, or the eggs are marred by the male, or otherwise, before they can be hatched.

So be that getteth riches and not by right] That cryeth

— *Rem, rem, quocunque modo rem,
Unde habeat nemo querit, sed oportet habere.*

Right or wrong, many are resolved to be rich, but are usually crossed, or else cursed with a blessing: for treasures of wickedness profit not; but righteousness delivereth

eth from death, *Prov. 10. 2.* God sometimes giveth wealth to the wicked, as men put money into an earthen bottle: which that they may get out again, they break the bottle in pieces.

Shall leave them in the midst of his dayes] Either they shall leave him, or he them, to his unmedicinable grief and heart-break. A poor fool, God will be sure to make of him. He that trusteth in his riches (as every *Mammonist* doth) shall fall, *Prov. 11. 28.* for although he blesse himself (as well underlaid; and what should ayle such an one? saith the world) yet the Lord abhorreth him, *Psal. 10. 3.* so that he many times cometh in the midst of his daies to an untimely end, as did *Judas, Abab, Achan, Balaam, Ananias and Sapphira*, &c. And thus many a rich wretch (spinneth a fair thred to strangle himself, both temporally and eternally: he by his covetousness not only killeth others, *Prov. 1. 19.* but himself too.

Ver. 12. A glorious high throne from the beginning] Therefore its best to trust in God at all times, ye people, and to pour out your hearts before him; such God is a refuge for us, *Psal. 62. 8.* All that do otherwise shall be ashamed, *ver. 12.* and worthily; because having so glorious a God resiant amongst them, they so basely forsake him, to serve and seek to Idols.

Ver. 13. Shall be written in the earth] i. e. *Æterna morte damnabuntur*, they shall be hurled into hell, as not having their names written in Heaven, *Luke 10. 20.* where all that are written among the living in Jerusalem, *Isa. 4. 3.* are enrolled, *Heb. 12. 23.* non pro gloriis sed pro probro habiti: See *Psal. 17. 14.* *Prudentius* rightly saith, that their names that are written in red letters of blood in the Churches Calendar, are written in golden letters in Christs register in the book of life. As on the contrary, these Idolaters, whose sin was with an Iron-pen engraven on the tables of their hearts, as *ver. 1.* are justly written in the earth, i. e. cast to hell.

Ver. 14. Heal me O Lord and I shall be healed] viz. of that cordolium that my malicious country-men cause me. The Prophet was even sick at heart of their unworthy usages; and prayes help and healing, *ne totus & ipse labascet inter auditores deploratissimos*, lest he should perish by them, and with them.

Ver. 15. Behold they say unto me] *Heb. they are saying unto me*: it is their daily diffiniam or fear.

Where is the Word of the Lord?] Whereby thou so oft threatenest us with desolation. Thus prophane persons fear when they should fear. See *2 Pet. 3. 4. Isa. 5. 18.* *Amos 5. 18.*

Ver. 16. I have not hastened from being a Pastor before thee] I have neither rashly taken up the work of the Ministry, *quo secundus ab eis esset Pastor*, wherein I have been thine under-shepherd, but was rightly called by thee thereunto, and have obeyed thy call: neither have I been over-hasty to rid my hands of this so troublesome and thanklesse an employment. *Latimer*, in one of his Sermons, speaking of a Minister who gave this answer why he left off preaching, because he saw he did no good, but got the hatred of many: This, saith He, was a naughty, a very naughty answer.

Neither have I desired the woful day] The doleful or deadly day, sc. of their desolation, or my denunciation of it. Gods Ministers take no delight to sling daggers at the faces of gracelesse persons (whatever they may think) or to terrify them causelessly: but as knowing the terror of the Lord they seek to affright them by the menaces of Gods mouth from such sinful practices as will be their ruine: and hence they are hated

— *an expelles ut Quinsilianus ametur?*

Joven.

Thou knowest it] See *chap. 12. 1. & 15. 15. 2 Cor. 1. 13.*

Ver. 17. Be not a terror unto me] Let me have fair weather over head, how foul soever it be under foot. If we have peace with God, though trouble in the world, we can take no hurt. If vapours be not got into the bowels of the earth, and stir not there, storms and tempests abroad cannot cause an earth-quake: so if there be peace within, &c. But like as all the letters in the Alphabet, without a Vowel, will not make one word: nor all the Stars in the firmament, without a Sun,

N n 2

will

will make a day: so neither can all this worlds good make one happy without God and his favour.

Ver. 18. *Let them be confounded*] A heavy imprecation: Let persecutors take heed how they move Ministers to make intercession to God against them, as *Elia* did against *Israel*, Rom. 11. 2. as *Jeremy* here and elsewhere doth against the Jews; as the Christian Churches did against *Julian* the Apostate. God will let to his Fiat.

Let them be dismayed, but let not me be dismayed] *Paveant illi & non paveam ego*, So the Vulgar Latin hath it. But what a *Lack-latin* dolt was that Popish Priest, who alleged to his Parishioners this text to prove, that not he but they were to pave the Church-way? So Another of them, finding it written in the end of *Paul's* Epistles, *Missa est*, &c. bragged he had found the *Mass* in his bible. So another reading *Job* 1. 44, *Invincimus Messiam*, made the same conclusion.

Ver. 19. *Go and stand in the gate of the children*] The *sheep-gate* lay some: where-of see *Neh* 3. 1, 32. & 12. 39. or, as others, the *water-gate* whereof *Neh* 3. 26. a place it was of great resort and concourse, and therefore fittest for this new Sermon to be made in; first, though afterwards also he was to preach it in all the gates of *Jerusalem*, inasmuch as it was about a matter of greatest importance, even the serious sanctification of the Sabbath-day: *Diem septimum Opifex mundi natalem sibi sacrauit, & observari precepit*. That fourth Commandment saith *Philo*, is a famous precept, and profitable to excite to all kind of virtue and piety.

Ver. 20. *Ye Kings of Judah*] Magistrates being Lord-keepers of both the Tables of the Law, should carefully see to it, that both be duly observed. Our King *Edgar* made laws for the sanctification of the Lords-day-Sabbath, as have also our present Governours, to their lasting renowne. The first blow given to the German Churches was on the Lords-day, which they carelessly observed: for on that day was *Prague* lost: as was likewise *Constantinople*, on *Whit-sunday*, as they called it.

Ver. 21. *Take heed to your selves*] Break not the Sabbath, that ye fall not under the fierce wrath of God: who paid him home with stones, who but only gathered sticks on that day. *Caveat*, it concerns you much.

And bear no burden] See *Neh* 13. 15, 16, 19. with the Notes.
Ver. 22. *Neither carry forth a burden*] Let not the Sabbath of the Lord, that sanctified day of his Rest, be so shamefully troubled and disquieted. Make not Holy-day a *Voider* as some do, to the weeke aforegoing.

Ver. 23. *But they obeyed not*] See chap. 7. 24, 26.
Ver. 24. *But hallow the Sabbath-day*] *sc.* By spending the holy time holily: else, God may sue us on an action of waste. Idleness is a sin any day, but specially on the Sabbath-day; spiritual idleness then, is as bad as corporal labour.

Ver. 25. *Then shall there enter*] Then shall all go well with you publicly and privately; ye shall have a concurrence of all manner of comforts and contentments.

Ver. 26. *And they shall come*] All the solemnity of the Temple shall continue, with the exaltation of all the neighbourhood. When the High-Priests would so workday-like beg the body, seal the sepulchre, and set the watch on the Sabbath (called by an *Irony* the day that followed the day of the preparation, *Matth* 27. 62.) they forfeited all.

Ver. 27. *Then will I kindle a fire*] That furious Element, whereby God hath so oft punished this sin, as is to be seen in the *Prælice of Piety*, *Denison's Wolf* in *Sheeps* clothing, *Mr. Clark's Examples*, &c.

CHAP. XVIII.

Ver. 1. *The word which came to Jeremias*] To shew the just punishment of the people for disobeying the precept concerning the Sabbath, chap. 17. and other of Gods Commandments: See on chap. 7. 1.

Ver. 2. *Arise and go down to the Potters house*] Whether the Prophet was to go actually to the Potters house, or in vision only, it skilleth not. This we know, that our Saviour did actually wash his Disciples feet: and at another time set a child in the midst of them, when they were striving about the primacy: expounding to them afterwards what he meant; and so it might well be here. It may not be amiss for

for us to go down oft with *Jeremy* to the Potters house in our meditations, to consider, I mean, our originals, *Kiezo & ardeor*, as the first man *Adam* was of the earth earthy, so are we *ex luto lutui*.

Ver. 3. *Then I went down to the Potters house*] Gods Commands must be obeyed without solicitation. *Jeremy* saw that verbal teaching without signs would not work upon his hearers: he is therefore ready to do any thing or to go any whither, for their eternal good.

And behold he wrought a work on the wheels] So the Poet;

*amphora copit
Infiniti, currents rotâ, cur arcibus exi?*

Ver. 4. *And the vessel which he made of clay was marred*] Or, the vessel which he was making miscarried, as clay in the Potters hand.

Hic de ar:
Poci.

Non semper feriet quodcumque minabitur arcus.

Ver. 5. *Then came the Word of the Lord unto me*] See ver. 1. To the visible word, God always addeth the audible: as in the two Sacraments.

Ver. 6. *O house of Israel, cannot I do with you*] Make you or mar you at my pleasure: have I not an absolute sovereignty over you, that ye lift up the heel against me, and awake my power by your provocations?

At the clay is in the Potters hand] What then hath vain man to vaunt of? or why should any proud Arminian say, *Quod potui, misericordia est Dei: quod volui, id mea Greviatio est potestas?* That I can do good, is of Gods mercy: that I will do it, is merely *vius* in mine own power? This man was sure his own Potter: and not willing to owe overmuch of himself to God.

Ver. 7. *At what instant I shall speak*] As God loveth to premonish: and he therefore threateneth, that he may not punish; for he would be prevented.

Ver. 8. *Turn from their evil*] If I may see such work amongst them, as at *Nibivah* God did, *Job* 3. 10. He saw not their sackcloth and their ashes, but their repentance and works, those fruits of their Faith.

I will repent of the evil] Not by any change of my will, but by the willing of a change: *mutations Res non Dei*.

Ver. 9. *And at what instant I shall speak*] All is done as God the great Indurorator commandeth, whether it be for or against a Nation, or a particular man only, *Job* 34. 29.

To build or to plant it] As he did this kingdom of *England*; which was therefore anciently called *Regnum Dei*, and reckoned among the *fortunate Islands*.

Ver. 10. *Then will I repent of the good*] I will take away mine own, and be gone, *Hos* 2. 9. curse their blessings, *Mal* 2. 2. and destroy them after that I have done them good, as *Job* 24. 20. and all this (whether for the better, or for the worse to a Nation) God usually doth on the sudden; *At what instant*, &c. Mercies the more unexpected, the more welcome: Judgements, the more suddain, the more direful they are.

Ver. 11. *Behold I frame evil against you*] As the Potter frameth his vessel on the wheel.

Return ye now] *Curat poenitentia, ne precurret sententia. Mitte preces & lacrymas, cordis legatos.* Addresse your selves to God, and be at peace: so shall good be done unto you. See chap. 3. 12. & 7. 3.

Ver. 12. *And they said There is no hope*] See the like desperate return, chap. 2. *Refert* [Romans] 25. & 13. 9. *Altum est: vel desperatum est: vel expelloratum est*: that is, we chose centile-are at a point, and have made our conclusion: Thou maist save a labour of further *non ultimum* exhorting us: for we are as good as we mean to be, and shall nor stir from our resolution: *Keep thy breath to cool thy broth*, &c.

We will do every one the imagination of his evil heart] As you forsooth please to count it and call it: though we reckon that we have as good hearts as the purest or proudest of you all.

Ver. 13. *Therefore thus saith the Lord*] God himself seemeth here to wonder at the

the desperate obstinacy of this people, as not to be matched again. Like as our Saviour marvelled at the unbelief of the Nazarites, and could do for them no mighty work, *Mar. 6. 5, 6.* See the Notes there.

The Virgin of Israel hath done a very horrible thing] A Virgin she is called; either by an irony, or else because she should have been a pure Virgin, sincere in Gods Service, but was nothing less. What this horrible thing was, see *ver. 15.* Confer *chap. 2. 13, 32.*

Ver. 14. Will a man leave the snow of Lebanon] See *chap. 2. 13.* which may stand for a Commentary on this Verse. The rocks of Lebanon were still covered with Snow: whence also it was called Lebanon, i. e. white. Now the Lord was to the Jews as this snow was to the thirsty traveller, cooling and comforting: and therefore in no wise to be left.

Or shall the cold flowing waters that come from another place be forsaken?] Heb. *shall strange, cool, flowing water be forsaken?* or fail?

Ver. 15. Because my people hath forgotten me] Not forsaken me only. Of all things God cannot abide to be forgotten: this is that very horrible thing, *ver. 13.* this is filthiness in Virgin Israel, which is most abominable.

From the ancient paths] Chalked out by the Law, and walked in by the Patriarches and Prophets, Heb. *paths of antiquity* or of Eternity. Set a jealous eye upon novelties: and shun untrodden paths, as dangerous.

Ver. 16. To make their land desolate] Not intentionally so: but yet eventually. Idolatry is a land-desolating sin.

Ver. 17. I will scatter them] Wherry and whirl them up and down, as chaff before the force of the enemy.

I will show them the back and not the face] This was woful, but just upon them for their unworthy dealing in like sort with the Lord, *2 Chron. 29. 6. chap. 2. 27. & 32. 33. Ezek. 8. 16.* Every transgression and disobedience hath a just recompence of reward, *Heb. 1. 2.*

Ver. 18. Then said they, Come let us devise devices] Words favouring of a most exacerate spirit against God and his faithful Prophet, *quem toto celo hic explodunt*, whom they shamefully slight, and desperately oppose, both with their virulent tongues and violent hands. Hence his ensuing complaint, and not without cause.

For the Law shall not perish from the Priest, &c.] As he would persuade us it shall. We shall have Priests, Sages, and Prophets still: better then he is any: let us therefore stop his mouth, or make him away, there will be no great loss of him.

Come let us smite him with the tongue] By loading him with flanders, and laying false accusations against him. Some men have very sharp tongues. He that was famous for *Abuses* (stript and whipt, had nothing but his tongue to whip them with). Some render it, *Let us smite that tongue of his*; that is, tie it up and tamper it, that he reprove us no more. Or if he do; yet

Let us not give heed to any of his words] If we cannot rule his tongue, yet let us rule our own ears, and say, *Tu lingua, nos aurium domini.* And is not this the very language of the Romists? *Non tam ovum ovo simile, &c.*

Ver. 19. Give heed to me O Lord] Though they will not, yet do thou, I beseech thee. This is ordinary with good men, when wearied out with the worlds misfates, to turn them to God, and to seek help of him.

Ver. 20. Shall evil be recompensed for good?] *q. d.* That's greatest dissingenuity and unthankfulness. To render good for evil is Divine; good for good is humane: evil for evil is brutish; but evil for good devilish. Lo with such breathing devils had *Jeremy* here to do: and indeed what good man hath not? See *1 Sam. 24. 17. Psal. 35. 12. & 109. 5.*

Ver. 21. Wherefore deliver up their children to the famine] He who had prayed so hard for them, could and did pray here as earnestly against them: yet not out of private revenge, but by a prophetick spirit, whereby he foretelleth their calamities *auxilij virborum per hypotyposin.* This is usual with the Psalmist, and other Prophets.

And let their men be put to death] Heb. *be killed with death*: See *Rev. 2. 23.* with the Note.

Ver. 22. When thou shalt bring a troop] The Vulgar rendereth it *Zatromm*, a chief

thief or robber: viz. *Nebuchadnezzar* that arch-thief, whose Monarchy was *grande latrocinium*, and whose regiment without righteousness, was robbery by authority.

Ver. 23. Yet Lord, thou knowest all their counsel] Though I know it not, yet thou art privy to it, and canst prevent it; for wisdom and might are thine, *Dan. 2. 20.*

To slay me] All malice is bloody.

Forgive not their iniquity] He knew their sin to be unpardonable: and therefore prayeth for vengeance upon them unavoidable. This was fulfilled upon the Jews by the *Babylonians* in respect of *Jeremy*, and by the *Romans* in respect of *Christ*.

Neither blot out their sin from thy sight] A heavy curse. Woe to such as whose debts stand uncrossed in Gods book. Their sins may sleep a long time, like a sleeping debt, not called for of many years: as *Sauls* sin in slaying the *Gibsonites* was not punished till forty years after: as *Joabs* killing of *Abner* slept all *David*s days. Mens consciences also may sleep (in such a case) for a season: but their damnation sleepeth not: nor can their condition be safe till God have wiped out their sins for his own sake: till he have crossed out the black lines of our iniquities with the red lines of his Sons blood, and taken out of his coffers so much as may fully satisfy, &c.

CHAP. XIX.

Ver. 1. Thus saith the Lord] By the former Type of a Potter and his Vessel, God had shewed the Jews what he could do to them, viz. break them at his pleasure, and remake them upon their repentance. Here, by a like propheticall paradigm, is set forth what the Lord now will do to them: viz. break them so for their obstinacy, as that they should never be repaired, and restored to their ancient lustre, and flourish. And this the Prophet *Jeremy* (*fortissimus ille Dei athletea*, as One calleth him) that valiant Champion of the Lord, telleth them freely, though he kissed the stocks and was well beaten for his boldness, *chap. 20. 2.* Where it is worthy our observation, that as the Prophets task was more and more increased, so was his strength and courage. *Deus gratiam multiplicat onere ingravescente.* So it was with *Athanasius*, *Luther*, *Lutimer*, *Calvin*, &c.

Go and get a Potters earthen bottle] Called in Hebrew *Bakkuk*: either from the emptiness and hollowness of it; or else from the gurgling sound that it made when it was either filled or emptied. By a like figure it is said of the vulturine Eagle, *Hezalegudam*, *Job 39. 30.* that they doe glut glut blood.

And take of the ancients] Of both sorts for witnesses.

Ver. 2. And go forth unto the valley of the son of Hinno] See *chap. 7. 3.* that where the Jews had sinned, there they might be sentenced.

Which is by the entry of the East gate] Or (as others render it) *Portam silelem seu sileceam*, the Potters gate (because the Potters dwelt near to it, and thereby carried forth their pottheards) called also the dung-gate, saith the *Chaldee* Paraphrase: an allusion being hereby made both to the pot he carried, and to the pieces of it when broken, which should be cast to the dunghill. *Inde ad gehennam via erat.* This was the way to *Tophet*: and thither *Jeremy* led them, said an Expositor, that considering their graves in that Valley, according to *chap. 7. 32.* and that their bodies, those earthen vessels, should soon after be broken and carried out as dung into *Tophet* by the *Chaldeans*, and their souls into Hell by the devils, they might repent, and so prevent such a mischief.

And proclaim there the words that I shall tell thee] God took his own times to tell his Prophets what they should tell the people. The priviledge of infallibility (saith a Divine) was perpetual to the Apostles: *Prophetia vero sapientis intervallum, & fere non extra ipsos prophetandi paroxysmos durans*, not so to the Prophets, but whilst they were prophesying only for the most part: neither knew they many times what they should Prophecy, till the very instant.

Ver. 3. Hear the word of the Lord ye Kings of Judah] i. e. O King and thy Counsel.

counsellours, who are so many little Kings, as King James was wont to say of the Parliament men.

Behold I bring evil upon this place] This he spake to all and with all authority; catholicam & mirabilem perniciem proclamans. It is credible that he spake it with as good a courage (or better) as Bishop Ridley Martyr did those comminatory words of his to Queen Mary and her servants, when they refused to hear him preach: He uttered them with such a vehemency, faith mine Authour, that some of the hearers afterwards confessed the haire to stand upright on their heads.

His eares shall tingle] For grief and fear; as if he had been stoned with a thunder-clap, or were ready to swoon.

Ver. 4. *Because they have forsaken me*] Chap. 16. 11.

And stranged this place] Or, *strangely abused* it so as I scarce know it, or can find in my heart to own it.

Whom neither they, nor their fathers] sc. *Quandiu probis fuerunt & pii*, so long as they had any goodness in them, faith Hierom. Those afterwards that worshipped they knew not what (as those Samaritans did, Job. 4.) are not worthy to be reckoned on, much less to be imitated. Walk ye not in the statutes of your fathers, neither observe their judgements, nor defile your selves with their Idols, Ezek. 20. 18.

And have filled this place with the blood of innocents] Especially of Infants sacrificed to Moloch in Tophet, so filling up the measure of your sins.

Ver. 5. *Which I commanded not*] *Reprobatur voluntarius cultus, & falsitia religiones*. See chap. 7. 31. and 32. 35. 2 King. 23. 10.

Ver. 6. *This place shall no more*] See chap. 7. 32. Things are repeated, that they may be the better observed.

Ver. 7. *And I will make void the counsel of Judah*] As vain and empty as this earthen bottle now is. See on ver. 1. and take notice of an elegant *Agnomination* in the Original.

And their carcases will I give] See chap. 7. 33. and 16. 4.

Ver. 8. *And I will make this City desolate*] See chap. 18. 10.

Ver. 9. *And I will cause them to eat the flesh*] This as it was threatned, Lev. 26. 29. Deut. 28. 23. so accordingly accomplished, Lam. 2. 20. and 4. 10. Ptolemaeus Lathyrus King of Egypt barbarously slew thirty thousand Jews, and forced the rest to feed upon the flesh of those that were slain.

Ver. 10. *Then shalt thou break the bottle*] That the eyes of the by-standers and beholders may affect their hearts. *Non alia ratio Sacramentorum est.*

Ver. 11. *That cannot be made whole again*] Heb. *cured*. No more was the Jewish Polity ever restored to its ancient dignity and lustre, after the captivity: neither was Tophet ever repaired at all, but served for a charnel-house, a place to lay dead mens bones in.

Ver. 12. *And even make their City as Tophet*] Every whit as abominable and horrid: a very hell above ground.

Ver. 13. *And the houses of Jerusalem*] Wherein they had their chambers of imagery, and their private chappels for idolatrous uses, (as Papists also have) Ezek. 8. 22. Zeph. 1.

Because all the houses upon whose roofs] See on Zeph. 1. 4.

Ver. 14. *And he stood in the court of the Lords house*] A place of greatest concourse of people: and where he might meet with many hearers. Here he spread his net, that he might catch some souls; dilated his discourse at Tophet, whereof we have here but the short notes; minding them of their sinne and punishment. And surely this Prophet should be so much the more regarded by us, for that he so freely and fully delivered the divine messages, omitting no part thereof, either for fear or favour. Ambrose had Austin read the Prophet *Isaiah* diligently, for the confirmation of his faith. We may all very profitably read the Prophet *Jeremy* who is full of incitation to repentance and new obedience.

Ver. 15. *Because they have hardened their necks*] Which may seem possessed with an iron sinew, so stiffe they are and sturdy, having *manum in aure*, *aurem in cervice*, *cervicem in corde*, *cor in oblatione*, their hand on their eare, their eare in their neck, their neck in their heart, and their heart in obstinacy, &c.

CHAP.

CHAP. XX.

Ver. 1. *Now Pasbur the son of Immer*] i. e. One of the posterity of Immer, after many generations: See 1 Chron. 24. 14.

Who was also chief Governour] Not high Priest as some have said, but a principal Priest, haply the head of the sixteenth course: or as Junius and others think, the High Priests Vicar, or second: such as was Eleazar to Aaron his father, Num. 4.

Heard that Jeremiah prophesied these things] Or, *heard Jeremiah prophesying*; and having gall in his eares, as they say some creatures have, he was galled at the hearing of so smart a truth.

Ver. 2. *Then Pasbur smote Jeremiah the Prophet*] Either with his fist, as Zedekiah did Micah, 1 King. 22. 24. and as Bonner did Hawkes, and other Martyrs, pulling off part of their beards: or else with a staffe, as they dealt by our Saviour, Mat. 26. 67. and as that Popish Bishop, degrading a Martyr-Minister, struck him so hard with his Crozier staffe as he was kneeling on the stairs at Pauli, that he fell down backwards and broke his head. *Aliqui lapidandi sunt heretici sacramentum literarum argumentis, fidei Athanasium*: but hereticks are to be stoned with Scripture-arguments: and men may a great deal sooner be cudgelled into a treaty then into a Tenet.

And put him in the stocks] As they did afterwards Paul and Silas, Act. 16. Clirinus the Martyr mentioned in Cyprians Epistles, Mr. Ph. Lut. in the Bishop of Epist. 4.

London's coal-house; and that good woman, who suffering afterwards for the same cause, rejoiced much that her leg was put in the same hole of the stocks, where Philpot's leg had lain before.

That were in the high-gate of Benjamin] Which might be a Prison like Lollards Tower in London, whereunto were sent the Martyrs many of them for their zeal and forwardness. Action and passion go together: *Omne agens agendo reputatur*; especially if men go a little faster then others do, *They who will live godly in Christ Jesus* (and be set upon't) *shall suffer persecution*: this gate-house might well be the Priests prison, whether they used to send such as they took for false Prophets.

Ver. 3. *Pasbur brought forth Jeremiah*] To be judged, say some: but why then did he first smite him? An Officer should retain the Majesty of the Law, and not do any thing passionately. To set him at liberty, say others; as perceiving that the Word of God could not be bound, nor a Prophets mouth stopp'd by a prison, as Pasbur also shall well perceive ere Jeremy hath done with him. Bonner said to Hawkes the Martyr, *if faggots will make you believe the Sacrament of the Altar*. He answered, *No, no, a point for your faggots: God will meet with you one day*: So true is that of the Poet,

*Prissa sub ingen i cen pindere palmā vire, cit,
Sub cruce sic florent debilis corda Deo.*

The Lord hath not called thy name Pasbur] That is black-mouth, as some derive it; Junius, or diffusing paleness, as others: but on the contrary.

Magor-missabib] i. e. Terror round about, or fear on every side: a Proverbial form of speech denoting extreme contemnation of spirit, and greatest distress: such as befell Tullius Hostilius King of Rome, who had for his gods Pavor and Pallor, as befell *Tullius Hostilius* King of Rome, who had for his gods Pavor and Pallor, *dignissimus sanē qui deos suos semper haberet presentes*. faith Lactantius witily, i. e. timor, great pity, but this man should ever have had his gods at hand, sith he was so fond Dauid. of them: Our Richard 3. and Charles the ninth of France, a paire of bloody Princes, were *Magor-missabib* in their generations: as terrible at length to themselves, as they had been formerly to others: and therefore could never endure to be awakened in the night without musick, or some like diversion.

Ver. 4. *I will make thee a terror*] Heb. *I will give thee unto a terror*, i. e. I will affright thy conscience, and then turn it loose upon thee, so that thou shalt be *acorde tuo fugitivus*, and thy friends shall have small joy of thee, or thou help by them. See on ver. 3.

O o

Ver. 5.

Ver. 5. *Moreover I will deliver all the strength of this City*] Thus *Pashur* prevailed nothing at all with good *Jeremy*, by imprisoning him, to make him give over menacing. But as *Baruch* wrote the roll anew that had been cut in pieces, and added besides unto it many like words, *chap. 36. 32.* so doth *Jeremy* here: he will not budge to dye for it. This was to shew the magnanimity of a Prophetical Spirit.

Ver. 6. *Thou shalt thou be buried*] In a dunghill perhaps, as *Bishop Bonner* was, and have cause enough to cry out as that great Parisian Doctour did from his bier, when brought to be buried,

*Parcite funeribus: mihi nil prodesse valebit.
Hæu infelicem cur me genuere parentes?
Ab miser æternos vado damnatus ad ignes.*

Spare funeral-cofts: why was I born,
By hells black fiends now to be torn?

*Iterum more
solit. cau-
sem suam
perpetuam
coram Deo agit.
Oecolamp.*

Ver. 7. *O Lord, thou hast deceived me, and I was deceived*] From hence to the end of the Chapter the Prophet, not without some tang and taint of humane frailty, grievously quiritateb and expostulateth with God, about the hard usage and ill success he met with in the execution of his prophetical function. But as *ex incredulitate Thomas nostra confirmata est fides*, *Thomas* his unbelief serveth to the settling of our faith: and as *Peters* fall warneth us to look well to our standing: so when such a man as *Jeremy* shall miscarry in this sort, and have such out-bursts, oh be not high-minded but fear. Some render the text, *Lord if I be deceived, thou hast deceived me*: and so every faithful man, who keepeth to the rule, may safely say. *Piscator* hath it *persuassit mihi Jhova, & persuasum*. O Lord thou perwadedst me, and I was perwaded, *sc.* to undertake this Prophetical office; but I have small joy of it: some think he thus complained, when he was put in prison by *Pashur*.

I am in derision daily, every one mocketh me] This is the *worlds wages*. The *Cynik* said of the *Megarians* long ago, Better be their horse, dog, or Pander, then their teacher: and better he should be regarded.

Ver. 8. *For since I spake, I cryed out*] *i. e.* Ever since I took upon me the office of a Prophet, I executed it vigorously, I cryed with full mouth, as *chap. 4. 5. Isa. 58. 1.*

I cryed violence and spoile] *Sc.* will surely befall you by the *Chaldees*, or I cryed out of my misfortunes.

Because the Word of the Lord was made a reproach unto me and a derision daily] This was all the recompence I reaped of my good-will to this perverse people, and of my paines taken amongst them. Few sins are more dangerous then those of casting reproaches upon Gods Word, as here: of snuffing at it, *Mal. 1. 13.* of enviouly swelling at it, *Act. 13. 45.* of chatting at it, *Rom. 9. 19. 20.* of stumbling at it, *1 Pet. 2. 8.* of gathering odious consequences from it, *Rom. 3. 8.*

Ver. 9. *Then I said, I will not make mention of him, nor speak any more in his Name*] *i. e.* I will give over preaching: This, said *Latimer* in a like case, was a naughty a very naughty resolution.

But his Word was in my heart as a burning fire] *Ex sensu mala conscientie propter illud propositum*. And here was the work of the Spirit against that carnal resolution of his. Gods people cannot do the things that they would, saith the Apostle, *Gal. 5. 17.* As they cannot do the good they would, because of the flesh; so neither the evil that they would, because of the Spirit: there is a continual conflict, and as it were the company of two opposite armies, *Cant. 6. 13.* True grace will as little be hid as fire: — *quis enim celaverit ignem?*

And I was weary with forbearing, and could not stay] *Jeremies* service among the Jews was something like that of *Manlius Torquatus* among the Romans, who gave it over saying, *Neither can I bear their manners, nor they my government*. He began to think, with that painful Patriarch, that rest was good, *Gen. 49. 15.* and with the Olive, Vine, and Fig-tree in *Jothams* parable, that it was best to enjoy a beloved privacy. He was ready to say, *Bene qui latuit bene vixit*: And *Bene qui tacuit bene dixit*,

dixit, &c. But this could not hold with him, he saw well: for as the motion of the heart and lungs is ever beating, and tis a pain to restrain it, to hold the breath; so here,

*Strangulat inclusus dolor atque exaltatus intus:
Cogitur & vires multiplicare suas.*

Ovid. Trist.

Ver. 10. *For I heard the defaming of many, fear on every side*] This passage is borrowed from *Psal. 31. 13.* See the Note there. Some render the text, *I heard the defamation of many Magor-missabib*, many of his complices and *Coryphæi*, spies set a work by him to defame and bespattle me.

Report say they, and we will report] *Calumniare audacter, broach a slander*, and we will blazon it: set it afoot, and we will set it afloat: give us but some small hint or inkling of ought spoken by *Jeremy*, whereof to accuse him to the King and State, and we desire no more. *Athanasius* was about thirty times accused, and of no small crimes neither, but fall. The Papists make it their trade to belye the Protestants, their chieftaines especially. They reported of *Luther* that he dyed despairing: of *Calvin* that he was branded on the shoulder for a rogue: of *Beza*, that he ran away with another mans wife, &c. And for their Authors they alledge *Baldwin* and *Bolsescu*, a couple of Apostates requested by themselves (and as some say, hired) to write the lives of these Worthies, their profest enemies. But any thing of this kind serves their turn: and they cite the writings of these runnagates, as Canonical.

All my familiars] Heb. every man of my peace: from such there is the greatest danger. Hence one prayed God to deliver him from his friends: for, as for his enemies, he could better beware of them. Many friends are like deep ponds: clear at the top, but all muddy at the bottom.

Ver. 11. *But the Lord is with me as a mighty terrible one*] *Instar Gigantis robusti*, as a strong Giant and mine only champion, on whom I lean. Here the Spirit begins to get the better of the *Flesh*, could *Jeremy* but hold his own. But as the ferry man plies the oar, and eyes the shoar homeward, where he would be: yet there comes a gust of wind that carryeth him back again; so it fared with our Prophet: See *ver. 14. 15, &c.*

Ver. 12. *But O Lord of hosts*] See *chap. 1. 20.* and *17. 10.* *Let me see thy vengeance on them*] Some pert and pride themselves over the Ministry, as if it were a dead *Alexanders* nose, which they might wring off, and not fear to be called to account therefore: but the visible vengeance of God, will seize such one day, as it did *Pharaoh, Anab, Herod, Julian*.

For unto thee have I opened my cause] Prayer is an opening of the souls causes and cases to the Lord. The same word is not opened here, is in another conjugation used for uncovering, making bare, and naked, *Gen. 9. 21.* Gods people in prayer do or should nakedly present their souls causes without all cover-shames, or so much as a ragge of self or flesh cleaving to them.

Ver. 13. *Sing unto the Lord, praise ye the Lord*] *Nota hic alternantis animi motus æstusque*. Here the Spirit triumpheth over the flesh: as in the next verses, the flesh again gets the wind and hill of the Spirit. Every good man is a divided man.

For he hath delivered the soul of the poor] *i. e.* Of poor me, as *Psal. 34. 4.* Ver. 14. *Cursed be the day wherein I was born*] What a suddain change of his note is here? out of the same mouth proceedeth blessing and cursing: My brethren, note is here: out of the same mouth proceedeth blessing and cursing: My brethren, these things ought not so to be, *Jam. 3. 10.* But here humane weakness prevailed: and this part of the Chapter hath much of man in it. The best have their outbursts: and as there be white teeth in the blackest Blackmore, and again a black bill in the whitest swan: so the worst have something in them to be commended; and the best, to be condemned. See on *ver. 7.* Some of the Fathers seek to excuse *Jeremy* altogether: but that can hardly be, neither needeth it. *Origens* saith that the day of his birth was past, and therefore nothing now: so that cursing it, he cursed nothing. (This is like those amongst us who say they may now without sin

swear by the Masse, because it is gone out of the Country, &c.) *Isidor.* that *Jeremie's* cursing is but conditional, if any let that day be cursed, &c.

Ver. 15. *Cursed be the man*] Let him have a curse for a reward of his so good news. Thus the Prophet, in a fit of impatience, carrieth himself as one who being cut by a Surgeon and extremely pained, striketh at and biteth those that hold him: or like him in the Poet,

Antid. l. 2.

Quem non incusavi amens hominumque Denique?

Surely as the bird in a cage, because pent up, beats her self: so doth the discontented person. Look to it therefore. Satan thrusteth in upon us sometimes praying, with a cloud of strange passions: such as are ready to gallow us out of that little wit and faith we have. Resist him betimes. The wild fire of Passion will be burning whilst the incense of Prayer is in offering: this scum will be rising up in the boiling pot, together with the meat: See *Jon. 4. 1.* with the Note.

*rupa 7. 17, ex-
inde rapu-
e.*
Jon. 4. 4.

Ver. 16. *And let that man be*] A most bitter curse, but causelesse. The devil of discontent where it prevaleth, maketh the heart to be, for the time, a little hell: as we see in *Moses, Job, David, Jeremy*: men otherwise made up of excellencies. These sinned, but not with full consent. A godly man hath a flea in his ear, somewhat within which saith *Dost thou well to be angry, Jonab?*

Ver. 17. *Because he slew me not, &c.*] Why, but is not life a mercy? a living Dog better then a dead Lion? See on *Job 3. 10. & 10. 18, 19.*

*Vincet ali-
quando peti-
tior bonitas.*
Rev. 2. 10.

Ver. 18. *Wherefore came I forth, &c.*] Passions are a most dangerous and heady water, when once they are out.

That my dayes should be consumed with shame?] Why but a Christian shouldier may have a very great arrear, 2 *Tim. 4. 7, 8.*

CHAP. XXI.

Ver. 1. **T**He word that came unto *Jeremiah* from the Lord] This History is here set down out of course. For *Jerusalem* was not besieged till chap. 32. and *Jehoiakim* reigned Chapter. 25. It was in the ninth year of *Zedekiah* that this present Prophecy was uttered, 2 *King. 25. 1, 2.* This *Zedekiah* was one of those *semipervecti virtutis homines* (as *Philo* calleth some Professours) *cakes half-baked*, *Hof. 7. 8.* no flat Atheist, nor yet a pious Prince. Of *Galba* the Emperour, as also of our *Richard* the third it is recorded, that they were *bad men but good Princes*: We cannot say so much of *Zedekiah*: Two things he is chiefly charged with: 1. That he brake his oath and faith plighted to the King of *Babylon*, *Ezek. 17. 16.* 2. That he humbled not himself before *Jeremiah* the Prophet, speaking from the mouth of the Lord, 2 *Chron. 36. 12, 13.* Hitherto he had not: but now in his distresse he seeketh to this Prophet: yea sendeth an Embassage. Kings care not for souldiers (said a great Commander) *till their crowns hang on the one side of their heads.* Sure it is, that some of them slight Gods Ministers, till they cannot tell what to doe without them, as here. Kingdomes have their cares: and Thrones their thornes. *Antigonus* cried out of his diadem *O vilis pannus*, O base rag, not worth taking up at a mans feet. *Julian* complained of his own unhappiness in being made Emperour. *Dioctlesian* laid down the Empire as weary of it. Thirty of the ancient Kings of this our Land, saith *Capgrave*, resigned their crowns: such were their cares, crosses and emulations. *Zedekiah* now could gladly have done as much. But sith that might not be, He sendeth to *Jeremiah*, whom in his prosperity he had slighted; and (to gratifie his wicked Counsellours) wrongfully imprisoned.

He sent unto him Pashur] Not that *Magor-missabib*, chap. 20. 1. but another of his name: though not much better, as it afterwards appeared: when, seeing *Jeremias* stoutnesse for the Truth, he counselled the King to put him to death, Chap. 38.

And Zephaniah the son of Maseiah] Of whom see further, chap. 29. 25, 29. & 37. 3.

Ver. 2.

Ver. 2. *Enquire I pray thee of the Lord for us*] He seeketh now to the Lord, whom in his prosperity he regarded not: so doth a drowning man catch at the tree or twig, which before he made no reckoning of. *Rare sumus felicibus are*, In their affliction they will seek me early, *Hof. 5. ult.* When he slew them, then they sought him, and enquired early after God, *Psal. 78. 34.* *Pharaoh* when plagued, calleth earnestly for *Moses* to pray for him: and *Joab* when in danger of his life, runneth to the horns of the Altar.

If so be the Lord will deal with us according to his wondrous Works] Or, it may be the Lord will deal with us, &c. *sc.* As he did not long since with *Hezekiah*, when invaded by *Sennacherib*. Thus wicked wretches are willing to presume, and promise themselves impunity: See *Deut. 29. 19.* with the Note.

Ver. 3. *Then said Jeremiah unto them*] He answereth them modestly, and without insultation: but freely and boldly, as a man of an heroic spirit, and the Messenger of the King of Kings.

Ver. 4. *Behold I will turn back the weapons of war*] *i. e.* I will render them vain and uselesse: as it is God who in battel ordereth the ammunition, chap. 50. 25. and maketh the weapons vain or prosperous, *Isa. 54. ult.* *Jer. 50. 9.* This was plainly seen at *Edge-hill-fight*.

Ver. 5. *And I myself will fight against you*] This was heavy tidings to *Zedekiah* and his Courtiers. *Optassent sibi Prophetas qui dixissent lata*, saith *Oecolampadius*: they could have wished for more pleasing Prophecies; but those that do what they should not, must look to hear what they would not. Such bitter answers as this they must look for, who seek to God only in a time of necessity: silence, or else sad answers they shall be sure of.

Ver. 6. *They shall dye of a great Pestilence*] See chap. 16. 4. & 18. 21. *Hippo. Sc. Fo. Hyw.* crates calleth the Pestilence *in diu, the divine distaste*; because there is much of Life of Edw. Gods hand in it: like as there was here in the sweating sickness, wherewith the *Engl.* the sixth, glisb only were chafed, not only in *England*, but in all Countries.

Ver. 7. *And afterward saith the Lord*] This is noted by the Hebrew Criticks for a very long verse (as having in it two and forty words, which consist of one hundred and threescore letters:) and it founds very heavily all along, to the Courtiers especially: *Potentius potenter torquebuntur*.

Ver. 8. *Behold I will set before you the way of life, and the way of death*] They should have their option, but a very sad one: Saved they could not be from their enemies, but by their enemies: nor escape death but by captivity, which is a kind of living death, and not much to be preferred before death. Only life is sweet, as the *Gibeonites* held it: and therefore chose rather to be brewers of wood, and drawers of water, then to be cut off with the rest of the Canaanites.

Ver. 9. *His life shall be unto him for a prey*] And lawful prey or booty is counted good purchase, *Isa. 49. 24.* He shall save his life, though he lose his goods. And it should not be grievous to any man to sacrifice his estate to the service of his life: why else did *Solomon* make so many hundreds of targets and shields of gold?

Ver. 10. *For I have set my face against this City*] I have looked this City to destruction: I have decreed it, and will do it. When our Saviour set his face to go towards this City, *Luke 9. 51.* he was fully resolved on it, and nothing should hinder him. See *Levit. 17. 10. & 20. 5.*

Ver. 11. *And touching the house of the King of Judah, say*] *i. e.* His Courtiers and his Counsellours, which probably were now as bad or worse then they had been in his Father *Josias* dayes, *Zeph. 3. 3.* Her Princes within her were roaring Lions, her Judges evening wolves. See the Notes.

Ver. 12. *O house of David*] But much degenerated from the piety of *David*. So *Mic. 2. 7.* O thou that art named the house of *Jacob* — are these his doings, &c. See the Notes there. To be a degenerate plant of so noble a vine, is no small commendation.

Thus saith the Lord] After that the Court had sent to him, he is sent to the Court with these instructions.

Execute justice in the morning] As *David* your Progenitor and pattern did, *Psal. 101. 8.* Be up and at it betime, and make quick dispatch of causes, that poor men may

may go home about their businesses, who have other things to do besides going to Law. It is a lamentable thing that a suit should depend ten or twenty years in some Courts, *quo satueretur avarissimi rabula, omnia bona pauperum exuentes*, through the avarice of some Pleaders, to the utter undoing of their poor Clients. This made one such (when he was persuaded to patience by the example of Job) to reply, *What do ye tell me of Job? Job never had any suits in Chancery.* *Jobro* adviseth *Moses*, Exod. 18. to dismiss those timely, whom he cannot dispatch presently.

Ver. 13. *Behold I am against thee*] I, who alone am a whole army of men, Van and Reare both, *I*sa. 52. 12. and may better say then any other, *How many reckon you me at?*

O inhabitant of the valley] i. e. Of Jerusalem: called elsewhere the valley of vision. It stood high, but yet was compassed about with mountains that were higher, *Psal.* 125. 2. See there.

And rock of the plain] The bulwark and beauty of the whole adjacent Country: *Pliny* saith, that it was the most famous of all the Cities of the East: he might have said of the whole world, if he had known all.

Which say Who shall come down against us? or who, &c.] This they said out of carnal confidence in the natural strength of the place, increased by their fortifications. The *Jobusites* had done so, *2 Sam.* 5. 6. and were unrooted. Security ush-ereth in destruction.

Who shall enter into our habitations?] Which we hold impregnable: Such like vaunts precede and preface ruine, See chap. 49. *Obad.* 3.

Ver. 14. *But I will punish you*] And if I take you once to doe, you are sure of your full payment. *Heb.* I will visit upon thee according to the fruit of your actions, i. e. I will lay upon you a punishment answerable to your sins; the sin being as the seed, and the punishment as the fruit that cometh of it: *q. d.* Ye have sown the wind, and ye shall reap the whirl-wind.

And I will kindle a fire in the Forrest thereof] i. e. In the streets which stand as thick with houses, as the Forrest of *Lebanon* doth with trees: and are built with timber fetcht from that Forrest.

CHAP. XXII.

Ver. 1. *Go down to the house of the King of Judah*] To the Palace royal of *Jehojakim* son of *Josiah*, who reigned after that his brother *Jehazabaz* was carried captive to Egypt, *2 King.* 23. 34.

Ver. 2. *Thou and thy servants*] Thine attendants and Officers: who, too oft, are evil instruments. This made the Primitive Christians pray for the Emperour, that God would send him *Senatum fidelem*, faithful Counsellours.

Ver. 3. *Execute ye judgement and righteousness*] Make good Laws, and see that they be well executed. This, the Prophet presseth *quasi ad fastidium*, ever and anon over and over, as the likeliest means to prevent future judgements: so *Phineas* found it. See chap. 21. 12.

Ver. 4. *For if ye do this thing indeed*] *Heb.* if doing you do this word, i. e. If seriously and sedulously ye do it.

Then shall there enter in—Kings sitting] See chap. 17. 25.

Ver. 5. *That this house shall become a desolation*] This stately edifice, the place of thy royal residence. Note here the Prophets boldnesse: and learn, That truth must be spoken, however it be taken.

Ver. 6. *For thus saith the Lord concerning the Kings house*] i. e. Concerning the whole Kingdom of Judah, saith *Yhwh*.

Thou art Gilead unto me, and the head of Lebanon] i. e. High and happy, as these fruitful mountains, famous for spicery and other things desirable, *Gen.* 37. 25. *Tes* surely I will make thee a wilderness] Like as I have made them when the ten Tribes were carried away captive.

Ver. 7. *And I will prepare destroyers*] *Heb.* sanctify them, that is, send them on mine errand, and see them forward. Gods holy hand is in all such desolations.

Every

Every one with his weapons] Or, *scilicet* rather, to fell with. *And they shall cut down*] — *Sonae illa securibus idem.*

Ver. 8. *And many Nations shall passe, &c.*] By a *Prosopopeja* of passengers admiring the utter ruine of so famous a City, the Prophet setteth forth the cause of their desolation.

Ver. 9. *Because they have forsaken the Covenant, &c.*] In promptu causa est. Magdeburg. Hainous sinnes bring hideous plagues. *Ingentia beneficia, flagitia, supplicia.*

Ver. 10. *Weep not for the dead, neither bemoan him*] Lament no more for good *Josiah*, lately slain in war, and yet dead in peace: *Ne fletote, neque condoleatote*: there is no such cause, every thing counted; neither shall ye have leisure so to do, because of later miseries befalling you thick and threefold. Weep ye rather for his son *Challum* carried captive into Egypt: and there miserably handled, without hope of return.

Ver. 11. *Which reigned instead of Josiah his father*] But was too hasty, stepping into the Throne before his elder brother *Jehojakim*: and therefore soon after de-throned, carried down to Egypt, and as some say, there put to death. See *2 Kings* 23. 33. *2 Chron.* 36. 2. with the Notes.

Ver. 12. *But he shall dye in the place*] See on ver. 11.

Ver. 13. *Woe unto him that buildeth his house by unrighteousnesse*] This was *Jehojakim*, *cujus injusta & infama edificia hic accensatur*: who would needs be building, but whether by right or by wrong-dealing, regarded not. This was to incur that curse, *I*sa. 5. 8. *Habak.* 2. 9, 12. See the Notes there. Such injurious and therefore accursed builders were the *Pyramid-makers* in Egypt, *Tarquinius Priscus*, *Caligula*; *Nero*, *Phocas*, who is said to have heard this voice from heaven, Though thou shouldst erect thine edifice as high as heaven,

(*Edificans atro, sedesque in sidera mittens*)

Yet sin that lyeth at the foundation, will soon overturn all. *Bernard* inveigeth against some in his time, who did with great care and cost *erigere monos, negligere moros*, build high manours, but not amend their manners, which should have been their chief care.

Thou sittest his neighbours service] His neighbour he was, though his vassal and poor labourer.

And giveth him not for his work] This is a crying sin, *Deut.* 24. 14, 15. *Am.* 5. 4. See the Note there.

Ver. 14. *I will build me a wide house*] *Heb.* a house of measures, or dimensions, such as is the *Turkes Seraglio* (two or three mile in compass) or rather such as is *Westminster-hall*, built by *Willam Rufus*, who found much fault with it, for being too little, saying it was fitter for a chamber then for a hall for a King of England; and taking a plot for one more spacious to be added unto it, he came to an untimely end; *Sarcophago contentus*, shut up in a little grave, which yet was more honour then this ambitious Prince attained to: for he was cast out and buried with the burial of an Ass, as it followeth, ver. 19.

And large chambers] Hed. widened or winded: through-aired. Thus (with those *Canacula per-Magarenfians* spoken of by *Plato*) he built as if his life had been riveted upon *stabilitas*. Eternity.

And curreth him out Windows] Some render it (and the Original will bear it) *Et lacet sibi* that tearth my windows, i. e. to enlarge and beautify therewith his new building: he took in (belike) a piece of Gods House. This was such a piece of Sacrededge as the very Heathens abhorred. A certain King of Sicily, to enlarge his Palace, pulled down an old Temple: but the Emperour *Marcus Antonius* calleth it a *beastly and tend action*, not to be spoken of without shame; protesting that it was a matter of wonder and scandal, not only to him but to the whole City and Senate of *Rome*: and therefore he blamed the King exceedingly for it. Our *William the Conquerour* is much cried out upon for throwing down thirty six Mother-Churches in *Hamp.* *Camd. Brit.* *shire*, for the making of his *New-Forrest*, to hunt in.

Ver. 15. *Shall thou reign because thou clovest thy self in Cedar?*] Hast thou no better

Oecolamp.

Maue i. e. Ma-tur.

Puniam vos pro meritis.

Tertul. Apol.

Danieli HIL.

Et lacet sibi fenestras meas. Item.

better mediums to establish thy throne? no better defence against a potent enemy that comes to dethrone thee, than a *coiling of Cedar*? What if thy Cedar putrify not? can it secure thee that thou perish not? Ah never think it.

Did not thy father ease and drink] Live cheerfully and comfortably, enjoying peace and prosperity, through his righteousness, and piety?

And then it was well with him] Heb. *then was good to him*; though he did not flaunt it out in sumptuous buildings. But you have great thoughts, and will not take it as your father did.

Ver. 16. *He judged the cause of the poor and needy*] And so took a right course, a thriving way, *Prov. 29. 4.*

Was not this to know me? saith the Lord] i. e. To shew that he knew me soundly and savingly: whilst he exercised his general calling in his particular, and observed the first Table of the Decalogue in the second?

Ver. 17. *But thine eyes and thy heart are not but for thy covetousness*] That's all thou mindest and lookest after, *oculis atque animo intentus ad rem.* *Hearts they have* (saith Peter of such) exercised with covetous practices: *curved children*, 2 Pet. 2. 14. *William Rufus* is in story noted for such another.

Ver. 18. *They shall not lament for him*] By his exactions he had so far lost his peoples affection, that none were found either of his Allies or others that bewailed his death: but *Jehoram*-like as he had lived undesired, so he dyed unlamented: *Edwin*-like, as he lived wickedly, so he dyed miserably. *Mahomet*-like, he lived feared of all men, and dyed bewailed of none. See the contrary promised to his brother *Zedekiah*, for his curtesie to *Jeremy*, chap. 34. 5.

Ver. 19. *He shall be buried with the burial of an ass*] His corpse shall be cast out, like carryon into some by-corner. A just hand of God upon this wicked one, that he who had made so many to weep, should have none to weep over him: he who had such a stately house in *Jerusalem*, should not have a grave to house his carcase in: *sed in sepulchra sepultura elatus*, as *Tully* phraseth it; but without the ordinary honour of burial, should be cast out or thrown into a ditch or a dunghill to be devoured by the beasts of the earth, and fowls of heaven. Our *Richard* the second, for his exactions to maintain a great Court and Favourites, lost his Kingdom, was starved to death at *Pomfret-Castle*, and scarce afforded common burial. King *Stephen* was entered in *Feverham-Monastery*: but since, his body, for the gain of the lead where-in it was coffined, was cast into the River. Let great ones so live, as that they meet not in the end with the death of a dog, the burial of an ass, and the Epitaph of an Ox; such as *Aristotle* calleth that of *Sardanapalus*,

ταύτ' ἐχον τὰς ἐσθλὰς καὶ ἐπίβουλος, &c.

Or that of Pope Alexander the sixth and his Lucretia,

Hospes abi: jacet hic & scelus & vitium.

Ver. 20. *Go up to Lebanon and cry*] *Jehoiakim* hath had his doom and his destiny read him: followeth now *Jehoiakims* part, and what, for his obstinacy, he shall trust to. The Prophet beginneth this part of his discourse with a *saturnalia*, or scoffe at their carnal security and creature confidence: Get up, faith he, into those high mountaines here mentioned, *Lebanon, Basban, Abarim*, that look all toward Egypt: and see if thence by crying and calling for help, thou mayst be saved from the *Chaldees*, who are coming upon thee: but all shall be to small purpose.

But thy lovers are all destroyed] The Egyptians, to whom thou bearest a blind affection, contrary to Gods Covenant.

Ver. 21. *I speak unto thee in thy prosperity*] Heb. *in thy prosperities*, or tranquillities. Prosperity rendreth men refractory. *Demetrius* called a peaceable and prosperous life a dead sea; because, being not tossed with any considerable troubles, it slayeth the simple, as *Solomon* hath it, *Prov. 1. 32.* Men are usually best when worst, and worst when best: like the snake, which when frozen, lyeth quiet and still; but waxing warm, stirreth and stingeth. The parable of the sun and the wind is known,

known. *Anglica gens est optima fletus & pessima ridendi.* Some of those who in Queen *Maries* dayes, kept their garments close about them, wore them afterwards more loosely. It is as hard to bear prosperity, as to drink much wine and not be giddy. It is, at least, as strong waters to a weak stomach; which however they do not intoxicate, yet they weaken the brain: *plus deceptions semper habet quam delectationis*; able it is to entice, and ready to kill the intangled; *In festis tunc contracta ruit*: neither are mens eares opened to hear instruction but by correction, *Job 33. 16.* God holdeth us to hard meat, that he may be true to our souls, *Psal. 119. 75.*

This hath been thy manner from thy youth] *Jehsuran* waxed fat and kicked, is an old complaint, *Deut. 32. 15.* To have been an old sinner, habituated and hardened in iniquity, is no small aggravation of it, *Ezek. 20. 13.* But the house of *Israel* rebelled against me in the wilderness, &c. there they murmured against God and *Moses* ten times: forty years was he there grieved with that perverse generation. They began as soon as ever they were moulded into a state, like as *Esin* began to persecute *Jacob* in the very womb, that no time might be lost.

Ver. 22. *The wind shall eat all thy Pastors*] i. e. The vain hope that thy Government have in foreign helps, shall deceive them; for God will make the strongest sinew in the arm of flesh to crack and break.

Surely then shalt thou be ashamed] When thou shalt see thy self so shamefully disappointed of humane helps, which were never true to those that trusted them.

Ver. 23. *O inhabitant of Lebanon*] Heb. *O inhabitress*, that is, *O Jerusalem*, who hast perked thy self aloft, and prided thy self in thy strength and stateliness.

How gracious shalt thou be?] i. e. How ridiculous, when thy lofty and stately roomes wherein thou art ropted, shall be to thee but as groaning rooms to women in travel?

Ver. 24. *As I live, saith the Lord*] An oath which none may lawfully take but God himself, who is *Life it self*. It is therefore sinful for any one to say, *As I live*, such a thing is so, or so. That it is Gods oath, see *Numb. 14. 21.* with *Psal. 95. ult.*

Though Coniah] So *Jehconiah* (or *Jehoiakin*) by an *Aphoresis* is called in scorn and contempt. *Prepared he was of the Lord* (as his name signifieth) for misery: and yet he was now but eighteen years old, 2 King. 24. 8. Youth excuseth not those that are wicked. This young King was scarce warm in his throne, when carryed captive to *Babylon*.

Were the signet on my right hand] Which is very carefully kept and carried about: See *Gen. 8. 6.* *Hag. 2. 23.* where good *Zorobabel*, the nephew of this *Jehconiah*, is called Gods signet.

Yet would I pluck thee thence] This *Nathan* fitly applyeth to Preachers: such as prove vile and vitious.

Ver. 25. *And I will give thee into the hand*] No sooner was he plucked off Gods hand, but he fell into his enemies hands. So *Sauls* doleful complaint was, God hath forsaken me, and the *Philistines* are upon me, 1 Sam. 28. 15.

Ver. 26. *And I will cast thee out*] Heb. *I will hurl thee out*. To be held captive by Idolaters in a strange country, is no small misery. Poor *Zedekiah* found it so among the *Turkes*.

Ver. 27. *But to the land that they desire to return*] Heb. *which they lift up their souls to, quam avent totaque anima expetunt, & ad quam summe anhelant*: they shall dye in banishment. So they that are once shut out of heaven, must for ever abide in hell (would they never so fain get out) with dragons and devils.

Ver. 28. *Is this Coniah a despised broken Idol?*] Is he not? who would ever have thought to have seen a King of *Judah* so little set by, like some old picture or inglorious trunk?

A vessel in which is no pleasure] that is (by a modest Periphrasis) a close-stool, or pispot, so *Hos. 8. 8.*

He and his seed] If any he had, or shall have in his captivity.

Ver. 29. *O earth, earth, earth, hear the Word of the Lord*] Hear this irrevocable decree of mine, and this ensuing dreadful denunciation, which I cannot get this stupid and incredulous people to believe. His trebling of the word is as *Ezek. 21.*

27. for more assurance. Some sense it thus, *O Coniah*, thou who art earth by creation, earth by generation, and earth by resolution, hear and give ear, be not proud; for the Lord hath spoken it, as chap. 13. 15.

Ver. 30. *Write ye this man childless* [As to succession in the royal dignity, as well as to success in his reign. The Septuagint render it, a man abdicat'd or proscrib'd. This God would have to be written: that is, to be put upon public record, for the use of Posterity. Our Chronicles tell us of *John Dudley* that great Duke of Northumberland, in King Edward the sixth's dayes, (who endeavoured by all means to engraft his posterity, reaching at the Crown also; which cost him his head) that though he had six sons, all men, all married, yet none of them left any issue behind them. Be wise now therefore O ye Kings, &c. Serve the Lord with fear, &c.

CHAP. XXIII.

Ver. 1. *Woe to the Pastors* i. e. To the Rulers and chieftaines, whether in the State or Church: woe to the wicked of both sorts; and why? *They destroy and scatter the sheep of my Pasture* [So he calleth the people how bad soever, because of the covenant with their fathers.

Ver. 2. *Against the Pastors* [Imposers, rather. *That feed my people*] Or, *that feed upon my people*, rather: *attentiosi gregis potius quam attentioni consulentes*, more minding gain then godline's.

Ye have scattered my flock [And worried them, as so many evening wolves, *Zeph.* 3. 3. grievous, or *fat wolves*, *Aët.* 20. 29. See the Notes there.

Behold I will visit upon you [Ludis in velle visitare: I will visit you in another sense; for your not visiting my people according to your duty, *Ezek.* 34. 4, 6, 8.

Ver. 3. *And I will gather the remnants of my flock* [I will bring them back from *Babylon*, but especially from out of this present evil world, into the bosome of my Church, by Christ the *Archshepherd*: and by such undertheptes, as he shall make use of to that purpose, *Eph.* 4. 11.

And they shall be fruitful and increase [Gignenda gentes, by begetting the Gentiles unto Christ, through the preaching of the Gospel.

Ver. 4. *And I will set up Shepherds over them* [Pastors after mine own hearts: such as were *Zorobabel*, *Ezra*, *Nehemiah*, *Jehoshua* the High Priest, *Flagges*, *Zachary*, *Maluchy*, &c. Christian Princes and Pastors under the Gospel, but especially Christ the chief Shepherd and Bishop of our souls: who is therefore here promised, ver. 5, 6. for the comfort of Gods Elect, who might well be troubled at that former dreadful denunciation, chap. 22. 29, 30.

And they shall fear no more [But enjoy spiritual security, and be of an invincible courage.

Neither shall they be lacking [Christ the good shepherd will see to that, *Job.* 10. 28, 29. his undertheptes also, (whose Motto is *Presis ut presis*) will have a care.

Ver. 5. *I will raise to David a righteous branch* [Who shall raise up the Tabernacle of David that is fallen, and close up the breaches thereof, *Am.* 9. 11. who shall also sit upon the throne of his Father David, and of his Kingdome there shall be no end, *Luk.* 1. 32, 33. *Annon hoc probe sciretur*, &c. Is not this a good amends for that which is to befall *Coniah* and his posterity put beside the Kingdome? Of Christ the righteous branch, see *Isa.* 11. 1. and chap. 4. 2. *Zach.* 3. 8. See the Notes.

Ver. 6. *This is the name whereby he shall be called The Lord Our righteousness* [Jehovah] *Tsidkenu*. This is a most mellifluous and sweet name of our Lord Jesus Christ, importing his Godhead: as the righteous Branch of David, ver. 5. did his manhood: and besides assuring us, that as he hath for us fulfilled all righteousness, *Mat.* 3. 15. so he is by God made unto us righteousness, *1 Cor.* 1. 30. and that we are become the righteousness of God in him, *2 Cor.* 5. 21. This one Name of Christ, is a strong tower, *Prov.* 18. 10. it is such as will answer all our doubts and objections, were they never so many, bad we but skill to shell all the letters in it. *Cyprian* was wont to comfort his friends thus, *Femus Antichristus, sed superveniet Christus*,

Arise i. e. or-
bui volentes,
sicut in deserto
myrica.
Fuller.

Vocal scriptu-
ra non est
desine Jezozua
Tsidkenu quia
est Med ator
Deus per cuius
mediu e nscu-
turi sumus ju-
stitiam a Deo
ipso, inquit
Fidus qui-
dam in lib.
Jkharim.

Christus; Antichrist will come; but then Christ will be at the heels of him. We may well comfort our selves against all evils and enemies with this consideration; Christ is Jehovah our righteousness. God hath laid help on one that is mighty: and he came to bring in everlasting righteousness, *Dan.* 9. 24. Why then should we fear in the dayes of evil, when the iniquities of our hables shall compass us about? *Psal.* 49. 5. *Domine Satan*, saith Luther somewhere, nihil me movet mina & terrores tui; est enim unus qui vocatur Jehovah justitia nostra, in quem credo: Is legem abrogavit, peccatum damnavit, mortem abolevit, infernum destruxit, estque O Satan, Satan tuus: that is, You, Sir Satan, your menaces and terrors trouble me not. For why? there is one, whose name is called The Lord our Righteousness, on whom I believe. He it is who hath abrogated the Law, condemned sin, abolished death, destroyed hell, and is a Satan to thee, O Satan. Surely this brave saying of Luther may well be reckoned among such of his sentences, as a man would fetch, rather then be without them; upon his knees from Rome, or Jerusalem.

Ver. 7. *Therefore behold the dayes come* [See chap. 16. 14.

Ver. 8. *But the Lord liveth* [See chap. 16. 15.

Ver. 9. *My heart within me is broken* [Ovis exordiol. pathetic & Tragicus prosus: Being to inveigh against the Priests and false Prophets, those great corrupters of the people, he useth this patheticall preface, *Coracitus & medullis doleo*, I am grieved to the very heart, &c.

All my bones shake [Heb. hover or fluster, as birds do: they shake and shudder with extreame fear and horrour.

I am like a drunken man [Totus perturbatus sum, I am not my self: not able to stand high- lone.

Because of the Lord [Through zeal of his glory.

And because of the words of his holiness [His holy words so shamefully slighted: his dreadful threats especially.

Ver. 10. *For the land is full of adulterers* [It is even become a great brothelhouse; as sometimes *Cyprus* was: and as *Rome* is now said to be;

— tota est jam Roma in panis.

For because of swearing (or, cursing) the land mourneth [Swearers and cursers then are publike enemies, traytours to the State. The Jews observe that *Beer sabab* signifies the well of oath, and *Biersaba* the well of plenty. Sure we are; that for oaths the land mourneth: of which there is such store, as if men, by an easie mistake of the point, used to draw and drop them, as it were, out of the well of plenty.

And the pleasant places [Or, pastures or habitations: which being dried up, seem to mourn: and yet the inhabitants are without all sense of sorrow.

And their course is evil [Naught all over, as we say.

And their force is not right [Not rightly employed: they are not valiant for the truth, but violent for wrong doing.

Ver. 11. *For both Prophet and Priest are profane* [What wonder therefore that the people were so? I have read of a woman who living in professed doubt of the Godhead, after better illumination and repentance, did often protest, that the vicious life of a great schooler in that town did conjure up those damnable doubts in her soul. And of another, that he desired a profane Preacher to point him out a nearer way to heaven then that he had taught in his Sermons: for he went not that way himself. Our Saviour foretelleth, *Mat.* 24. that iniquity shall abound, love wax cold, &c. And why? Many false Prophets shall arise.

Yea in my house have I found their wickedness [Sin is not a little aggravated, as by the time (sc. if committed on the Lords day) so by the place, sc. if done in Gods house, and in his special presence. Unclean glances or worldly thoughts in hearing, &c. argue a profane heart. Like as it were a signe the Orthodox party were but weak, if whilest they were at Sermons, Papists durst come in and put them out.

Ver. 12. *A slippery way is in the darkness* [They shall fall without faile: for they shall neither see their way, nor stand their ground. See *Psal.* 35. 6.

Luth. Tom 4.
fol. 55. A.

Totus contri-
stific.

Mrs. Wards
happines of
Paradise.

Ver. 13. *And I have seen fully*] Heb. *insufficit*. Folly is as unpleasant to the intelligent, as unfavourable meat is to him that tasteth it.

Gen. 22.
Septuag.
10. in Epie.

They prophesied in Babel, and caused my people Israel to erre] They sold poison to the people, as *Laertius* saith *Aristotle* did (*Epicurus* is his witness) having first wasted his estate.

Ver. 14. *I have seen also in the Prophets of Jerusalem an horrible thing*] Heb. *fecit* or *fecit*: filthiness, or filth: such as the devil himself, they say, leaveth behind him, going out of a room. It must needs be an horrible thing when Doctors turn Devils: teaching such impieties, *ut ipse exterminatus* *Satur* *et* *ore suo* *decessit*, as if the devil himself with his own mouth had taught the same. I would shun an heretick, saith One, as I would do a devil: for he is sent on his errand. Seducers certainly act the part of that horrid Fiend: and together with him shall be cast alive into the burning lake, Rev. 19. 20.

They commit adultery] As did *El's* sons: and those two stinking goates, Jer. 29. 23.

Hom. 3. in
Al.

And walk in lies] Make a trade of it. It was not for nothing that *Chrysolome* said of those of his time, *Non arbitror inter Sacros dotes, mulier esse qui falsi sunt.*

They strengthen also the hands of evil doers] *Roborant manus malignarum*: whilst knowing the judgement of God (that they which commit such things are worthy of death) they not only do the same, but (both by their false doctrine, and loose living) they countenance those that do them, Rom. 1. 32.

They are all become to me as Sodom] i. e. *Pauca sunt exceptis, omnes conculcati et inmundabiles*: they are all stark naught.

Potabo eos calice
maledictionis
ut possint
quasi capitebus
de aconum.
Child. Paraph.

Ver. 15. *I will feed them with wormwood*] i. e. I will lay them with most bitter and grievous kinds of deaths: See chap. 8. 14. & 9. 15.

For from the Prophets of Jerusalem is profaneness gone forth into all the land] Their place adding two wings to their sin, viz. *Example*, and *Scandal*, whereby it flourisheth higher and flyeth much further: See ver. 11.

Ver. 16. *Hearken not unto the words of the Prophets*] Stop your ears to their enchantments, and seriously decline them as ye would do a serpent in your way, or poison in your meats.

They make you vain] Or, *beguile you*: Fair words make fools vain: See Rom. 18. 18.

Ver. 17. *They say still to them that despise me*] They promise security to the impenitent: and flatter people in their sinful and sensual practices. *Saciant* set up mans reason: *Arminians* his free will: *Libertines* his unruly lusts: and *Papists* gratify his senses with their forms and pomp. In their humble supplication to King *James* for a toleration, they pleaded for their religion, as that which was most agreeable to mans nature. *Sr. Walter Raleigh* knew what he said, that were he to chuse a religion for sensual delights and licentious liberty, he would be a *Papist*: No sin past, but the Pope can pardon it: none to come, but he could dispense with it. No matter how long they have lived in any sin (thought the sin against the Holy Ghost) yet *Extremis Unction* at last will save all.

Ver. 18. *For who hath stood in the Counsel of the Lord?*] *Quis præter nos?* so *Piscator*. Who hath if we have not? say those false prophets: as if they were so many Angels newly dropt from heaven.

Ver. 19. *Behold a whirlwind of the Lord*] q. d. Though these flatterers make all fair weather before you: yet assure your selves, the tempest of Gods wrath, such as shall never be blown over, is even breaking forth upon them and you together. Look to it therefore.

Sere faciem
Phryges.

Ver. 20. *In the latter days ye shall consider it perfectly*] All too late ye shall subscribe to the truth of these threats: which now you take as uttered in terror only, and will not believe till you feel. *Sero inquit Xero*. *Epimachus*, that after-mind, had too many fellows.

Ver. 21. *I have not sent these Prophets*] Who have cozened you into the mouth of destruction, as that old *Bethelite* did the young Prophet into the mouth of the Lion.

Yet they ran] They have from me neither mission nor commission: but do all on their own heads. *Observabilis est hic locus contra mulieres qui hodie piliem docendi assunt sibi arrogans, cum tamen non sint missi*, saith *Oscolampadius*. This is a notable place

place against *Luther* and *Calvin*: And, as if he had lived in these loose times of ours, he thus goeth on: In the fourteenth and sixteenth of 1 Cor. order is commanded to be kept: But there are now such, as abide not in their own Churches, but run into others, where they teach without a calling. These promise not but hinder the cause of Christ. He is the God of peace: but they go forth and say *Mentis, Deus amas talem constantiam & fortis confessionem*: sic enim vocant suam præstantiam pertinaciam. Thoulyest: God loveth such constancy and bold confession of the truth as we hold forth: for so they call, saith he, their stiffness and obduracy. Besides that, they come not into the Congregations of unbelievers to convert them to the faith, sed nostras perplexas reddunt (so that good man proceedeth in his complaint on this text) but they trouble our Churches: like as of old they came to *Antioch*, and made disturbance there, *Act. 15. &c.* *Luther* also, who lived in the same time with *Oscolampadius*, cries out to like purpose, *Decem annis laborasse antequam Ecclesiam hæreticæ & pie infirmam parvum*, &c. We are ten or more years, saith he ere we can settle a small Church, as it should be. And yet when that's done, there, creepeth in some silly Sectary, whose only skill is to rail against godly Ministers: *Is una manus evertit omnia*, And he presently marreth all. See chap. 14. 14.

Tom. oper. 4.
fol. 18. A.

Ver. 22. *But if they had stood in my counsel, &c.*] As they vainly vaunt they do, ver. 18. and that they know more of my mind than any others.

And had caused my people to hear my words] And not their own fancies, or cunning devised fables, 2 Pet. 1. 16.

Then they should have turned them from the evil of their way] Not but that a godly Preacher may want success, 1 Sa. 49. 4. (See the Notes there) and on the contrary, a bad Minister may be a means of good to others, as the dull whetstone edgeth iron, and the lifeless heaven enliveneth other creatures. The head of a Toad may yield the precious Stone *Bisontes*, and wholesome Sugar be found in a poisoned cane. *Nash's* builders were a means to save him and his family, yet themselves were drowned: so was *Palinurus*, *Æneas* his Pilot in the Poet, &c. But God usually honoureth his faithful laborers with some success: and they can say as *Chrysolome* doth, *Si dicimus quisque, si unus per suam fuerit, ad consolationem abunde sufficit*. If but one in ten be converted by our Ministry, yea if but one in all, tis comfort enough. See *James* 5. ult.

Virgil.
Æneid. 3.

Ver. 23. *Am I a God at hand, and not a far off?*] See I not what is done on earth, which seemeth further from me? or think ye that you live out of the reach of my rod, because remote from heaven the habitation of my holiness and of my glory?

Lucan.

Jupiter est quodcumque videt, quodcumque movet.

Ver. 24. *Can any man hide himself in secret places*] Hide he may God from him self, but not himself from God: though *Atheists* are apt to think (as they say the *Sirubiacamelus* doth when he hath bruised his head in an hole) that because they see none, therefore none seeth them.

Plin.

Deus implet heaven and earth] See *Psal. 139. 3, 5, 7, 11. Isa. 66. 1.* with the Notes.

Ver. 25. *I have dreamed, I have dreamed*] i. e. I have a prophetick revelation in a dream. Such lying Prophets were the ancient and modern *Enthusiasts* and *High-attainers*: *Mesalman* hereticks they were called of old, Anno 371.

Ver. 26. *How long shall this be in the hearts, &c.*] q. d. Will they never give over lying to the Holy Ghost (*Acts* 5. 3.) and lying against the light (of their own consciences) as *Bala* do. *Nam quod arguit commentum sunt, hæc ament ex spiritu se dicere, studio enim suis mendacis plebi imponunt, falsumque datæ operâ docent*: for they father their fallacies upon the spirit of truth: cozening the credulous multitude. And this they do wittingly, and unnecessarily.

Oscolamp.

Ver. 27. *Which think to cause my people to forget my Name*] To drive them to *Atheism*, which sometimes creepeth in at the back doore of a Reformation, by the sleights of Seducers and their cunning craftiness, whereby they lie in wait to deceive. Our Church is at this day pestered with *Atheists* (who first have bin *Seekers*, *Ranters*, *Antinomians*, *Antiscripturists*, &c.) and is even dark with them, as *Egypt* once was with the *Gnathoppers*. They seemed to speak with judgement that said formerly, *At Antichristianism decreaseth, so Atheism prevaileth*: And they seem still not to judge amiss that say, that the *Jesuites* are acting vigorously by our Sectaries, to bring in

in Popery again (*quasi postliminio*) upon us. It hath been long the opinion and fear of some grave Divines, that Antichrist before his abolition, shall once again overflow the whole face of the West, and suppress the whole Protestant Churches: *quod Deus avertat*. Take we heed that these Sect-makers make us not forget Gods Name by their fopperies, as our fathers forgot his Name for Baal.

Ver. 28. *The Prophet that hath a dream, let him tell a dream*] Or, *let him tell it as a dream*, and not as a divine revelation; making more of it then the matter comesto, and

Laudans vanales quas vul obstrudere merces.

What are dreams, ordinarily, but very vanities (*Eccles. 5. 7.* with *Zech. 10. 2.*) pleasant follies and delusions; the empty bubbles of the mind, children and tales of fancy, idle and fruitless notions, mere bubbles? why then should men make so much of them? why should they tell their *Midianitis* dreams to others with so much confidence, as if they were Oracles?

And he that hath my Word] So he be sure he hath it: and can on good ground say I believed, therefore have I spoken.

What is the chaff to the wheat? saith the Lord.] i. e. What is false doctrine to true? surely nothing in comparison: you may better let *Palea*, that is, *Chaff*, upon it, then the Pope doth upon any thing in the Decrees of his predecessors that pleaseth him not. Sall not the whole body of Popery founded, most part of it, upon Revelations and fained Miracles (think the fame of *Ramari*, *Quakers*, and some *Anabaptists*) prove *Palea*, that is, chaff, hay and stubble that shall be surely burnt? *1 Cor. 3. 11.* Some render the text *Quid palea enim tritico?* what hath chaff to do with the wheat? as *Hof. 14. 9.* *Joh. 2. 4.* Away with any such mixtures. In the writings of some Sectaries,

Sunt bona mixta malis, sunt mala mixta bonis.

The speech in the text seemeth to have been Proverbial; and is not unlike that of the Apostle, *2 Cor. 6. 14, 15, 16.* and those in humane Authors, *Quid scilicet & gladio? Qui spicillo & gladio? quid locustis & strophis? quid hyena & cani? quid bovis & delphino? quid cani & balneo?* &c. So what communion hath faith and unbelief? zeal and passion. &c. And yet unbelief may be with faith (*Lord, I believe, help thou mine unbelief.* *Mar. 9. 24.*) zeal with passion: yea in young Christians heat and passion goeth sometimes for zeale: and yet it is but chaff; which when blown away, the heap is little else but wheat, that is, faith, zeal, humility; though we have lesse pride, passion, presumption. But this by the way only.

Ver. 29. *Is not my Word like a fire?*] As it is like solid wheat, wholesome food, *1 Tim. 6. 3.* so it is no lesse like fire, that most active Element, called *veritas* because it is pure (saith One) and *fire*, because it is fair: It enlighteneth, enliveneth, warmeth, purgeth, assimilareth, aspieth, consumeth combustible matter, *congregat heterogenea, segregat heterogenea*: so doth the Word when accompanied by the Spirit who is of a fiery nature and of a fiery operation, *Isa. 4. 4.* *Mal. 3. 2.* *Matth. 3. 11.* The words that I speak unto you *they are Spirit and they are life*, *Job. 6. 65.* Did not our hearts burn within us while he talked with us by the way, and opened unto us the holy Scriptures? *Luke 24. 32.* when the word comes home to the heart in the power of it, the preacher was sent of God: See *Gal. 2. 8.*

And like a hammer that breaketh the rock in pieces?] i. e. The rockiest hearts and hardest stomachs are tamed & terrified by the Word, when God once takes them to do, it is as his plough to break up their fallow ground: and as his sword to run them through, *Jer. 4. Heb. 4.* and to lay them for dead, *Rom. 7.* And like as the hardest ice is broken with hot waters, as well as with hammers: so is the hardest heart with the Gospel, as well as with the Law.

Ver. 30. *Behold I am against these Prophets*] *Heb. Behold I against*, by an angry Apostrophe.

That steal my Word every one from his neighbour] That filch it, either by hiding

ding it from others, as the Popish Doctors do from the common people: or by wresting it to the defence of their false doctrines, as *Marcion* the heretike, whom therefore *Terullian* fitly calleth *Murem Ponticum* the rat of *Pontus*, for his gnawing and tawing of the Scriptures to bring them to his purpose. Or by a fraudulent imitating of Gods true Prophets, taking up their parables, and making use of their expressions, such as are *Thus saith the Lord*; *Grace be to you and peace*, &c. Wasps also have their combs as well as Bees: and Apes will be doing as they see men to do. Or, lastly by causing the people to forget and lose the good that they had once learned of the true Prophets. This we see daily done by the cunning fetches and flatteries of the Seducers of our times; causing many to lose the things that they had wrought? *Job. 8.*

Ver. 31. *That use their tongues*] Or abuse them rather, to smoothing and soothing up people in their sins: *lenificant linguas, id est, blando sermone allicient plebem*, they flatter and colloque: or *rollunt linguam*, they list up their tongues, viz. by extolling themselves, and speaking magnificently of their own doing. As one hath observed of some Sectaries amongst us, that they often call upon their hearers to mark; for it may be they shall hear that which they never heard before: When the thing is either false, or if true, no more then is ordinarily taught by others, and which they have stolen out of the writings of others.

And say, He saith] See on ver. 30.

Ver. 32. *That cause my people to erre by their lies and by their lightnesse*] By their lying discourses and light or loose courses. So *Zeph. 3. 4.* *Judg. 9. 4.* If these false Prophets had been of a sober grave behaviour, the people might have been with better excuse deluded by them: as *Aristotle* noteth of *Eudoxus* (and the same is true of *Epicurus* himself as *Tully* telleth us) that he prevailed much in disputing for pleasure, because he was no voluptuous man himself. But these in the text were no lesse leud then loud lyars.

Ver. 33. *What is the burthen of the Lord?*] *Ironicum interrogandi genus*; thus they profanely asked by way of scoff or despite, such as he will drive down their throats again, plaguing them for their profane malignity.

Then shalt thou say What burthen?] *q. d.* The burden you to some purpose, sith ye profanely count and call my Word a burthen; you shall suddenly have your back-burthen of plagues and miseries, for the contempt of it.

I will even forsake you] And then *Woe be unto you*, *Hof. 9. 12.* you shall be eased of these burthens and of me together: and that you'll find misery enough. See *chap. 12. 7.* Learn therefore to speak holily and honourably of Gods Word: lest thou hear this Word of his *Thou shalt never enter into my rest*.

Ver. 34. *That shall say The burthen of the Lord*] *Nempe per sedibrium*, in contempt and derision. See *2 Chron. 36. 16.*

Ver. 35. *Thus shall ye say*] God sets them a form, who otherwise knew not how to list out a syllable of sober language. *Loguamur verba Scripturae*, saith *Peter Ramus*, *utamus sermone Spiritus Sancti*, Let us inure our selves to Scripture-Expressions.

Ver. 36. *For every mans word shall be his burthen*] That jeer of his aforementioned, shall lye heavy upon him, and cost him dear; for under the weight he shall sink, and be crushed in pieces.

Ver. 37. *Thus shalt thou say to the Prophet*] See on ver. 35.

Ver. 38. *But sith ye say, The burthen of the Lord*] Sith ye accuse me as unmerciful, my Word as a ponderous burthen, and my Messengers as telling you nothing but terrible things and bloody businesses, which therefore you are resolved to slight and neglect:

Ver. 39. *Therefore behold I even I will utterly forget you*] *I nunc ergo, inde paquillus & pavidus distemiu*, saith One. Go thy waies now, thou that thinkest it a goodly thing to gibe and jeat at Gods Ministers and their messages. Consider of this dreadful denunciation, and thereby conceive aright of the baseness of thy sin: for God doth not use to kill flies upon mens foreheads with beetles, to threaten heavy punishments for light offences.

Ver. 40. *And I will bring an everlasting reproach upon you*] Contempt of the Word

Dulcorantium mollificantium. Falsis Prophetis tooth & sweeten men.

Word is such an engaging sin, that God cannot easily satisfy himself in saying what he will do to such as are guilty of it.

CHAP. XXIV.

Ver. 1. **T**he Lord shewed me] By shewing as well as by saying, hath God ever signified his minde to his people: by the visible as well as by the audible Word, as in Sacrifices and Sacraments, for their better confirmation in the Faith.

And behold two baskets] *Dodaim*, so called from *Dodim* Breasts: because these two baskets resembled two breasts.

Were set before the Temple] Either visionally or else actually there set: whether presented for first-fruits, as *Dan.* 26. 2. or set to be sold in such a publick place.

Before the Temple] To shew that the Jews of both sorts gloried in the same God: but were differently regarded by him, and accordingly sentenced.

After that Nebuchadnezzar] This then was shewed to *Jeremy* about the beginning of *Zedekiah's* reign.

Had carried away captive *Jehoiachin*] Who was therefore and thenceforth called *Jehoiachin* *Asir*, 1 *Chron.* 3. 16. that is, *Jehoiachin the Prisoner*, He was a wicked Prince, and therefore written childlesse, and threatened with deportation, *chap.* 22. Howbeit, because by the advice of the Prophet *Jeremy* he submitted to *Nebuchadnezzar*, (who carried him away to *Babylon*, where (say the Rabbines) he repented, and was therefore at length advanced by *Evil-merodach*, as *chap.* 5.) he and his company are here comforted, and pronounced more happy (however it might seem otherwise) then those that continued still in the land. And this, say the Hebrews, was not obscurely set forth also by those two baskets of figs: whereof that which was worst shewed best, and the other shewed worst till they came to be tacked.

With the Carpenters] Or *Craftsmen*, 2 *King.* 24. 14, 16. And *Smiths*] Heb. *Inclofers*, that is, say some, Gold-smiths, whose work it is to set stones in gold. And these, thus carried away, are as a type of such, faith *Ocolampadius*, as are penitent and patient till the Lord shall turn again their captivity as the streams in the south.

Ver. 2. One basket had very good figs] *Maturus & praequas*, ripe and ready betimes, *bursum melle plenus*, as one once called such good Figs, purses full of Honey.

Ficus habet lactis nivei, rutilique saporem Mellis, & ambrosiae similes cum melle succos.

The other basket had very naughty figs] Sowr and ill-tasted, because blasted, haply, or worm-eaten, &c. Of the *Athenians* *Plutarch* saith, that they were all very good, or stark naught; no middle men: like as that Country also produceth both the most excellent hony, and the most deadly poyson. Sure it is, that *non sunt media coram Deo, neque places tepiditas*, before God every man is either a good tree yielding good fruit, or an evil tree bearing evil fruit. He that is not with Christ is against him. He acknowledgeth not a mediocrity, he detesteth an indifferency in Religion: hot or cold he wisheth men, and threateneth to spue the lukewarm out out of his mouth, *Rev.* 3. 15, 16. The best that can be said of such *Nenter-Passives*, is, that which *Tacitus* saith of *Galba*, *Magis extra vitia quam cum virtutibus*, that they are rather not vitious then virtuous; their goodnesse is merely negative. The world cryeth them up for right honest men, but God decryeth them for naughty, stark naughts, they may not be endured they are so naughty. See *Luke.* 16. 15.

Ver. 3. What seest thou *Jeremy*] See on *chap.* 1. 11.

The good figs very good] See on *ver.* 2.

Ver. 4. Again the Word of the Lord] *Transitio ad Anagogen*: the interpretation followeth, whereby will appear the different judgement made of persons and things, by God and men.

Ver. 5.

Ver. 5. Like these good figs] *Quasi sic dat & arbor & aura*, which once God hath made the tree good, the fruit will be good.

So will I acknowledge] Heb. *know*, that is *own*, or take special notice of: and this made the difference.

Whom I have sent out of this place for their good] It is for their good temporal and eternal that God chastiseth his children. *Jehoiachin* was preferred at length: and as the Jew-Doctors say, converted, as *Manasseh* had been before him. *Daniel* and his associates were set over the Kingdome. The Jews got good estates and respect in the land of their captivity, *Jer.* 29. 4 *Esai.* 9. and were at length sent back with many favours and privileges, &c.

Ver. 6. For I will set mine eyes upon them for good] I will see to their safety, and provide for their necessities: See *Psal.* 34. 15. with the Note.

Ver. 7. And I will give them an heart to know me] This was better then all the rest, *i.e.* a sanctified use of their afflictions. This we should highly prize, and pray for.

And they shall be my people] This falling out of lovers shall but be a renewing of love betwixt us.

For they shall return unto me] God must sometimes whip his people to duty, and gale them from evil, as well as entice them, *ut vicia dulces sint & non lubrica*.

Ver. 8. And as the evil figs] *Zedekiah* and his subjects, who were lookt upon as the happier, because at home, and derided, likely, *Jehoiachin* and his captives as cowards. Sure it is, that they were not bettered by their brethren's miseries.

Ver. 9. And I will deliver them] As men throw out naughty figs, rotten apples, or the like. All the figs were carried out, but in diverse baskets, and for diverse purposes.

To be a taunt and a curse] As when they were called in scorn by the heathen *Verpi, Apelle, Recusiti*, &c. and were noted, as they are still for a nasty people.

Ver. 10. And I will send the smiths] See *chap.* 14. 15. and 34. 17.

CHAP. XXV.

Ver. 1. In the fourth year of *Jehoiakim*] See on *chap.* 1. 2. Above twenty years had *Jeremy* spent his worthy paines upon them: *illi viro neteruntio quidam meliores facti sunt*, but they were nothing the better: here therefore is their doom most deservedly denounced.

That was the first year] This first year of *Nebuchadnezzar*, reigning alone after his fathers death, fell out part of *Jehoiakim's* third and part of the fourth, *Dan.* 1. 1.

Ver. 2. Unto all the people of Judah] The circumstances both of time when, and of persons to whom, is thus set down, for the reason given on *ver.* 1.

Ver. 3. Rising early and speaking] A *diluculo indefinenter*: as good husbands use to do, taking the best times.

Ver. 4. But ye have not hearkened] See *chap.* 7. 24, 26.

Ver. 5. They said Turn ye again] This was the sum of all the Prophets Sermons: as of the Apostles, Repent and believe the Gospel, *Mark.* 1.

Ver. 6. And I will do you no hurt] Heb. *I will not do evil to you: as else I must*. The Romans honoured their *Veprors*, that they might not hurt them.

Ver. 7. That ye might provoke me] See *chap.* 7. 17, 18.

Ver. 8. Because ye have not heard] *i.e.* Not heeded them, as *chap.* 7. 19.

Ver. 9. Behold I will send and take] By a secret instinct, as *chap.* 1. 15. And *Nebuchadnezzar* my servant] *i.e.* Mine executioner, the rod of my wrath, *Isa.* 10. and the scourge of the world, as *Attila* stiled himself.

And against all these Nations round about] Who were so infatuated, that they did not combine against *Nebuchadnezzar*, whom the Septuagint called a dove, *ver.* 38. of this chapter, but he was a vulture rather, and these Nations were as so many silly doves: which save themselves by flight, not fight; and sitting in their dovecotes, see their nests destroyed, and their young ones killed before their eyes, never offering to rescue or revenge, as other souls do. So dealt the old Britons when invaded by the Romans:

Qq

Romans:

Raban.
Hugo.
Lyra.

Pafferat.

in vit. Dion.

Tacitus.

Romans: they joyned not their forces against the common enemy, sed dum singuli pugnabant, universi vincebantur.

Ver. 10. Moreover I will take from them] See chap. 7. 34. and Rev. 18. 22.

Heyl. Geom. fol. 183.

Ver. 11. And this land shall be a desolation—seventy years] Which commenced at the deportation of Zedekiah, 2 King. 24. 8. See Jer. 29. 1, 2, 3. with Ezek. 4. 1. and 33. 21. Avignon in France was the residence of the Pope for seventy years: which time the Romans yet remember till this day by the name of the Babylonian captivity. Luther, when he first began to stir against the Pope, wrote a book bearing title *De captivitate Babylonica*: which when Bugenhagen a Pomeranian Divine first read, he pronounced it to be the most heretical piece that ever was written; but afterwards having better considered the contents of it, he retracted his former censure; he told his colleagues that all the world besides was in deep darkness, and that Luther alone was in the light and in the right, and him he would follow. So he did, and drew many more with him.

Scul. Amal.

Ver. 12. I will punish the King of Babylon] As had been foretold, Isa. 13. & 14. & 21. & 47. and was accomplished, Dan. 5.

Ver. 13. And I will bring upon that Land] sc. By Cyrus and his Successors: who out of the ruins of Babylon built two Cities, Ctesiphon and Seleucia.

Ver. 14. For many Nations] The Medes and Persians: together with the rest that served under them.

And great Kings] Cyrus and Darius especially.

Virg. de mont. latione seu ostent. divina.

Ver. 15. Take the winecup of this fury] Or take this smocking wine-cup. A cup is oft put for affliction: and wine for extrem confusion and wrath. Poison in wine works more furiously then in water. See on Psal. 75. 8.

And cause all the Nations] According to that power which I have put in our hands, chap. 1. 10. Vengeance is still in readiness for the disobedient, 2 Cor. 10. 6. as ready everywhit in Gods hand, as in the Ministers mouth, who threaten it.

Ver. 16. And he moved and he mad] As men that are overcome by some hot and heady liquor, are mad-drunk.

Because of the sword that I shall send] For it is God who puts the sword in commission, Jer. 47. 6. 7. and there it many times rideth circuit, as a Judge in Scarlet. There are certain seasons, wherein, as the Angel troubled the poole, so doth God the Nations: and commonly when he doth it to one, he doth it to more, as here; and 2 Chron. 15. 5, 6. and as at this day in Europe.

Ver. 17. And made all drink] viz. In vision, and by denunciation.

Ver. 18. To wit in Jerusalem] Judgement beginneth at Gods house, 1 Pet. 4. 17. See the Note there, and on Mat. 23. 41. Sed si in Hierosolymis maneant scrutinium, quid fiet in Babylone? saith an ancient.

Eib. 2.

Ver. 19. Pharaoh King of Egypt] Pharaoh Hophra, chap. 44. 30. of whom Herodotus writeth that he persuaded himself and boasted, that his Kingdom was so strong that no god or man could take it from him. He was afterwards hanged by his own subjects.

The mixed people] That lay scattered in the deserts, and had no certain abode: Scenite and Hamaxobii.

And all the Kings of the land of Uz] Jobs country, called by the Greeks Ausitis.

Ver. 21. Edom and Moab, &c.] By the destruction of all these Nations we may make a conjecture at the destruction of all the wicked, when Christ shall come to judgement. All that befall them in this world, is but as drops of wrath forerunning the great storm: or as a crack foretoking the fall of the whole house. Here the leaves only fall upon them as it were, but then the body of the tree in its full weight to crush them for ever.

Ver. 22. And all the Kings of the Isles] As Cyprus, Rhodes, and the Cyclades, subdued also by the Babylonian, saith Hierom, Rabanus and Vatablus.

Ver. 23. Dedan and Tema and Buz] The Hagarans or Saraceni, chap. 49.

And all that are in the utmost corners] Qui attingunt in cornu, Roundheads. See chap. 9. 26.

Ver. 24.

Ver. 24. And all the Kings of Arabia] Petras.

That dwell in the desert] In Arabia Deserta.

Ver. 25. And all the Kings of Zimri] i. e. Of Arabia felix. Zamarens Pliny Lib. 6. cap. 28. calleth them.

Ver. 26. And all the Kingdoms] See on ver. 16.

And the King of Shephac] i. e. Baltasar, that bezzelling kink of Babylon, whilst he is quaffing in the vessels of Gods house, to the honour of Shac the Babylonian goddess: whence those feast dayes were called, *ovarii diebus*: being like the Roman Saturnalia Antichrist also, who hath troubled all the Kingdoms of the earth, shall himself perish together with his Babylon the great, which hath made the Nations drunk with the wine of her fornications.

Ver. 27. Drick ye and be drunk and stew, and fall] Eccius or Eccius (otherwise by some called Jecius from his caiting or spewing) being nopplus't by Melacchion, and well nigh maddened, fell to drinking (for his own solace) and drunk himself to death: so should these do of the cup of Gods wrath, not only till they were madd-drunk, as ver. 16. but dead drunk.

Ver. 28. Ye shall certainly drink] See on ver. 15.

Ver. 29. The City that is called by my Name] Periphrasis Hierosolyma argumentosa.

And should ye be miserly unpunished? See on ver. 18.

Ye shall not be unpunished] But suffer as surely and as sorely.

Ver. 30. The Lord shall roar from on high] As a lusty Lyon having discovered his prey runneth upon it, roaring so horribly that he astonisheth the creatures and sets them at a stand.

He will mightily roar upon his habitation] Pliny reporteth of the Lions, that she bringeth forth her whelps dead, and so they remain for the space of three dayes, until the Lyon coming near to the den where they lye, listeth up his voyce and roareth so fiercely, that presently they revive and rise. The Lyon of the Tribe of Judah will roar to like purpose, at the last day: and doth afore, when he pleaseth, roar terribly upon his enemies, to their utter amazement, Joel 3. 16. Am. 1. 2. and 3. 8.

He shall give a shout as those that tread the grapes] When they have their feet in the winepress, and the new liquor in their heads; as one phraseth it.

Ver. 31. For the Lord hath a controversy with the Nations] A disceptation, which sheweth that his revenge to be taken upon them shall be just and lawful. It shall therefore well appear to be so, at that day of wrath and revelation of the righteous judgement of God, Rom. 2. 5.

Ver. 32. Behold evil shall go forth from Nation to Nation] See on ver. 16.

Ver. 33. And the slain of the Lord shall be, &c.] Such an utter destruction of the wicked is expected by the Jews at the coming of their Messiah: as of all people under heaven they are the most apt to work themselves into the foolies Paradise of a sublime doctrine; being light, aerial, fanatical.

Ver. 34. Howl ye Shepherds] Ululate, volutate: This is spoken to the Governors and Grandees: for in publique calamities such usually suffer more then meaner men: the corks swim saith one, when the plummetts sink. If a tree have thick and large boughs, it lyeth more open to lopping.

And ye shall fall like a pleasant vessel] i. e. Irremediably: like as a Chrystal glass or China dish once broken, cannot be pieced again.

Ver. 35. And the Shepherds shall have no way to flee] Who had formerly divers strongholds. See Am. 2. 14.

Ver. 36. For the Lord hath spoiled their pastures] i. e. Their Kingdoms and States; or their Flocks.

Ver. 37. And the peaceable habitations] Heb. The habitations or folds of peace. The fierce anger of the Lord hath unroofed them: their dwellings are demolished.

Ver. 38. He hath forsaken his covert as a Lyon] God hath, or as some will, Nebuchadnezzar hath: he is come out of Babylon his den, to range about for prey.

Because of the fierceness of the oppressor] Of the Dove, say some, who also tell us that the Chaldeans had in their standard this picture of a Dove. But of that there is no such certainty.

CHAP. XXVI.

Ver. 1. **I**N the beginning of the reign of *Jehoiakim*] What a sudden change was here, soon after the death of good *Josiah* 1 and was there not the like in *England*, after the death of that English *Josiah*, *Edward 6*? Within a very few dayes of *Queen Maries* reign were divers learned and godly men in sundry parts committed to prison for Religion, and Mr. *Rogers* the Protomartyr put to death, as was that holy Prophet of God *Uriah* the son of *Shemajah* of *Kriathjearim* not many weeks before *Jeremiah* was apprehended and questioned for his life, as is here related, his adversaries being pricked on by pride and malice.

Ver. 2. *Diminish not a word*] Or *detract not ought*, viz. for fear or favour, lest I confound thee before them, chap. 1. 17. See there, *hac instar speculis omnium temporum Pastores inspicienda sunt*: here's a Mirror for Ministers.

Ver. 3. *That I may repent me of the evil* — because of the evil] *Flagitium & flagellum sicut acus & filum*, evil of sin produceth evil of pain. See chap. 4. 4, 6.

Ver. 4. *If ye will not hearken unto me*] A conditional menace: the contrary promise whereunto see ver. 13. And this was the sum of all *Jeremys* sermons.

Ver. 5. *Both rising early and sending them*] See chap. 7. 13. and 11. 7. and 25. 3.

Ver. 6. *Then will I make this house like *Sisib**] This same threat, *Jeremiah* had uttered in good *Josiah's* dayes, chap. 7. and no harm ensued. Now, *tempora mutantur*, truth breedeth hatred: and the Prophet is in danger for discharging his conscience, to be murdered: as were *Rogers*, *Bradford*, *Taylor*, and other famous Preachers in those dayes of *Queen Mary*.

Ver. 7. *So the Priests and the Prophets*] Like unto these Prophets were the Scribes and the Lawyers in *Chrills* time.

Ver. 8. *That the Priests and the Prophets, &c.*] So they dealt by *Steven*, Act 7. by *Arnulph*, an excellent Preacher of the truth according to godliness at *Rome*, Anno Domini 1125. in the time of *Pope Honorius* the second. *Hic clericorum agnus Domini* 1125. This good man was put to death by the instigation of the Clergy, against whose avarice, pride and luxury he bitterly inveighed, and was therefore much favoured by the *Roman Nobility*: as was likewise *Wickliffe* by the *English*, and *Hus* by the *Bohemians*: but the envious Priests wrought their ruine.

Ver. 9. *Why hast thou prophesied in the Name of the Lord*] Who doubtless hath not sent thee on this errand, but thou speakest it of thine own head, and shalt dearly answer it.

And all the people were gathered] That many-headed multitude, that — *neutr. modo, mas modo vulgus*. See ver. 16.

Ver. 10. *When the Princes of Judah heard those things*] *Pii viri sunt quibus doluit populi impietas*: good men they were, saith *Oscampadius*: They might be so, some of them at least: and it was well done of them here, to passe an impartial sentence for the innocent Prophet, against the Priests and people. But *Pilate* did so for a while, for our Saviour: and these Princes soon after turned *Jeremys* cruel enemies, chap. 37. 15. for his plain-dealing, chap. 34.

And sat down in the entry of the new gate] The East gate, saith the *Chaldee Paraphrast*, called the new gate, because repaired by *Jotham*, 2 King. 15. 35. saith *Lyra*.

Ver. 11. *Then spake the Priests and the Prophets*] Against a Priest and a Prophet, but he had earnestly inveighed against them, chap. 23. and hence the hatred; as *Erasmus* told the Duke of Saxony, that *Luther* had been too busie with the Popes tripple-crown and with the Priests fat paunches, and was therefore so generally set against.

Saying This man is worthy to dye] *Sic Papicula nostri seculi*: these are the very words of Popish persecutors.

For he hath prophesied against this City] This holy, and therefore (it must be believed) inviolable City. *Novum crimen*, C. *Cesar*, &c. These sinners against their own souls, traitours also to the State, will neither see their evil condition nor hear of it from others, as having gall in their ears, as they say of some kinds of creatures.

Ver. 12.

Ver. 12. *The Lord sent me to prophesie against this house*] In this Apology of the Prophet thus answering for himself with an heroicall spirit, five noble vertues, fit for a Martyr, are by an Expositor well observed. 1. His *Prudence* in alledging his divine mission. 2. His *Charity* in exhorting his enemies to repent. 3. His *Humility* in saying, Behold I am in your hand, &c. 4. His *Magnanimity* and freedom of speech, in telling them that God would revenge his death. Lastly, His *spiritual security* and fearlesnesse of death in so good a cause, and with so good a conscience.

Ver. 13. *Amend your ways*] Fall out with your faults, and not with your friends. See chap. 7. 3.

And the Lord will repent him of the evil] This he often inculceth. *Ideo minatur Deus ut non puniat*: See chap. 18. 8.

Ver. 14. *As for me, behold I am in your hand*] See here how God gave his holy Prophet a mouth and wisdom, such as his adversaries were not able to resist. The like he did to other of his Martyrs and Confessours, as were easie to instance. If the Queen will give me life, I will thank her: if she will banish me, I will thank her: if she will burn me, I will thank her, &c. said *Bradford* to *Cresswell* offering to intercede for him.

To do with me as seemeth good and meet unto you] But this I can safely say, *Non omnia moriar*: all that ye can do, is, to kill the body: kill me you may, but hurt me you cannot. Life in Gods displeasure is worse then death: I am not of their mind *Euripid.* in *Andr.*

— *ὅτι καὶ τὸν κατὰ θεὸν ἔστιν ὁ δαίμων καλός*

Better live basely, then dye bravely. *Fax's Deus ut quilibet nostrum epilogum habet galeatum*: God grant that whether our death be a burnt offering of Martyrdom, or a peace offering of a natural death, it may be a free-will-offering, a sweet sacrifice to the Lord.

Ver. 15. *Ye shall surely bring innocent blood, &c.*] So Mr. *Rogers* our Protomartyr in *Queen Maries* dayes; if God, said he, look not mercifully upon *England*, the seeds of utter destruction are sown in it already by these hypocritical tyrants, and Antichristian prelates, double traitours to their native country.

Ver. 16. *Thin said the Princes and all the people*] The *Mobile vulgus*. See on ver. 9. The good Prophet is acquitted, as *Athanasius* afterwards was often: for if to be accused were enough to make a man guilty, none should be innocent.

Ver. 17. *Then rose up certain of the Elders*] *Viri illi admodum venerabiles erant*, saith *Oscampadius*, these were very worthy men, whether Princes or pleaders, well read in the Annals of the times, as great men ought to be.

Ver. 18. *Micah the Morastite*] See on Mic. 1. 1.

Zion shall be plowed like a field] See Mic. 3. 12.

Ver. 19. *Did Hezekiah King of Judah*] Laudable examples are to be remembered: and as occasion requireth, imitated. That was a very good one of *Constantine* the Great, when the *Arrians* brought accusations against the Orthodox Bishop, as here the false Prophets did against *Jeremy*, he burnt them and said, These accusations will have proper hearing at the last day of judgement.

Ver. 20. *And there was also a man*] This seemeth to be the plea of the adverse party producing an example opposite to the former; and shewing what the way was now, whatever it had been heretofore: *New Lords, new Laws*.

According to all the words of Jeremiah] Whole Contemporary he was, and his memory was yet fresh bleeding.

Ver. 21. *And when Jehoiakim*] This Tiger laid hold with his teeth on all the excellent spirits of the times: See chap. 36. 26.

He was afraid and fled] Not out of timorousnesse, but prudence. *Tertulian* was too rigid in condemning all kind of flight in times of persecution. God hath not made his people as standing but, marks to be shot at, &c. See Mat. 10. 23.

Ver. 22. *Jehoiakim sent men into Egypt*] Where he might have any thing: for he was *Pharaohs* feudatary and vassal.

Ver. 23. *And they set forth Uriah out of Egypt*] As they did here *Sir John Cheek*.

Videtur Domini pariter crucem. Oecol.

Fanc. Chronol. ex Platina.

Ant. & Mon.

Sermon.

Check out of the Low-countries, and frightened him into a Recantation. Not so this Uriah.

And they set forth Uriah out of Egypt] *En colluso Principum mundi in paricidio.*

Who slew him with the sword] Without all law, right, or reason. So John Baptist was murdered, as if God had been nothing aware of him, said that Martyr. But Jehojakim got as little by this, as he did afterwards by burning Jeremy's Book: or as Vespasian afterwards did by banishing all the Philosophers of his time, because they spake boldly against his vices and tyranny.

Ver. 24. Nevertheless the hand of Abikam] Who had been one of Josiah's Councillours, 2 King. 22. 12. By this man's authority and help Jeremiah was delivered: and God rewarded him in his son Gedaliah made Governour of the Land, 2 Kings 25. 22.

CHAP. XXVII.

Ver. 1. [In the beginning of the reign of Jehojakim] By the date of this Prophecy compared with ver. 12. of this Chapter, and chap. 28. 1. it should seem that it lay dormant for fourteen or fifteen years, ere it was recited.

Ver. 2. Make thee bonds and yokes] i.e. Yokes with bonds, such as they are wont to be fastened with.

A Lapide. And put them upon thy neck] This was to the Prophet, saith the Jesuite, *molestia & probrosa penitentia*, a troublesome and disgraceful penance: but this was *no Will-worship*, lay we; and much handsomer then the penances they put the people to in Italy: where you may see them go along the streets, saith mine Author, with a great rope about their necks, as if they were dropped down from the Gallows: and sometimes they wear a Sawledge or a Swines-pudding in place of a silver or gold chain, for a sign of their mortification, and that they may merit.

Ver. 3. By the hand of the messengers] i.e. Embassadors of those neighbouring States, who might come to Zedekiah, to confederate with him against Nebuchadnezzar's growing greatness: but all in vain, and to their own ruine. *Dem quem destruit dementat.* The wicked oft run to meet their bane, as if they were even ambitious of destruction.

Ver. 4. Gossip your Masters] But they would not be warned, and were therefore ruined. So true is that of an Ancient, *Divinum consilium, dum desistitur, impletur: humana sapientia, dum relinquitur, comprehenditur.*

Ver. 5. I have made the earth] And am therefore the great Proprietary and Lord Paramount of all; to transfer Kingdoms at my pleasure. This, Nebuchadnezzar, after seven years prentiship served among the beasts of the field, had learned to acknowledge, Dan. 4.

Ver. 6. And now have I given all these lands] Nebuchadnezzar shall be Monarch, *contra Gentes.* Dicunt nugatores equitasse Nabuchodonosor super Leonem, & infrasse Dracem.

Ver. 7. And all Nations shall serve him] All the neighbouring Nations, and some others more remote: but never was any man *paramount* Universal Monarch: though some have stiled themselves so, as did Sesostris King of Egypt.

Qui Pharios curru regum cervicibus egit.

Until the very time of his land come] The greatest Monarchies had their times and their turns: their rise and their ruine.

And then many Nations and great Kings shall serve themselves of him] As the Chaldeans had served themselves of the Assyrians: so did the Persians of the Chaldeans, the Greeks of the Persians, the Romans of the Greeks; the Gothes and Vandals, and now the Turks of the Romans; such an *astuaria vicissitudo* there is in earthly Kingdoms, such a strange uncertainty in all things here below. *Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God*

God acceptably with reverence and godly fear, Heb. 12. 28. Let us serve Him, and not serve our selves upon him, as self-seekers do.

Ver. 8. And it shall come to passe that the Nation, &c.] It is better then, to serve a forrein Prince, then to perish by the sword, famine or pestilence. It should not be grievous to any man to sacrifice all his outward comforts to the service of his life.

And that will not put their neck under the yoke] The Lord disposeth of the Kingdoms of the Heathens also, though in such a way as may seem to us to be meer hazard.

That Nation will I punish] By seeking to shun a lesse mischief, they shall fall into a greater: if they escape frost, they shall meet with snow.

Ver. 9. Therefore hearken not ye to your Prophets] Whom the devil setteth a work to persuade you otherwise, to your ruine; as he is an old man-slayer, and hath his breathing devils abroad, as his agents, such as are here mentioned.

Ver. 10. To remove you far from your Land] So it would prove: and such would be the event of their false prophecies.

Ver. 11. But the Nations that bring their neck] When God bids us Yoke, it is best to submit. In all his commands there is so much reason for them, that if God did not enjoyn them, yet it were best, in self-respect, for us to practise them: sith in serving him we shall have the creatures to serve us, &c.

Ver. 12. I spake also to Zedekiah] See on ver. 1.
Bring your necks under the yoke] Better do so then worke: if ye will not be active in it, ye shall be passive; and that because ye would not take upon you the lighter yoke of mine obedience.

*Deus crucelius writ
Quos videt invitos succumbisse sibi.*

Tibul. Elg. 1.

Ver. 13. Why will ye dye, thou and thy people? Ecce hac perisacia? If thou hast no mercy on thy self, yet pity the State which is like to perish by thy pertinacy. Josephus highly commendeth Jekoniah for his yeelding to go into captivity, for the safety of the City. Tertullian giveth this counsel to Scapula the Persecutor, If thou wilt not spare us, yet spare thy self: or if not thy self, yet thy Country Carthage, which is like to smother thee cruelly: for God is the avenger of all such.

Ver. 14. Therefore hearken not unto the words of the Prophets] *Quanta opus opera*, saith Oecolampadius: what a business it is to beat men off from false Prophets and Seducers: but let the end and the evils they lead to be remembered. *Cavete a Melampyo.*

Ver. 15. For they prophesy a lye] When they speak a lye, they speak of their own, as it is said of their father the devil, J. h. 8. 44. See chap. 23. 21, 22.

Ver. 16. Behold the vessels of the Lords house, &c.] Notorious impudency! but it hath ever been the lot of the Church to be pestered with such frontlesse rakes-flames, who dare affirm things flat opposite to the truth, and flatter men in their sin to their utter ruine. Those who are of God, can do nothing against the truth, but for the truth, 2 Cor. 13. 8.

Ver. 17. Harken not unto them] Life and death is let in by the care, Isa. 55. 3. Take heed therefore what ye hear.

Serve the King of Babylon] And so long as ye may have liberty of Conscience upon any reasonable terms, be content: and not, as the bird in the cage, which because pent up, beateh her self.

Ver. 18. Let them make intercession to the Lord of hosts] Let them pray in the Holy Ghost, by whom they pretend to be inspired: Let us see what answer. So Elias called upon the Baalites, to call aloud unto their god: and forasmuch as he heard them not, the people were satisfied that they were false Prophets: God will fulfil what he hath foretold; but then he looketh that his servants should make intercession. Elias had foretold Ahab that there should be store of rain after a long drought: but then he went up into Mount Carmel to pray for that rain. I came for thy prayer, said the Angel to Daniel. Gods Prophets are his favourites, and may have any thing of him.

Ver. 19.

Ver. 19. Concerning the sea, and concerning the pillars, &c.] Of these see 1 King. 7. 15, 23, 27.

And concerning the residue of the vessels] All the goodly plate, whether sacred or prophane, that the moderation of the Conquerour had left in the City.

Ver. 20. Which Nebuchadnezzar — took not] See on ver. 19.

Ver. 21. Until the day that I write them] Till by my providence I appoint a great part of them to be brought back again, and to be new consecrated to my service, Exr. 1. 7. & 7. 19.

CHAP. XXVIII.

Ver. 1. **A**ND it came to passe the same year] *sc.* Wherein Jeremiah spake to Zedekiah and the Priests, cap. 27. 12.

In the beginning] In his first year, dividing his reign into three parts. That Hananiah the son of Azur the Prophet] *i. e.* The pretended Prophet. *Dilectum xpi dicitur.* A Priest he seemeth to have been by his Country *Gibson*, Josh. 21. 13, 17. and a Prophet he taketh upon him to be, preacheth pleasing things through flattery, and for filthy lucre, likely. He saw how ill Uriah and Jeremy had sped by telling the truth: He resolveth therefore upon another course. These false Prophets would ever with the Squirrel, build and have their holes open to the Sunnyside: ever keep in with the Princes, and please the people.

Ver. 2. Thus speaketh the Lord of Hosts, the God of Israel] Thus this wretch makes over-bold with that *Nomen Majestativum*, holy and reverend Name of God: whom he entileth also to his fallacies with singular impudence, that he may passe for a Prophet of the Lord, when as the root of the matter was not in him.

Ver. 3. Within two full years] Jeremy had said seventy: Hananiah (a man of prime authority, some say High-priest) within two years. This was some trial to good Jeremy to be thus confronted. Jeremy's discourse was so much the more disflated, because he not only contradicted Hananiah and his complices, but also persuaded Zedekiah to submit to the King of Babylon, and afterwards to yield up the City: when as the Prophet say, not long before, had dissuaded Hzekiah from so doing.

Ver. 5. Then the Prophet Jeremiah said] Without gall or guile. Like the waters of Siloh at the foot of *Sion*, Isa. 8. 6. which run softly, he made but small noise, though he heard great words, and full of falsehood.

In the presence of the Priests, and in the presence of the people] Publicly he took him up (though mildly:) because he had publicly offended. See Gal. 2. 14. 1 Tim. 5. 20.

Ver. 6. Amen, the Lord so do] *q. d.* I wish it may be so as thou sayest, with all my heart, if God be so pleased. But I know that this is *magis optabile quam opinabile*, rather to be wished than hoped for. I could wish for my poor Countrymens sake, to be found a false Prophet: but I see little likelihood of it.

Ver. 7. Nevertheless hear thou now] Audi queso. Hear I pray thee: soft words, but hard arguments. See on Isa. 5. 3.

And in the ears of all the People] Whom I desire to undeceive, and to advise for the best, whatever they think of me. Let them think what they will, *modo impij silentij non arguar*, as Luther once said, so that I be not found guilty of a sinful silence.

Ver. 8. The Prophets that have been before me, &c.] *q. d.* Committamus, Anania, nos tempori, &c. Let's be judged by our Peers, or rather by our Ancients: It hath been ever usual with true Prophets, to declaim against the sins of the times, and to proclaim divine vengeance if men amend not: But thou doest nothing lesse than this: Ergo.

And of evil] Or of famine; that greatest evil of all the three, where it is extrem.

Ver. 9. The Prophet which prophesieth of peace] As thou now doest, but time will confute thee, and event will shew thee to be a lyar. Two years time will be soon

soon come up. &c. How many that have taken upon them to predict the very year and day of the last Judgement, have been thus confuted and confounded? See Dent. 18. 22.

Ver. 10. Then Hananiah the Prophet took the yoke from off the Prophet Jeremiah's neck, and brake it] This was a most insolent and desperate fact in Hananiah (but nihil est audacius illis Deprensus) and a most dangerous temptation to the people to believe his prophecy. Such another bold breach was Nestorius the heretike; *Audax erat, laith Zanchy, & magne loquentie, quâ unicus fretus nihil non audebat, & quidam saepenumero feliciter quod volebat, obtinebat:* That is, bold he was and big-spoken; trusting whereunto, he durst attempt any thing; and too too oft he effected also that which he attempted; so that he seduced for a while the good Emperour Theodosius, and caused him to eject Cyril an Orthodox Bishop; whom afterwards, upon better consideration, he restored again to his place with greater honour; and condemned that hypocrite and heretike Nestorius: of whom what became afterwards I wot not: but Hananiah died, as he well deserved, for his thus daring to fight against God.

Ver. 11. And Hananiah spake in the presence of all the people] This was Prophet-like indeed; first to teach by a sign, and then to shew the sense of it: But what maketh a parable in a fools mouth? Prov. 26. 7. Excellent speech becometh not a fool, Prov. 17. 7. The people of Rome sware to Carbo that they would not believe him though he sware: so should this people have dealt by Hananiah.

And the Prophet went his way] As weary and sorry to hear and see such grosse illusions: *hanc dubium factus ridiculo omni populo presentis*, being well laughed at, no doubt, by the seduced people: but he had been well inured to bear their buffoneries; besides that, the bird in his bosom sang sweetly. He went his way, faith One, as shunning contention, and providing for edification, which is not attained to by brawling and bitterness.

Ver. 12. After that Hananiah had broken the yoke] Which he looked upon as an eye-sore while it was whole: and a real contradiction to his false predictions.

Ver. 13. Thou hast broken the yokes of wood] That were weaker and lighter;

— nunc graviora feret.

But thou shalt make for them yokes of Iron] Thou, Jeremy shalt, for a type of a cruel, hard and strong bondage. Bonfinius writeth of the Hungarians, that they are not to be handled gently, or kindly dealt with: *sed virgâ ferreâ in obsequio continendas esse*, but kept in order with a rod of Iron. Such were these refractory Jews; but they had enough of it ere God had done with them.

Ver. 14. For thus saith the Lord of hosts] Here were right words (not as ver. 2. in *labris nata, non in fibris*) and therefore very forcible, Job 6. 25.

I have put a yoke of Iron] See on ver. 13.

And have given him the beasts] All shall be his: and he shall sovereign it over all, as the Lion doth over the beasts of the field.

Ver. 15. Thou makest this people to trust in a lyar] Who loved to have it so, chap. 6. ult. and were therefore justly left to obduration and horrible destruction.

Ver. 16. Behold I will cast thee] I will shortly lay thee low enough together with thy lordly looks, as D. Taylor Martyr once told Gardiner Bishop of Winchester, who reviled him, and threatened him.

This year shalt thou dye] Than which thou hadst better do any thing.

Ver. 17. So Hananiah dyed] Two months after this prediction, ver. 1. yet the people relented not, but persisted in their obstinacy to the end. Such a sword or rather hoof is grown over some mens hearts, as neither Ministry, nor misery, nor miracle, nor mercy can possibly mollify.

CHAP. XXI X.

Ver. 1. **N**ow these are the words of the Letter [Heb. of the book. It is taken for any manner of writing, whether longer, as a book; or shorter, as a letter, an Epistle, *cujus ornamentum est ornamentis carere*, saith *Politian*: the two chief commendations wherof, say others, are shortnesse, and plainnesse: Here we have both, and should therefore highly prize it: not as Apocryphal Baruch's letter: but as parcel of holy Writ, worthy of all acceptation.

Which were carried away captive] And longed for deliverance: but are advised to have patience, and not to antedate the promises, which, in their due time should be accomplished. As till then *obediendum est etiam dyscolis*; obedience must be yielded to the Babylonians (now their Masters) and not only to the good and gentle, but also to the froward: For this is thank-worthy, Eccl. 1 Pet. 2. 18.

Ver. 2. After that Jeconiah the King, and the Queen and the Eunuchs] *Augusta & Eunuchi*. These Eunuchs were Chamberlains to Queens; but not alwaies so bold with them as Stephen the Persian presumed to be with the Queen-mother of the Emperor Justinian the second, *quam flagellum scissi servam castigavit*. See chap. 24. 1.

Ver. 3. By the hand of Elisab the son of Shaphan, &c.] Zedekiah having heard by Hananiah the Prophet, that within two full years Jeconiah and the captives should come back to Jerusalem; and knowing that if that should be so, he must give place, and part with his royal dignity: sendeth an Embassage to Nebuchadnezzar to shew his obsequiousnesse; and is content that his messengers should carry Jeremiah's letters (of whom haply he had a better conceit after the death of Hananiah) to those of the captivity, to perswade them to live quietly in Babylon, and not yet to think of returning to his disturbance.

Ver. 4. Thus saith the Lord of hosts] It was God then that dictated this letter to the Prophet: neither is it of private, that is, of humane interpretation, but the holy man wrote it, as he was moved thereunto by the Holy Ghost, 2 Pet. 1. 20. 21.

Ver. 5. Build ye houses and dwell in them] Mitigate the extremity of your captivity (which is likely to be long) by all honest means. *Levisus sit patientia Quicquid corrigere est nefas*. Patience, as a paring-knife, curteth the crosse lesse and lesse, till it comes to nothing. It teacheth a man, in case he cannot bring his estate to his mind, to bring his mind to his estate, and that as well: but *Impotentes quisque bis affligitur*. The bullock under the yoke gets nothing by wriggling, but galling.

Ver. 6. Take ye wives and beget sons] First get ye houses and gardens, and then take wives. So in the last Commandement, *homo*, is set before wife: and nature teacheth the birds to build their nests, before they come together for copulation.

Ver. 7. And seek the peace of the City] Do not tumultuate or seek to break prison; as those seedsmen of sedition your false Prophets would perswade you: but frame to a peaceable and patient behaviour. In returning and rest shall ye be saved, in quietnesse and in confidence shall be your strength, Isa. 30. 15.

And pray unto God for it] *sc.* That in it you may lead a peaceable and quiet life in all godlinesse and honesty, 1 Tim. 2. 2. Christians should improve their waiting-moeths upon the King of Saints, to pray for Kings and all that are in authority, though to them they had been Tyrants: sith it seemeth good to God that they should live under them. The Dutch have a Proverb,

Arbor honoratur, cuius nos umbra teneatur.

Ver. 8. Let not your Prophets and your diviners] Your deceivers indeed, which were also in Babylon as well as at Jerusalem: for all places are full of them, and so is hell too. But beware of these dogs, beware of evil workers, Philip. 3. 2. three of them, the most active, no doubt, are here noted and noticed, ver. 21. 23. with a charge in this text, *Ne committite ut decipiant vos*, See that they deceive you not. The body should be kept, say Physicians, in habitu asketico, in a vigorous and healthy temper, able to oppose infections. Think the same of the soul.

Neither

Neither harken to your dreams] *Tours*, because you itch after them, listen to them, pray dearly for them.

Ver. 9. For they prophecy falsely] As char. 27. 15. & 28. 15.

Ver. 10. For thus saith the Lord] Or, But thus hath the Lord said, whatever these Impostors say to the contrary. Set truth against falsehood, and it will silence it: like as if a lampe be hanged over a ditch where Frogs are croaking, they are forthwith hushed and made quiet.

Ver. 11. For I know the thoughts that I think] Gods thoughts run upon his children (the children of affliction especially) as a fathers do upon his dear children: *Omnis in Afflictio*, &c.

To give you an expelled end] Heb. an end and expectation, i.e. An end of evils past, and expectation of better for the future.

Ver. 12. Then shall ye call upon me.] With mind and mouth, with spirit and speech, as Daniel did, chap. 9. 3. and as but few others did, during the captivity, as is confessed, Dan. 9. 13.

And go and pray unto me] Go into your Closets or other Oratories, where you shall pour out your hearts unto me.

And I will barken unto you] Which shall be a surer seal of my love, then your return from Babylon.

Ver. 13. When ye shall search for me with all your heart] Not with a piece of your heart only as do partialists and double-minded men, *qui in parabola ovium capras querunt*. Johannes Gropperus of Colen refused a Cardinalship but forsooke the Gospel. Seldan.

Ver. 14. And I will be found of you] The best answer. See Psal. 32. 6. Isa. 55. 6. & 65. 1.

And I will gather you] As my scattered Jewels: See chap. 13. 7. & 24. 6.

Ver. 15. Because ye have said] From the heirs of the Promises, he turneth his speech to others *qui presumendo sperant, & sperando pereunt*.

Ver. 16. Know that thus saith the Lord] Or, therefore thus saith the Lord: whatever ye say, or your counterfeit Prophets say to the contrary.

Ver. 17. Behold I will send upon them] Chap. 24. 10. & 27. 8.

And will make them like vile figs] See chap. 24. 8.

Ver. 18. And will deliver them to be removed] See chap. 15. 4. & 24. 9.

Ver. 19. Because they have not hearkened] See chap. 7. 23. 26. & 11. 7. 8. & 13. 11. & 17. 23. & 25. 4.

Ver. 20. Hear ye therefore] Or, Hear ye also: ye who have lost the fruit of your afflictions: and are little the better for your being so long in the iron furnace.

Ver. 21. Thus saith the Lord — of Abab the son of Koliah] These two (though not the two Elders that assaulted Susanna as some have fabled) are singled out, as Arch-impostors and filthy adulterers, to be exemplarily punished: to whom also is added Shemaiah the Nehelamite, ver. 24.

And he shall fly them before your eyes] *Vide autem justum pro nam martyrum diaboli*, saith *Oecolampadius*. See here the just punishment of the devils Martyrs: this evil couple had prophesied, belike, the destruction of Babylon, bade the Jews put themselves in a posture to return home, promised to conduct them to Jerusalem, played many leud pranks besides: and were therefore worthily put to a cruel death by Nebuchadnezzar, in the presence of their friends and followers.

Ver. 22. And of them shall be taken up a curse] They had blessed themselves, though the Lord abhorred them: and sought to set up themselves in the hearts of the people, being *Gloria animalia, popularis aur e vilissima mancipia*, (as Hieron saith of Crates the Philosopher) they shall therefore leave their names for a curse, as Isa. 65. 15.

When the King of Babylon rested in the fire] Burnt them with a soft slow fire, as the Papists did John Hus, Bishop Ridley, and many other innocent Martyrs: but should do rather those filthy Gergesites, their Monkes and Friars of whom it went for a proverb in Germany, as Luther witnesseth, Whosoever seeth any one of them, seeth the seven deadly sins.

R r 2

Ver. 23.

Ver. 23. *Because they have committed adultery with their neighbours wives* As *Sculcet. Aeneas* did *Elies* sons, 1 Sam. 2. those false Prophets also at *Jerusalem*, chap. 23. 14. *Hether* the great Anabaptist in *Germany* (who yet dyed penitently) and as do still the *Imalers*, an order of religious men among the *Turkes* (who call them the *religious brothers of love*) and the *Bramines* (successors to the *Brachmanni*) among the *Indians*, who are extremely impure and libidinous; claiming the first nights lodging of every bride, &c. having nothing of a man but the voyce and shape: and yet these are their Priests.

Heyl. Confess. Even I know and am a witness, [with the Lord] Let them carry their villany never so cleanly and closely with their *Sin* cast, *falsum causat*; yet I know all; am now an eye-witness, and will be one day a swift witness against them. *Utinam animadverterent hec Principes, & ille qui non in sede Petri sed in prostrato Priapi Limpescens* fornicationes regis, sancta conjugia vetat, mera somnia vendit, & Dei oculos claudit, faith one.

Ver. 24. *Thus shalt thou also speak to Shemajah the Nehelamite* Or *Dreamer*; *dream-wright*, *Enthusiast*: such as were the *Misalanian* hereticks of old, and some of the same stamp, loaves of the same leaven, now-a-days.

Ver. 25. *Because thou hast sent letters in thy name* Such as *Sadoletus* a Popish Bishop sent to *Geneva* in *Calvins* absence, to bring them back again to the obedience of the See of *Rome*; and as we have many from the *Romish* factors sent hither to the seducing of not a few: a subtle and shrew'd way of deceiving the simple.

AA. & Mon. And to *Zephaniah* The second under the High-Priest *Siraiah*, and successor likely to that *Pashur*, chap. 20. who was deposed for some misdemeanour, like as *Dr. Weston* was here in *Queen Marias* dayes put by all his Church-dignities, for being taken in bed with an harlot. Of this *Zephaniah*, see 2 Kings 25. 18. his office was to judge of prophecies, and to punish such as he found to be false Prophets.

And to all the Priests Who were too too forward of themselves to bandy against Gods true Prophets, chap. 26. 8. and did as little need by letter to be excited thereto, as Bishop *Borner* did to be stirred up to persecute Protestants: and yet to him were letters sent from King *Phispa* and *Queen Mary*, complaining that hereticks were not so reformed as they should be, and exhorting him to more diligence, &c.

Clarks Mart. 1. 136. Ver. 26. *The Lord hath made thee Priest instead of Jchoiada the Priest* That heretick Reformer in the dayes of *Joash*, 2 King 11. Therefore as he did by *Mattan* the *Baalite*, so do thou by *Jeremiah* the *Amatoshite*. But neither was *Zephaniah* *Jchoiada*, nor *Jeremiah* *Mattan*. *Shemajah* himself was more like a *Baalite*, and better deserved that punishment, which shortly after also befell him, as was foretold, ver. 32. A hot-spirited man he was, and a boutheau: being therefore the more dangerous. He also seemed to himself to be so much the more holy, by how much the Prophet whom he set against, was more famous for his holiness.

For every one that is mad] *Maniacus, arreptivus, fanaticus*: so Gods zealous servants have always been esteemed by the mad world, ever besides it self in point of salvation. See 2 King. 9. 11. *1st. 26. 24. Jer. 43. 2.*

That thou shouldst put him in prison] As chap. 20. 2.

Ver. 27. *Now therefore why hast thou not reproved* Or restrained *Jeremiah*? Alas! what had the righteous Prophet done? he taxed their sin, he foretold their captivity: he deserved it not, he inflicted it not: yet he must smart, and they are guilty: *Zephaniah* also is here blamed for his lenity, as bloody *Borner* once was by the rest of the Popish Bishops, who made him their slaughter-slayer.

Ver. 28. *For therefore he sent to us in Babylon* And is this all the thank he hath for his friendly counsel? *hec est merces mundi*.

Ver. 29. *And Zephaniah the Priest read this letter* For ill-will likely, and with exprobration: *Obi insignis elucet Dei tutela*, faith an Interpreter, where we may see a sweet providence of God, in preserving his Prophet from the rage and violence of the people so incensed.

Ver. 30. *Then came the Word of the Lord* Or, *Therefore came*, &c. In the five former verses, we had *narrationem causae*, *Shemajah's* crime: In these three last we have *diffinitionem sententiae*, *Shemajah's* doome.

Ver. 31. *Send to all them of the captivity* Send the second time; let not so good a cause

a cause be deferred: *Vincet aliquando pertinax bonitas*, Truth will take place at length.

Because Shemajah hath prophesied unto you He hath rewarded evil thereby to himself, and to his seed after him; his posterity shall rue for it, faith *Jeremy*, who was *irrefragabili plane animi orator*, a man of an invincible courage, and might better have been called *Doctor resolutus*, then was afterwards *Bacon* the *Carmelite*.

Ver. 32. *Behold I will punish Shemajah — and his seed* As being part of his goods, and walking likely in his evil ways.

He shall not have a man to dwell among his people *Viz.* At the return from *Babylon*: but both he and his shall perish in this banishment; which he prophesied should be shortly at an end, but shall prove it otherwise. See the like, *Ama. 7. 17.*

Neither shall he see the good He nor any of his. See the like threatened to that unbelieving Prince, 2 King. 7. 2.

Because he hath taught rebellion against the Lord So chap. 28. 15. See chap. 23. 27. *Mat. 5. 19.* To be true a rebellion, is no small fault. *Luther* was so *secundum dici, sed non secundum esse*: so may the best be: but let not the sins of Teachers be teachers of sins, &c.

CHAP. XXX.

Ver. 1. *The Word that came to Jeremiah from the Lord* This Chapter and the next are *Jeremias* thirteenth Sermon, as some reckon them, and it is wholly *Consolatory*. The Author of it he sheweth to be the *God of all Consolation*: and this the Prophet inculcated six several times, in the five first verses, *pro majori efficacia*, that it may take the better.

Ver. 2. *Write thee all the Words that I have spoken to thee in a book* For the use of posterity, as *Hab. 2. 2.* and that the consolations may not be forgotten, as *Hab. 12. 5.*

Vox audita perit: littera scripta manet.

Ver. 3. *I will bring again the captivity of Israel and Judah* This promise *Osculampadins* thinketh was written in the book in greater letters than the rest: it was fulfilled according to the letter in carnal *Israel* sent back by *Cyrus* (upon *Daniels* prayer, who understood by that book here mentioned, that the time of deliverance, *conversam conversionem*, yea the set time was come, *Dan. 9. 2.*) but more fully in those *Jews* inwardly, *Rom. 11. 26.* those *Israelites* indeed, who are set at liberty by *Christ*, *Joh. 8.* and shall be much more at the last day.

Ver. 4. *And these are the words* These are the contents of this precious book: every leaf, nay line, nay letter whereof, droppeth myrrh and mercy.

That the Lord spake] See on ver. 1.

Ver. 5. *We have heard a voice of trembling* We were at first in a pitiful plight, *sc.* when the City was taken and the Temple burnt (and this is elegantly here set forth, and in the two next verses) but better times are at hand:

Flabile principium melior fortuna sequitur.

Ver. 6. *Ask ye now and see, &c.* Was it ever heard of in this world, that a male did bear? The Poets indeed fable, that *Minerva* was born of *Jupiters* brain:

Pictoribus atque poëta

Quidlibet audendi fas est.

Wherefore do I see every man] Heb. *Every strong or mighty man.*

With their hands on their loynes] And not on their weapons.

And all faces turned into paleness] Through extream fear, the blood running to the heart, and the heart fallen into the heels. The *Septuaginta* for *paleness* have the *yellow jaundise*: the *Vulgar* *gold-yellowness*: *Pilicator Alorbus regis*: the *Hebrew* properly

properly implyeth the colour of blasted corn, *Deut.* 28. 22. It importeth that the most stout-hearted warriors should be *enervati & exanguies*, more *pariturientium*, bloodlesse and spiritlesse, as travelling women.

Ver. 7. *Alasse, for that day is great* i. e. Troublesome and terrible, somewhat like the last day, the day of judgement, which is therefore also called the *Great day*, because therein the great God will do great things, &c.

It is even the time of Jacobs trouble Such as never befell him before. Those very dayes shall be *Affliction*: so *Mark* expresth the last desolation, *chap.* 13. 19. not *Afflicted* only, but *Affliction* itself. But though it be the time of *Jacobs troubles*, let it be also the time of his *trist*, for there will be shortly a day of his *Triumph*.

But he shall be saved out of it Not from it, but yet out of it: the Lord knoweth how to deliver his, *2 Pet.* 2. 9. and though *Sense* say it will not be; *Reason*, it cannot be; yet *Faith* gets above, and sayes it shall be: I defy land.

Ver. 8. *I will break his yoke from off thy neck* The forementioned misery did but make way for this mercy, that it might be the more magnified. Let the Saints but see from what, to what, and by what *Jesus Christ* hath delivered them; and they cannot but be thankful.

Ver. 9. *But they shall serve their Lord their God* Without fear in holinesse and righteousness before him all the dayes of their lives, *Luk.* 1. 74. 75. See *Job.* 8. *Rom.* 8.

And David their King i. e. *Zorobabel* of *David's* line, *Hag.* 2. 23. but especially *Christ* the King of Saints, as the Jew-Doctors also expound it.

Whom I will raise up to them To be *Messiah* the Prince, *Dan.* 9. 25. *Christ* the Lord, *Alt.* 5. 31.

Ver. 10. *Therefore fear thou not O my servant Jacob* This is *Isay-like*: and indeed the Prophet here setteth himself *verbis consolantissimis*, as one saith, with most cordial comforts, to cheer the hearts of Gods poor afflicted.

Ver. 11. *For I am with thee* To preserve thee, and to provide for thee, to support thee, and to supply thee.

Though I make a full end of all Nations See *Isa.* 27. 7. 8. with the Notes. See also on *chap.* 5. 10. 18.

But I will correct thee in measure Heb. According to judgement, not *summo jure* & *rigida iustitia*: not as I might, but in mercy, and with moderation.

And will not leave thee altogether unpunished Heb. *Et innocentando non innocentem*, in very faithfulness I will afflict thee, that I may be true to thy soul, and not cruel to thy body.

Ver. 12. *Thy bruise is incurable* i. e. Inevitable, by Gods irrevocable decree. Or, it is incurable in it self; but not to me, who am an Almighty Physician or Chirurgeon. See *Ezek.* 37. 11. they seemed free among the dead, free of that company.

Ver. 13. *There is none to plead thy cause* Thou art friendlesse.

That thou mayst be bound up Thou art helplese.

Ver. 14. *All thy lovers have forgotten thee* Thy sweet-hearts, thine Idols, thy carnal friends, thy Priests, Prophets, riches, pleasures, all these have given thee the bag as we say; they stand aloof from thy help.

They seek thee not Sink thou mayst, or swim, for them: thou art no part of their care.

For I have wounded thee with the wound of an enemy As if I cared not where I hit thee, or how much I hurt thee.

With the chastisement of a cruel one So it may seem, and so *Job* thought, *chap.* 30. 21. but that was his error. See here what a passe a Saint may be at; and how deeply he may suffer, when his sins are increased. God, out of love displeased, may lay upon him and not spare, leave bloody wails on his back, &c.

For the multitude of thine iniquities Because thy sins are many and mighty, or bony: See *Am.* 5. 12. with the Note.

Ver. 15. *Why cryest thou for thine affliction?* And not rather for thy sins? cry not *peris* but *peccavi*: not *I am undone*, but *I have done very foolishly*. See *Lam.* 3. 39. 40.

Ver. 16.

Ver. 16. *Therefore all they that devoured thee, shall be devoured* Or, *nevertheless*, or yet all they that devoured thee, &c. q. d. That thou mayst experience, that in love I corrected thee, and for thy good, though to thy so great grief: I will have my penny worths on thine enemies, measuring to them as they have done to thee.

Ver. 17. *For I will restore health* It goes best with the Church when worst with her enemies. It shall do so much more when all Christs foes shall be made his footstool.

Because they called thee an outcast Concluding so from thine afflictions: The Jewish Nation, saith *Tully*, shew how well God regards them, that have been so oft subdued by the *Chaldees*, *Greeks*, *Romans*, &c. This was but a slender argument: only God is moved by the enemies infolencies and insultations, to look in mercy the rather upon his poor despised and despised people.

Saying, This is Zion, whom no man seeketh after *Illusio ex allusione*, this was a jeer by playing upon her name: as if *Zion* signified a dry or waste place, and therefore not much to be desired: *Serabo* indeed saith as much of *Judea*. And Mount *Zion* at this day, *nihil habet eximium, nihil expetendum*, hath no great desirableness in it. But certainly *Judea* was once a land flowing with milk and honey: and Mount *Zion* was in no small request. Howsoever none ought by their bitter taunts to add affliction to the afflicted, but rather to weep with those that weep: be pitiful, be courteous, *1 Pet.* 3. 8.

Ver. 18. *The captivity of Jacobs tents* i. e. The poor captives that now live at *Babylon*, as strangers in tents or huts.

And the City shall be builded upon her own heap Or hill, sc. in Mount *Moriah*: *Jerusalem* shall be inhabited in *Jerusalem*, *Zech.* 12. All this was *propheta perfecta liberationis in Christo*, saith *Iunius*, a type and pledge of perfect deliverance by *Christ*.

Ver. 19. *And out of them shall proceed thanksgiving* *Mox ubi fides, inde prodit & laus & confessio*. Faith is a fruitful grace: the very womb wherein all the rest are conceived.

Ver. 20. *Their children also shall be as usurers* How easily can the Lord turn again the captivity of his people, let them *statu quo prius*? *Zach.* 10. 6. They shall be as if I had not cast them off. See the Note there.

Ver. 21. *And their Nobles shall be of themselves* Forreiners shall no more domineer over them, but they shall have Governours of their own Nation, who shall be more tender of them, and careful of their good. Some apply all this (and well they may) to *Jesus Christ* who is here called *Magnificus*, & *Dominator*, his Magnificent or honourable One, and his Ruler: who also is one of them, and proceedeth from amongst them. See *Deut.* 18. 18.

And I will cause him to draw near, and he shall approach unto me Either as God, coequal and consubstantial with me; or as *Mediator*: and so he shall approach unto me by the hypostatical union; (in respect of which he came the nearest unto God of any that ever was or could) and by the execution of his Priestly office, wherein he intercedeth for my people and reconcileth them unto me.

For who is this that engaged his heart? Who but my Son *Christ* durst do it, or was fit to do it? he is a super-excellent person, as is imported by this *Mi-hu-to, Who is this he?*

Ver. 22. *And ye shall be my people, and I will be your God* sc. Through *Christ*, and by his mediation. As for those that are not in Covenant with God by *Christ*; as the devil will one day sweep them, so mean while

Ver. 23. *Behold the whirlwind of the Lord goeth forth with fury* *Sensum sepe conglomerans ac demittens in eorum capita*, the vengeance of God followeth them close at heels, till at length they be wherried away by that terrible tempest at death, *Job.* 27. 20.

Ver. 24. *The fierce anger of the Lord* See *chap.* 23. 20.

In the latter dayes ye shall consider it In the dayes of the *Messias*, but especially at the end of the world; when all these things shall have their full accomplishment.

CHAP.

CHAP. XXXI.

Ver. 1. **A**T the same time] i. e. In the beginning of Zedekiah's reign, as before, was this word uttered. Or rather, in those latter times forementioned, chap. 30. 24. after the return from Babylon, but especially in the days of the Messiah. The modern Jews vainly apply it to the coming of their Messiah, quem tantis etiamnum ululatus exposcunt, whom they yet expect, but to no purpose.

Ver. 2. **The people that were left of the sword]** Of Pharaoh's sword, who pursued them: and though he smote them not, because the Lord kept him off, yet he is said to have done it: like as Balac afterwards arose and fought against Israel. Josh. 24. 9. he had a mind so to have done, but that he was over-awed: he did not indeed because he durst not.

When I went to bring him to rest] i. e. To the land of Canaan, after so long trouble and travel. I effected that then, though it were held improbable, or impossible: so I will do this promised reduction of my people from Babylon.

Ver. 3. **The Lord hath appeared of old unto me.]** This seemeth to be the peoples objection: You tell us what was done of old: but these are ancient things, and little pertaining to us, who are now under a heavy captivity; jam refrixit & obsoleta videtur Dei beneficentia. Hereunto is answered

For I have loved thee with an everlasting love] I am one and the same: I am Jehovah that change not, whatever thou mayst think of me, because I seem angry at thy misdoings.

Therefore with loving kindness have I drawn thee.] Or, **Therefore will I draw out loving kindness toward thee,** as Psal. 36. 10. See the Note there.

Ver. 4. **Again I will build thee.]** See chap. 34. 18.

Thou shalt be adorned with thy tabrets.] All shall be hale and merry with thee as heretofore: yea thou shalt have spiritual joy, which is res secura, severe, and solid; such as doth not only smooth the brow, but fill the breast.

Ver. 5. **Thou shalt yet plant vines.]** Profunda pax erit: nemine perturbabitur. Thou shalt have plenty, peace and security.

The planters shall plant them, and shall eat them as common things:] i. e. Shall have Gods good leave and liking so to do. Heb. **Shall profane them,** i. e. not abuse them but use them freely, even to an honest affluence: See Levit. 19. 23. with the Note.

Ver. 6. **The watchmen upon the mountains Ephraim]** Such as are set to keep those vineyards, ver. 5.

Shall cry Arise ye, and let us go up to Zion] As the ten tribes first made defection, so shall they be forwardest in the Reformation. England was the like alate.

Ver. 7. **Shout among the chief of the Nations]** Heb. **neigh unto the heads of the Nations:** ut illa vobis adjuvant, & pariter in Christi fide jubilant, that they may join joyes with you, and help to make up the quire.

Publish ye, and praise ye, and say, O Lord save] The Saints have never so much matter of praise, but that they may at the same time find cause enough to pray for more mercy, Psal. 18. 3.

Ver. 8. **Behold I will bring them]** Here's a present answer to such a Prayer: and this promise hath its performance chiefly in the Kingdom of Christ, who will not suffer the least or the weakest of his to miscarry. See Esa. 35. 5, 6.

Ver. 9. **They shall come with weeping.]** Pra gaudio, inquit, st. bunt, they shall weep for joy: having first soaked themselves in godly sorrow by the spirit of grace and of supplications (or deprecations) poured upon them, Zach. 12. 10. being solicitous about their salvation.

And I will make them to walk by the rivers of waters] Heb. **To the brooks of waters,** i. e. to the holy ordinances, as Psal. 23. 3.

For I am a Father to Israel] I do all of free-grace.

Ephraim is my first-born] And therefore higher then the Kings of the earth, Psal. 89. 27.

Ver. 10.

Ver. 10. **Hear the Word of the Lord O ye Nations]** Hear and bear witness of the gracious promises that I make to my people: for I would have them noted and noticed.

Ver. 11. **For the Lord hath redeemed Jacob]** Redemption is a voluminous mercy, an accumulative blessing.

From the hand of him that was stronger then he] [c. The Chaldean: but especially from Satan, Matth. 12. 29. Job. 12. 31.

Ver. 12. **Therefore they shall come and sing in the height of Zion]** i. e. In the Temple shall they celebrate that singular mercy, in the Congregation of the faithful.

And shall flow together] i. e. Flock together by troops and caravans: flock thither by shoals.

To the goodness of the Lord] Or, **to the goods of the Lord,** such as here inflanced; wheat, wine and oyl; whereby alio better things are figured: a confluence of inward and outward mercies is here assured the Saints.

And their soul shall be as a watered garden] Where every good thing comes forward amain: *mini fecundata est rore caelesti.* See Isa. 58. 11.

And they shall not sorrow any more at all] As those do who have not this contented godliness, but serve divers lusts, to their great vexation.

Ver. 13. **And make them rejoice from their sorrow]** Or, **after their sorrow.** I will turn all their sadness into gladness, their sighing into singing, their tears into triumphs, &c.

Ver. 14. **And I will satiate the soul of the Priests with fatness]** i. e. Provide liberally for my Ministers, Isa. 66. 21. they and theirs shall be well maintained. Terms taken from the good and fat parts of the Sacrifices, which were allotted for the Priests.

Ver. 15. **A voice was heard in Ramah]** It was once, when the poor captives were carried that way to Babylon, the mothers bitterly bewailing their *Luctuosam secunditatem.* It was also another time, when Herod barbarously butchered the babes of Bethlehem, Mat. 2. 16, 17, 18. But now the case is altered, joy is restored, &c.

Rachel weeping for her children] Elegans Protopopij: See the Notes on Mat. 2. 18.

Ver. 16. **Refrain thy voice from weeping]** Take up in time O Rachel, and the rest: God comforteth the abject, 2 Cor. 7. 6. he refresheth comfort to his mourners, Isa. 57. 18.

Ver. 17. **And there is hope in the end]** Or, **for thy posterity.** Tribulation causeth patience, and patience experience, and experience hope; lively hope, such as maketh not ashamed, is not disappointed. *Spes in fundo.* God can recompense his peoples patience and obedience, in their heirs and executors.

Ver. 18. **I have surely heard Ephraim bemoaning himself]** Heb. **hearing I have heard;** his moans and laments have rung in mine ears: So Hof. 14. 8. **I have heard him and observed him.** This is Gods speech concerning the Christian Church of the Jews: for in this Sermon we may easily observe a frequent change of persons, *tanquam in opere Dramatico,* as in an Interlude.

Thou hast chastised me, and I was chastised] i. e. I was chastised to good purpose, taught my duty, as Psal. 94. 12. See there.

Turn thou me] Give me the whole turn, that I be not as an untamed sturdy Heifer, or as a cake half baked.

Ver. 19. **Surely after that I was turned, I repented]** After that I had turned short again upon my self, as those Penitents, 1 King. 8. 47. as Manasseh, the Publican, Luke 18. and that Prodigal, Luke 15. 17.

And after that I was instructed] *Postquam ostensum fuerit mihi,* After that I knew my self, or rather was made known to my self, [c. by mine afflictions sanctified: for Schola crucis, schola lucis: Afflictions are those *pillula lucis,* that serve notably to clear the souls eye-sight.

I smote upon my thigh] *Sicut muliercula in puerperio facere solent,* saith Luther: as travelling women use to do. 'Tis a token of greatest grief. See Ezek. 21. 12.

I was ashamed, yea even confounded] *Abasbia and abasid* to the utmost: my sorrow was deep and downright.

S f

Because

Fieri dicitur
quod tentatur
aut intenditur.

Indignum
vultum
vultu
Zeg.

Tremel.
In gloss. mar-
ginal.
Homer hath it
olt mēnōnōto
enōn, he smot
on his thigh.
Tully hath
the like, *thūz*,
Tufcul.

Because I did bear the reproach of my youth] i. e. The brunt and burthen of my reproachful practices in my youth. See Job 13. 26. Psal. 25. 7.

Ver. 20. Is Ephraim a dear son? Is he a pleasant child?] q. d. Ey sure is he: and never more dear and pleasant then when thus beblubber'd: like as some faces appear most oriently beautiful when they are most inflampt with sorrow. Heb. *Is he a child of delights?* q. d. He may seem to be otherwise by my hard dealing with him: but so he is assuredly; Behold how soon thou lovest to be sick, Job. 11.

For since I spake against him, I do earnestly remember him still] Or so oft as I speak of him, I am mindful still of him. See Isa. 49. 14, 16.

Therefore my bowels are troubled for him] *Perstrepani viscera mea*. My bowels work, as that mothers did toward her child, 1 Kings 3. 26. as *Craesus* his dumb sons did, when seeing a fellow ready to kill his Father, he burst out into *Kill not King Craesus*. See Hof. 11. 8. with the Notes.

Ver. 21. Set thee up way-markes] *Statue tibi statuas Mercuriales*. q. d. I will surely bring thee back by the same way thou wentest hence into captivity: therefore take good notice of the way now, that thou maist know it again another time. This God saith to quicken their faith, and to ascertain them of his love and favour: which is not like the winter-Sun, which casteth a goodly countenance when it shineth, but giveth little heat and comfort, &c. We must also set up way-markes, observe how we fell from the Lord, repent and do our first works.

Set thine heart towards the high-way] This is done *saith Austin*, when God is sought for Gods sake: *sed vix diligitur Jesus propter Jesum*, saith the same Father, but this is rarely done.

Ver. 22. How long wilt thou go about?] Hunting after humane helps, and (refusing to set thy heart on the right straight way, ver. 21.) fetch a compass, to thy losse of time and labour?

O thou backsliding daughter] Who wast whilom O virgin of Israel, ver. 21.

For the Lord hath created a new thing in the earth] Or, Will create: he is even about it.

A woman shall compass a man] i. e. Say some, the Jewes (who are now looked upon as weak women, and may say *Imbellis sumus, quid nisi turba sumus?*) shall compass about, and conquer the Chaldees those men of might. Or, as others sense it, The Church Christian, how weak soever at first it may seem, and inconsiderable, yet shall be able, by the confession of her faith, to resist her most potent persecutors, and by faith to overcome them, 1 Job. 5. 4. as she did in the Apostles, Act. 4. & 5. in the noble army of Martyrs, and Confessors. The text is generally understood of Christs wonderful conception in the womb of his Virgin-mother.

Ver. 23. Thus saith the Lord of hosts] *Et hac pertinet ad regnum Christi propriissime*. These words also to the end of the Chapter, do most properly pertain to the Kingdom of Christ, saith *Oscamp*.

At yet] Or, Yet again, as ver. 5.

The Lord blesse thee] This prayer is daily made for the Church, by all her children.

Ver. 24. Husbandmen and those that go out with stocks] *Agricola & pecuarii*: the Citizens of the Church shall be plaine-hearted and profitable persons, living together in amity, and not jarring, as husbandmen and shepherds oft doe; *Cain* and *Abel* for instance.

Ver. 25. For I have satiated the weary soul] Or, I will satiate, fill them with my fulnesse, so that they shall have enough for their own, and not emulate others. A good man shall be satisfied from himself, Prov. 14. 14. as knowing within himself that (whatever he hath here, little or much) he hath in heaven a better and more enduring substance, Heb. 10. 34.

Ver. 26. Upon this I awaked] Out of my prophetike dream.

And my sleep was sweet unto me] i. e. The promises (Christ in the promises) were sweet unto me: and I was as much refreshed therewith, as with sound sleep after hard toile or travel.

Ver. 27. I will sow the house of Israel] I will repeople the country: and raise up many believers to Christ.

Ver. 28.

Ver. 28. Like as I have watched over them] I have been tedious and assiduous. To pluck up and break down, &c.] See chap. 1. 10, 11. & 10. 12. & 18. 7. So I will watch] I will make them a plentiful amends.

Ver. 29. In those dayes they shall say no more] There shall be *terminus de operibus Dei judicium*, a righter judgement pass'd upon Gods proceedings. See of this by-word, Ezek. 18. 2.

Ver. 30. But every one shall dye for his own iniquity] i. e. Every unbeliever shall: neither shall the Gospel save him.

Ver. 31. I will make a new Covenant] The same for substance with the former made with Adam, Noah, Abraham, Moses, and the Israelites in the Wilderness: but new in respect of the form thereof, the manner of dispensing it, viz. more clearly, freely, effectually and spiritually now under the Gospel, then in those dayes of yore when they saw the Face of God only in that dark glasse of the ceremonies: whereas we with open face, &c. 2 Cor. 3. 18.

Ver. 32. Not according to the Covenant] Not so, but a great deal better in regard of larger measures of the Spirit now poured out upon all flesh: together with the efficacy thereof in the hearts of Gods Covenanters, who have a duplicate of Gods Law written within them, ver. 33. *Lex jubet, gratia juvat*: hence it is an everlasting Covenant, and the fruits of it are *sure mercies, compassions that fail not*, as is here let forth.

Ver. 33. I will put my Law in their inward parts] This the Apostle calleth *the Law in their minds*: oppoed to the Law of their members, Rom. 7. 23. for the natural man is *inversus decalogus*, he is not subject to the Law of God, *neither indeed can be*. But God putteth into the hearts of his people the counterpane of his holy Law: he stamps as it were a decalogue upon their spirits, he puts into them an inward aptnesse, answering the Law of God without, as the lead answereth the mould, wax the seal, as tally answereth tally, or as indenture indenture.

And I will be their God, and they shall be my people] This promise is *divini mellis odorare*, as One calleth it, The hive of heavenly hony.

Ver. 34. And they shall teach no more every man his Neighbour] *Desit coactio, non desit cohortatio*. Men shall learn with much lesse adoe, because taught of God, and lively illightened by his Holy Spirit: & quando Christus magister, quam cito discitur quod docetur? saith *Agustine*, when Christ becomes a mans Teacher, he must needs be a forwardly Scholar. Some make this to be the sense of the words, that in Gospel-times the truths of Christ and the knowledge of the Son of God should be so evident, that men might get more of themselves without a teacher, then with one in the legal administrations: as Paul also sheweth 2 Cor. 3. Not that men should have no need of teaching at all in those times: for the best know but in part, and must daily grow in grace, and in the knowledge of our Lord Jesus Christ, 1 Pet. 3. 18.

For they shall all know me] All mine Eleth shall know me in some competent measure: know the Principles, Heb. 6. 1, 2. and go on unto perfection: *ib.*

For I will forgive their iniquities] In heaven, and in their own consciences also, Zach. 3. 4. provided that they put this and the like promises in suite, by their prayers, Mal. 6. 11. *Augustine*, Mr. Perkins, and Arch-bishop *Usher* expired with crying for mercy and forgiveness.

Ver. 35. Thus saith the Lord, which giveth the Sun, &c.] For their better security and settlement; he borroweth a comparison from the surest things, Sun, Sea, &c.

Which divideth the sea: when the waves thereof roar] Or who when I trouble the sea, the waves thereof roar, but cannot passe their bound which I have set them. See Isa. 51. 15.

Ver. 36. If these ordinances depart from before me] If they alter their constant course.

Then shall the seed of Israel cease] Then shall the faithful fail, and the Israelitish nation be utterly abolished.

Ver. 37. If heaven above can be measured] By man: for God measureth it with his span, Isa. 40. 12.

And the foundations of the earth be searched out] If any man can dig or dive to the Center.

S f 2

Ver. 38.

**Agrippa* *Herod.*

Sicut hostis circumdat hostem.

Ver. 38. *That the City should be built to the Lord*] Jerusalem shall be reedified, the Church externally reestablished by Christ.

From the tower of Hananeel] *Neb.* 3. 1. & 12. 39. *Zach.* 14. 10.

Unto the gate of the corner] *2 Kings* 14. 13. *Zach.* 14. 10.

Ver. 39. *Upon the hill Gareb*] *Versus collem scabiosi*, toward the hill of the scabby, so Tremellius rendereth it: and Junius thinks it was so called because thither they used to send their Lepers and Lazars. At Geneva, in times of Popery there they had a in void place certain cottages set up whereunto they sent their Lepers, wherewith that City then abounded, through the horrible filthiness that was there in those days committed. But from the year 1535. wherein they embraced the purity of the Gospel, there hath been not above one Leper seen in that City: So testifieth Mathias Corderius in his exposition of the Revelation printed at Sedan in France Anno 1625.

And shall compass about to Goath] *Alia Golgotha*, as some think: but these places here mentioned, as also those, *Zach.* 8. & 14. as they were known to the Ancients, so to us at this day they are unknown. Travellers tell us that Jerusalem is now a poor obscure place, governed by a Turkish *Sancak*; and that Golgotha or Calvary is in the very midst of the town.

Ver. 40. *And the whole valley of the dead bodies*] Of Rephaim say some. of Tophet say others: See on ver. 39.

Shall be holy unto the Lord] So is the holy Catholike Church, the new Jerusalem which is above especially.

It shall not be plucked up, nor thrown down any more for ever] This cannot be applied to the earthly Jerusalem, which was plucked up and thrown down by the Romans once and again: but especially by *Elia Adrianus* the Emperour, who laid the whole Country waste almost, drove the Jews utterly out of it, set a Sow of white marble over the chief gate of Jerusalem in reproach of their Religion, and called the City by his own name *Elia*, commanding the Jews not once to look towards it from any tower or hill. It must be therefore meant of the Church, which cannot be ruined.

CHAP. XX XII.

Ver. 1. *The word that came to Jeremiah*] What this word was, see ver. 26. *In the tenth year of Zedekiah*] The City had now been a year at least besieged: and yet these sinners against their own souls went on to do wickedly, and held the Prophet prisoner, for the faithful discharge of his duty. Full forty years had he been prophesying to them: and for many years he had foretold this siege, and the following deportation, but could never be believed: and now he is imprisoned, but not left destitute by God of prison-comforts; such as made his Prison a Paradise, and his sleep sweet unto him, as chap. 31.

Ver. 2. *And Jeremiah the Prophet was shut up in the Court of the prison*] Where he had some liberty more than at some other times, chap. 37. 16, 20, 21. So had Paul at Rome, Acts 28. Bradford in the Counter, &c. this was a mercy, and so they esteemed it: Good people were suffered to come about them: and they made use of that opportunity to do what good they could.

Ver. 3. *For Zedekiah had shut him up*] He who before had set him at liberty, and thereby haply hoped to have stopt his mouth: but that might not be.

Behold I will give this City] This holy City, as the false Prophets filed it: and therefore held this Prophecy little better than Blasphemy.

Ver. 4. *And Zedekiah King of Judah shall not escape*] As he hoped to have done, either by his wiles or by his wealth: and accordingly attempted it, but all in vain.

And he shall speak with him mouth to mouth] This was no small punishment to Zedekiah, that he must look him in the face from whom he had so perfidiously revolted, even against oath: and hear his taunts, before he felt his fingers. How then will graceless persons do to stand before the King of Kings, whom they have so greatly offended at this great day? See Rev. 9. 17.

Ver. 5.

Notanda est
tam diutina
populi pertinacia.

Ver. 5. *And there shall be until I visit him*] sc. With death: but the Prophet useth a general term that might be taken either in good part, or bad, for his own safety sake.

Ver. 6. *The Word of the Lord came unto me, saying*] He had Gods Word for his warrant, and this bore him out against the jeeres of the ungodly, who would easily think it a very simple part in him who prophesied a delolation of the whole land, to go about to buy land.

Ver. 7. *Behold Hanameel the son of Shalum*] This Shalum, and Hilkiah the Father of Jeremiah, were brethren. And it was no lesse an honour to Hanameel to have such a kinsman as *Jeremy*, then afterwards it was to Mark to be Barnabas his sisters son.

Buy thee my field that is in Anathoth] The Priests, though they had no corn-fields, yet they had meadows for their cattle, gardens and orchards in the suburbs of their Cities: which in some cases they might sell one to another, till the year of Jubilee howsoever. Some say that if such a field were to fold to a kinsman, as here, it remained to him for ever. But the possession of the Levites might at any time be redeemed, Lev. 25. 32.

For the right of redemption is thine] See Levit. 25. 25, 32.

Ver. 8. *So Hanameel my kinsman came to me*] God ruleth and boweth mens wills and all second causes, according to the good pleasure of his will: he doth also so frame and temper them among themselves, that there may be an harmony, and correspondency betwixt them.

Then I knew that this was the Word of the Lord] Or, that it was a business of God, sc. for the better settling of the faithful, in the assurance of a return out of captivity.

Ver. 9. *And I bought the field*] This was bravely done: to make a purchase at such a time, when the enemy was leizing upon all. That Roman is famous in history, who adventured to purchase that field near Rome wherein *Anibal* had pitched his camp. *Verum eorum res non erant ita deplorata*, but the Romans were nothing near so low at that time, as the Jews were at this.

And weighed him the money] That was the manner of payment in those times. Hence the Hebrew *Shekel* from *Shakal* to weigh. Gen. 23. 16. (our English word *libra* from *liberatur*. Scale seemeth to come from it) the Greek *ἀντρίχθιστον* *ponderare*, Exod. 30. 13. *Pater puelle id aurum in dotem viro appendit*. Mat. 27. 9. or of *statera* for a balance: the Dutch and English Mark cometh from a like Original.

Even seventeen shekels of silver] No great sum, not much above fourty shillings; but it might be as much as the thing was worth, considering the times especially.

Ver. 10. *And I subscribed the evidence*] Heb. *I wrote in the book* and sealed it. Men love to be upon sure grounds in things temporal: oh that they were as wise for their souls!

Ver. 11. *So I took the evidence of the purchase, both that which was sealed, &c.*] There were then two copies of these contracts and covenants: for preventing of after-claims and quarrels.

Ver. 12. *And I gave the evidences of the purchase unto Baruch*] Who was Jeremiah's household servant, and his Scribe or Notary: such as was afterwards Paulus Concordiensis to Cyprian.

In the sight of Hanameel, &c.] Here was good husbandry, which Bishop Andrews Fuller Church his was wont to say was good Divinity.

Before all the Jews who sat in the courts of the prison] Whither they came, likely, to hear the Prophet: as the well affected here did to hear and see the Martyrs in Queen Marys dayes: To Mr. Bradford (by his keepers courtlesie) there was such resort at his lecture and ministrations of the Sacrament, that commonly his chamber was well-nigh filled therewith.

Ver. 13. *And I charged Baruch*] See on ver. 12.

Ver. 14. *That they may continue many dayes*] Even beyond the seventy years of Captivity; and then be produced again.

Ver. 15. *Houses and fields and vineyards, &c.*] How unlikely soever it may seem: like as it did to Moses, that the people should eat flesh a month together.

He

He thought that God had made an unadvised promise, and prays him to consider that the people were six hundred thousand footmen; and that the flocks and herds would not suffice them. *Jeremy* seemeth to object some such matter in his following prayer: especially, *ver.* 25. But God answereth them both alike, *viz.* that his hand was not waxen short, that nothing was too hard for him, that he was never non-plust, &c. See *ver.* 27. with *Num.* 11. 23.

Ver. 16. *I prayed unto the Lord, saying* His heart began to boile with unbelief and carnal reasonings: he therefore setteth himself to pray down those distempers. As a man may sleep out his drunkenness, so he may pray away his perturbations. It was *Job*'s restraining of prayer, *Eliphaz* thought, that made him so far to forget himself, and to out-lash, *chap.* 15. 4.

Ver. 17. *Ab Lord God* This Interjection in the beginning of his prayer sheweth, that his heart was greatly grieved and perplexed. Nevertheless he reigneth in his passions, and runneth not out into a brawle instead of a prayer as *Jons* did, *chap.* 4. 1. See the Notes there.

Thou hast made the heaven and earth by thy great power Gods *Might* and mercy are the good souls *Jachin* and *Boaz*, whereon it ever reiteth. These two doth *Jeremy* in this prayer of his chiefly plead, and fly to.

And there is nothing too hard for thee Heb: *nothing is hidden from thee*, or wonderful with thee. But for my part, I am at a great stand; neither know I how to bring both ends together.

Ver. 18. *Thou shewest loving kindness* See on *ver.* 17.

And recompensest the iniquity Thou art not made all of mercy neither, as filly folk are apt to conceit it.

Into the bosom of their children Who have it in full measure; long though it be first sometimes. Such Parents are *parricides*.

The Great, the mighty God Surgit hic oratio. Let us learn to represent the Lord to our selves in prayer under fit notions and attributes: This will both increase faith, and inflame affection.

Ver. 19. *Great in counsel and mighty in work* See on *Esay* 9. 6. and 28. 29.

For thine eyes are upon all the ways of the sons of men Oh that we could alwayes look upon these eyes of God, as looking on us! it would be a notable retentive from evil, and incentive to good.

To give unto every one according to his ways Gods providence (which is nothing else but the carrying on of his decree) is that helm which turneth about the whole ship of the universe.

Ver. 20. *Who hast set signs and wonders* *Psal.* 74. 43. and 106. 22. and 135. 9. *Even unto this day* *Orosius* writeth, that the tracks of *Pharoah's* chariot-wheels are yet to be seen at the red-sea. *Fides sit pines Anshorem.*

And hast made thee a name As *Esay* 63. 12. *ver.* 21, 22, 23. See *Psal.* 136. 10, 11, 12, &c. and 105. 44. *Neb.* 9. 24, 26.

Ver. 24. *Behold the mountaine* Raised by the enemies as high as the walls, that they might fight with the besieged upon even ground.

Ver. 25. *And thou hast said unto me* Which now I cannot but seriously wonder at, seeing how things are carried; yet I have obeyed thee without *seisitation*.

For the City is given Or, though the City be given.

Ver. 26. *Then came the Word of the Lord* See on *ver.* 1.

Ver. 27. *Behold I am the Lord, the God of all flesh* Yea of the spirits of all flesh, *Num.* 16. 22. but what can weak flesh do against the Almighty?

Is there any thing too hard for me? See on *ver.* 15. 17. Still God is careful to confirm and comfort his Ministers: And here he doth *Jeremy*, muchwhat in his own words.

Ver. 28. *Behold I will give this City* as *ver.* 3.

Ver. 29. *With the houses upon whole roofes* Such was their impudence, and so far was this now from being as once the holy City. It was become a very *Pontropolis*, excessively superstitious: as was afterwards *Athens*, *Ast* 17. 22.

Ver. 30. *Have only done evil before me* Have made it their whole practice to provoke me, like as *ver.* 23. they are said to have done nothing of all that God commanded

manded them to do: so cross-grained they were, and to every good work reprobate.

Ver. 31. *From the day that they built it* Ever since *Solomon* beautified it, and made it the *Metropolis*. Nevertheless *Hegesippus* was out, in saying that *Jerusalem* was so called quasi *hiera* *Solomonis*. *Solomon* made it famous by his magnificence, but odious, by his idolatry there.

Ver. 32. *Because of all the evil* Their omissions, *ver.* 23. and commissions, *ver.* 30. doing evil as they could.

Ver. 33. *And they have turned unto me* See *chap.* 2. 27.

Though I taught them See *chap.* 7. 13. and 25. 3. and 26. 3.

Ver. 34. *In the house which is called by my Name* *Templi Periphrasis* *hec est emphatica*, atque argumentosa.

Ver. 35. *And they built* See *chap.* 7. 31. and 19. 5.

Ver. 36. *And now therefore* Or, yet now notwithstanding, when God thus cometh in with his *Non obstante*, what may not he do?

Ver. 37. *Behold I will gather them* See *chap.* 16. 15. and 23. 3. This was fulfilled especially in that golden age, and perpetual jubily of the Gospel, that began five hundred years after.

Ver. 38. *And they shall be my people* See *chap.* 24. 7. and 31. 33.

Ver. 39. *And I will give them one heart* *Oneness* or singleness of heart in my service: and unanimity among themselves until they all come unto that *oneness* of the faith, and of the knowledge of the Son of God, unto a perfect man, &c. *Eph.* 4. 13.

That they may fear me for ever This the Jews say (but falsely) a man may do by the power of nature. See *ver.* 40. and *Ezek.* 36. 26, 27.

Ver. 40. *And I will make* See *chap.* 31. 31. *Ezek.* 39. 29.

Ver. 41. *Yea I will rejoice over them* *Volupte mihi erit*, it shall be as great a pleasure to me to bless them, as it can be to them to obey me. See *chap.* 24. 7. *Pf.* 119. 2, 10.

Ver. 42. *So will I bring upon them* *chap.* 29. 10. and 31. 28.

Ver. 43. *And fields shall be bought* For an assurance whereof I have caused thee to buy this field now.

Ver. 44. *Men shall buy fields for money* All shall be *statu quo prius* in that great reparation of all things. And with this Chapter endeth the Commentary of *Hierom* upon *Jeremy*.

CHAP. XXXIII.

Ver. 1. *Moreover the Word of the Lord came unto Jeremiab the second time* To the same purpose with the former, *chap.* 32. which is reckoned his fourteenth Sermon, as this his fifteenth: by both we see, that the Word of God is not bound, though the Preacher may, *2 Tim.* 2. 9. It runs and is glorified, is free and not fettered, *2 Thes.* 3. 1.

While he was yet shut up God forsaketh not his Prisoners: but giveth them oft extraordinary comforts. *Philp* *Lantgrave* of *Hesse* (being a long time held prisoner by *Charles* the fifth, for the defence of the Gospel) was demanded what upheld him all that time? he answered, *Divinus Martyrum consolationes se sensisse*, that he felt in his soul the divine consolations of *Martyrs*, in whom as the afflictions of *Christ* do abound, so do comforts by *Christ* abound much more, *2 Cor.* 1. 5.

Ver. 2. *Thus saith the Lord the Maker thereof* i. e. Of the promise of reparation, *chap.* 32. Or of *Jerusalem*, which he is said to make in the sense that he made *Moses* and *Aaron*, *1 Sam.* 12. 6. that is advanced them.

The Lord is his Name *Jehovah* the Effusion: who giveth being to all things, and particularly to this Word.

Ver. 3. *Call unto me and I will answer thee* Thou hast a promise, and I will performe it; but so as that thou *Jeremy*, and such as thou art, *Daniel*, *Ezekiel*, *Nehemiah*, &c. pray over the promise. The Angel told *Daniel*, he came for his prayer-sake, *chap.* 10. 12.

And shew thee great and mighty things Or, *abstruse and reserved things*. Gods praying people get to know much of his mind above others: like as *Job*, by weeping.

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gat the book opened; and Daniel, by prayer had the Kings secret revealed unto him in a night vision, *Dan.* 2. 18, 19. *Bene orasse, est bene scidisse*, said *Luther*; who as he had much communion with God by prayer; so holy truths were dayly more and more made known unto him, he knew not how nor which way, as himself said.

Ver. 4. Which are thrown down by the mounts. Or Catapults or engines of demolition, used to batter with: See chap. 32. 24.

And by the sword. Or *mattocks*, i.e. after that the enemy had entred the City, and cried, as *Psal.* 137. 3.

Destruite, ex imis subvertite fundamenta:

Down with it, down with it, even to the ground.

Ver. 5. They come to fight with the Chaldeans. But they fight not in Gods Name: for he hath, for all their wickedness, hid his face from them; therefore they fight with such sorry success: the houses which they would defend are filled with their dead carcases. This whole verse would be hemmed in with a Parenthesis.

Ver. 6. Behold I will bring it healb and cure. Una eademque manus vulnus operique feret. This is Gods usual method and manner of dealing with his people, *Hos.* 6. 1. as a skilful Physician, primo pangs, deinde sanat.

Enece, ut possit vivificare Dem.

*Revelabo: i. ve
ipse exhibebo.*

And I will reveal unto them abundance of peace and truth. Why then feri Domine, feri: such gold as peace and truth cannot be bought too dear: The Chaldees here hath it *Revelabo eis portam penitentiae*, I will reveal unto them the gate of repentance, and shew them how they may walk in the way of peace and truth.

Ver. 7. And I will cause the captivity of Judah. As chap. 24. 5. and 30. 5. and 32. 44. they shall be as if I had not cast them off, and I will hear them, *Zach.* 10. 6.

Ver. 8. And I will cleanse them from all their iniquity. Which must therefore needs be a filthy and loathsome thing: else what need cleansing? Christ, for this cause, came by water and blood.

And I will pardon all their iniquities. This clause expoundeth the former, and containeth the mother-mercy.

Ver. 9. And it shall be to me a name of joy. i.e. An honour, that I shall take singular delight in.

*In vocem la-
tum, i. leti-
ficum.*

And they shall fear and tremble for all the goodness. Which bodes no good to them: for the Churches welfare is ever joyed with the downfall and destruction of her enemies.

Ver. 10. Again there shall be heard in this place. God loveth to help his people, when they are forsaken of their hopes.

Ver. 11. The voice of joy. See chap. 7. 34. and 16. 9.

The voice of them that shall say, Praise the Lord of hosts, for he is good. This *carmen intercalare* the Jews sang joyfully at their return from *Babylon*, *Ezra.* 3. 11. and the Saints shall have cause to sing throughout all eternity.

And of them that shall bring the sacrifice of praise. Even the calves of their lips, as contrition, *Psal.* 51. 17. Confidence, *Psal.* 4. 5. Almsheds, *Heb.* 13. 16. the obedience of faith, *Rom.* 15. 16. Selfdenial, *Rom.* 12. 1, &c. The Talmudists say, that the sacrifice of praise here mentioned shall continue, when all other sacrifices are abolished: and this we see verified in the Christian Church.

Ver. 12. In all the Cities thereof shall be an habitation of Shepherds. i.e. Several sorts of buildings, yea even sheep-cotes and lodges for Shepherds and their flocks. All these promises are Antitheses, opposite to those menaces, chap. 7. 34. and 16. 9. and 25. 10. See chap. 31. 24.

Ver. 13. Shall the flock pass again under the hand of him that selleth them. As Shepherds use oft to tell their sheep. Christ the great Shepherd and Bishop of souls, knoweth all his sheep and calleth them by name: he hath them ever in numero, for he numbeth the stars also. See *Job.* 10. 3, 11, 12.

Ver. 14.

Ver. 14. I will perform that good thing. *Præstabo verbum istud optimum*, as *Tremellius* well rendereth it. I will perform that best word or promise, viz. concerning Christ, in whom all the former and future promises are *Tes* and *Amen* to the glory of God, 2 *Cor.* 1. 20.

Hæc dicenda bono sunt bona verba dic.

Ver. 15. I will cause the Branch of righteousness. See the same chap. 23. 5. This sweet promise concerning Christ can never be too often repeated. The Greek and German versions have that clause here also, as there, *And a King shall reign and prosper, or understand.*

Ver. 16. And this is the name wherewith she shall be called, The Lord is our righteousness. Heb. this is that he shall call her *Jehovah* our Righteousness: Called the Church shall be by Christs own name (which is a very high honour) as being his Spouse: and making up one mystical body with him. Hence she is called Christ, 1 *Cor.* 12. 12. and the fulness of him who filleth all in all, *Eph.* 1. ult. See chap. 23. 6. with *Ezek.* 48. 35.

Ver. 17. David shall never want a man. The Man Christ Jesus, *Luke* 1. 32. 33. Ver. 18. Neither shall the Priest want a man. The same Man Christ Jesus, who is (as a King everlasting, so) a Priest for ever after the order of *Milechisedech*: and his sacrificing of himself once is more then equivalent to the daily perpetual sacrificing. Whereunto may be added the continuance of an Evangelical Ministry in the Church to the worlds end, *Mat.* 28. 20. *Eph.* 4. 11, 12, 13.

Ver. 19. And the Word of the Lord, &c. *Iserum de perpetuitate regni Christi trahat & jurat*, saith *Oecolampad.* Once more he treateth of the perpetuity of Christs kingdom, and assureth it as by oath.

Ver. 20. If ye can break my Covenant of the day. God hath hitherto kept promise with nights and dayes, that one shall succeed the other: and will he not then keep touch with his people?

Ver. 21. Then may also my Covenant. See ver. 17. 18. The Poet hath somewhat like this,

*Jungantur anicæ sava faleribus fresa,
Et ignis undæ, tartaro tristi polus,
Lux alma tenebris, vascida nollis dies, &c.*

Sen. in *Olla-
dia.*

Ver. 22. As the host of heaven. See *Gen.* 13. 16. & 15. 5.

So will I multiply the seed of David. True believers.

And the Levites. godly Ministers. See *Psal.* 68. 11.

Ver. 23. Moreover. Or Again: *Idem repetit*, the same thing is repeated, that it may be the better believed.

Ver. 24. Consider thou not what this people have spoken. This unbelieving, mis-giving, desponding people of mine.

The two families. Judah & Israel habentur pro periphetate.

Ver. 25. If my Covenant be not with day and night. See on ver. 20. If there be not a constant intercourse of either.

Ver. 26. Then will I cast away the seed of Jacob. The body of the faithful, whom he ruleth by his Word and Spirit, *Psal.* 105. 1, 6. *Rom.* 9. 6. & *Gal.* 3. 16, 17. & 6. 16.

And will have mercy on them. This is a complexive promise, and better then money, answereth all things.

CHAP. XXXIV.

Ver. 1. The Word that came to Jeremiah from the Lord. Still he voucheth his Author, for more authority sake. And this is held to be his sixteenth Sermon.

And all the Kingdoms of the earth of his dominion. For never any Monarch was master of the whole earth.

T t

Ver. 22

Ver. 2. *Go and speak unto Zedekiah*] Tell him plainly what shall become of him and his, though thou be sent to prison for thy plain-dealing.

Ver. 3. *And thou shalt not escape*] Whatever vain hopes thou maist nourish, and although thou thinkst thou hast a *stake in store*, howsoever the world goes with the rest. See chap. 32. 4, 5.

Ver. 4. *Tell him the Word of the Lord*] A word of comfort. The Lord is good to all: and his tender mercies are over all his works, *Psalm*. 145. 9. Out of his *plianthropy* he giveth this wicked Prince a mitigation of his just punishment, and a further time to repent: as *Rev.* 2. 21. And possibly this goodness of God might in time lead him to repentance, as *Rom.* 2. 4.

Thou shalt not die by the sword] And yet *Josiah* his Father (a far better man) did: so unsearchable are Gods Judgements; and his ways past finding out.

Ver. 5. *But thou shalt die in peace*] Yet not as his Father *Josiah* did, in that peace of God, unless he amended his manners: for he was reckoned among the naughty figs.

And with the burnings of thy fathers the former Kings] With the usual solemnities, at the exequies of the better sort of Kings: *Nec una suis veteribus sepulchris ratio*. See *2 Chron.* 16: 14. & 21. 19. The Jew have a tradition, that *Nebuchadnezzar*, upon a festival day, caused him to be brought out of prison; and so abused him before his Princes to make them sport, that for shame and grief thereof he dyed soon after: and then *Nebuchadnezzar*, to make him some recompence, caused him to be honourably buried: suffering his *quondam*-subjects to burn sweet odours, and to bewail his death.

And they will lament thee] The dues of the dead are, *honoris lugeri & honeste sepeliri*, to be honourably lamented and laid up: which yet is not granted to all good men; but heaven makes amends.

For I have pronounced the word] Both the *comminatory* part of this message and the *consolatory*. But *Zedekiah* was so moved at the former, that he regarded not the latter.

Ver. 6. *Then Jeremiah spake all these words*] Never fearing what might follow. And he had no sooner done but he was clapt up. See chap. 32. 3.

Ver. 7. *And against all the Cities of Judah which were left*] These were not many: for the Chaldean conqueror, as an overflowing scourge, had passed through Judah, and gone over all, reaching even to the neck, as *Isa.* 8. 8.

Ver. 8. *This is the word that came to Jeremiah from the Lord*] Here beginneth a new Sermon, reckoned the seventeenth: And here ought to begin a new Chapter, saith *Piscator*.

After that the King Zedekiah had made a Covenant] In their distresse they made some shew of remorse, and some overtures of reformation. So did *Pharaoh*, *Exod.* 8. 8; 15. 28, 32. & 9. 28, 34. & 10. 17, 20. And the Israelites of old, *Judg.* 19. 15, 16. *Psalm*. 78. 34, 35, 36. See the Notes there. *Demon languet*, &c. *Pliny* in one of his Epistles to one that desired rules from him, how to order his life aight, I will, said he, give you one rule that shall be instead of a thousand: *Ut tales esse persequeremur sani, quales nos futuros esse profitemur infirmi*. i. e. That we continue to be as good in health, as we promise and begin to be when sick.

Ver. 9. *That every man should let his man servant*] Should manumit, and dismiss him at six years end, according to the Law, *Exod.* 21. 1, 2. The seventh year was called the year of liberty; and then they were to let go their brethren that served them: and this, in a thankful remembrance of their deliverance from the Egyptian servitude. But this they had neglected to doe: and now, to pacify Gods wrath, and to prevent, if it might be, the Chaldeans cruelty, this course they took: and had they returned to God with all their heart, and with all their soul, who knows what might have been further done for them? But they did nothing lesse: therefore came wrath upon them to the utmost.

Ver. 10. *Then they obeyed and let them go*] They seemed to be very good, as long as it lasted. See *Gen.* 8. So when God layes seige to men by sickness or otherwise, then Covenants are made, and kept for a while concerning the putting away

away of their sins: but no sooner doth God slack his wrath, but they retract their vows, and return to their wonted wickednesse:

Agrotis surgit, sed pia tota jacent.

Ver. 11. *But afterwards they turned and caused their servants*] Covetousness prompting and pricking them on thereunto; for that is the root of all evil, *1 Tim.* 6. 10. *Simulante avaritia*. The Chaldeans had drawn off, to go, belike, to fight with the relief that was coming out of Egypt, chap. 37. 7, 11. and now these silly Jews thought themselves out of the reach of Gods rod, perfidiously repealed their vows, reibondaged their servants, and are therefore worthily threatened with a more cruel servitude to the Chaldeans, for this their relapse and breach of Covenant with God.

Ver. 12. *Therefore the Word of the Lord*] Of God the Son.

Came to Jeremiah from the Lord] From God the Father.

Ver. 13. *I made a Covenant with your Fathers*] Heb. *Ichii a Covenant*. See *v.* 18. *Out of the house of bondmen*] Such were you when there: why then should you pullup the bridge before others, which your selves have gone over? make slaves of those whom God had made free? *Levit.* 25. 39, 42.

Ver. 14. *At the end of seven years let ye go*] He layeth before them Gods Law which they had transgressed, out of *Exod.* 21. 2. *Deut.* 15. 12. A Law so full of equity, humanity, and benignity, that the honest Heathens approved and observed it, as the Romans and Athenians: Only these latter had an action at Law (which they called *Manumissio*) for a Master against his servant ungrateful for his manumission, and not doing his duty to his Master: for such were again to be made bond-slaves, if the crime could be proved against them.

Ver. 15. *And you were now turned*] Being frightened into a temporary reformation: but all was in hypocrisy, as now well appeareth. Falling Stars were never but Meteors.

In proclaiming liberty every one to his neighbour] Your servants were your neighbours: and their flesh as your flesh, *Neb.* 5. 5. and should have been so considered. In the Law the servant paid the half-shekel as well as his Master. And in the Gospel, as there is neither Jew nor Greek, so neither bond nor free, but all are one in Christ Jesus, *Gal.* 3. 28. whether he be Lord, or Israel.

And ye had made a Covenant before] And have not all done so in Baptism that Beerstaba or Well of an oath?

Ver. 16. *But ye turned*] *Exprobrat recidivum Judaeorum scelus qui scilicet primam virtutem turpiter deluserint & violint*. He upbraided them, and deservedly, with their Apostacy and perjury. Peter also thundereth against such, *2 Pet.* 2. *And polluted my name*] i. e. By the violation of your solemn vow: so doth every profligate professour, and ungirt Christian.

Whom he had set at liberty at their pleasure] Liberty is a desirable and delectable commodity. Those that live in Turkey, Persia, yea or but in France, &c. esteem it so.

Ver. 17. *Ye have not barked unto me in proclaiming liberty*] Ye have not done it, because ye have not continued to do it: ye have lost the things that you had wrought.

Behold I proclaim a liberty for you] God loves to retaliate. Here he abandoneth these Apostates to the plagues instanced. Let them use you at their pleasure, saith God: I have no mercy for such mercilesse wretches: neither care I what becometh of you.

Ver. 18. *That have transgressed my Covenant*] His Covenant he calleth it by a weighty Emphasis; because about a business by him commanded, and wherein he was engaged, not as a bare spectatour, but as a severe avenger of their perjury.

When they cut the Calf in twain] To shew the correspondence of wills whereunto the contractors did bind themselves: and the punishment of disfection or other violent death, whereunto they submitted themselves, in case they brake promise. The rite of this rite in covenanting See *Gen.* 15. 9, 10, 17. The Heathens used the like ceremony, as is to be seen in *Homer*, *Cicero*, *Livy*, *Virgil*;

— & caesa jungebant federa porca.

T 2

The

Joseph. Antiq.
lib. 10. c. 11.

Plinius hoc
suit. omula
rusti Seder-
Olim, Hec!
quia mortuus
est Rex Zede-
c' las bibens
faces omnium
etatum: i. e.
Luens peccata
pylorum secu-
lorum. inter-
prete Gene-
brardo.

Hic septimus
annus fuit ty-
pis eternae li-
berationis post
curriculum sex
dierum mundi
sex mille anno-
tum.

Simulante a-
varitia.

Just.

Val. Max. 1. 2.
on, and not doing his duty to his Master: for such were again to be made bond-
slaves, if the crime could be proved against them.
Ver. 15. And you were now turned] Being frightened into a temporary reformation: but all was in hypocrisy, as now well appeareth. Falling Stars were never but Meteors.

Servum est do-
mini sui evan-
gelio.

Hom. Il. 1. 3.
Tul. de In-
ven.
Liv. 1. 1.
Virg. Aenid.
Hinc sedula a-
fecto animal
diviso.

The Romans cut a sow in twain : and when it was divided, the *Faciates* or heralds gave one half to one party, and the other half to the other, and said, So God divide you asunder if you break this Covenant : and let God do this so much the more, as he is more able.

Ver. 19. *The Princes of Judah*] These were most of them cut in pieces by the King of *Babylon*, as the calf had been.

Ver. 20. *And their dead bodies*] Chap. 7. 33. & 16. 4.

Ver. 21. *Which are gone up from you*] But will be upon you again ere long : they are but gone back to fetch bear, as it were. You have deceived your servants with a vain hope of liberty, and so you do now your selves. See chap. 37. 8, 22.

Ver. 22. *Behold I will command*] i. e. By a secret instinct I will move.

CHAP. XXXV.

Ver. 1. *The Word that came to Jeremiah from the Lord*] The eighteenth Sermon, *ordine tamen arbitario non naturali* : delivered divers years before the former : and here placed, not in its proper order, but as it pleased him that collected them into this Book.

Ver. 2. *Go unto the house of the Rechabites*] So called of one *Rechab*, the Father of *Jonadab*, who was famous for his Piety in *Jehoi*'s dayes, 2 Kings 10. 15. three hundred years at least before this Prophecy of *Jeremy*. They were of the posterity of *Jehoi* Moyses Father-in-Law ; and lived up and down in the land upon their employments, weaned from the world and exercising themselves in the Law of God : See 1 Chron. 2. 55. Where they are called the families of the Scribes that dwell at *Jabez*, as being men learned in the Laws of God. Of them came the *Essenes*, a studious and abstemious Sect among the Jews, and they might better then those *Donatists*, have taken to themselves the title of *Apostolici*, so called from their renouncing the world.

And give them wine to drink] Heb. *make them drink wine*, i. e. set it before them, and then leave them to their own liberty.

Ver. 3. *Then I took Jaazaniab*] Whether actually, or in vision only, it skilleth not : but the former way probably.

Ver. 4. *And I brought them into the house of the Lord*] That it might be made a publick business : and so the better work upon all that should hear of it.

The son of Igdaiah a man of God] A Priest and Prophet or Teacher of the people : So in the new Testament others are called Gods children, his servants, and his people : but Ministers only are called Gods men, 1 Tim. 6. 11. & 2 Tim. 3. 17.

Which was by the chamber of the Princes] Or of the *Presidents* of the Temple, that were next under the High-Priests.

Ver. 5. *Drink ye wine*] It was a double temptation unto them. 1. To have pots and cups of wine set before them. 2. To be bid drinke it by a Prophet, and at Prophets chamber. But they were resolved, in obedience to their Father *Jonadab*, to forbear. Yet if *Jeremy* had said, *Thus saith the Lord, Drink wine*, they ought to have done it : but this he did not.

Ver. 6. *We will not drink wine*] This they were resolved on : not because they were persuaded as *Mahomet*'s followers are, that in every grape there dwelt a devil : but because *Jonadab* the son of *Rechab* their Progenitor, 2 Kings 10. 15, had, two or three hundred years before, charged them to forbear ; not thereby to establish any new arbitrary service or any rule of greater perfection of life (as the Papists misallege it in favour of *Monkery* and other will-worships and superstitious observances) but only as a civil ordinance, about things external, the foundation whereof is laid in the word, which commendeth modesty, humility, sobriety, heavenly-mindedness, &c.

Ver. 7. *Neither shall ye build houses*] But be content and dwell in tents, as the ancient Patriarches were, and as your Ancestours in *Midian* : removing from place to place, after the manner of the old *Nomades* : so shall ye be the better prepared for a change in the state, which this good old man might foresee and fore signify to his Nephews : enjoying them therefore to follow their shepherdy only, as men less addicted to the world, and bent for heaven.

Tha

He leges vitæ
potius erant
bonestatis quam
salutis anime.

That ye may live many dayes in the land] While ye obey my charge. Long life is promised to children that obey their Parents.

Where ye be strangers] The *Rechabites* were originally *Midianites* : but *Jehoi*, of whom they came, was a famous profelite to the Church : his son *Hobab* a guide to Gods people in the wilderness, and his posterity impd and incorporated into the body of Gods people, Judg. 1. 16. Nevertheless they counted and called themselves strangers, alienigene, as those that looked for a better country above. See Heb. 11. 9.

Ver. 8. *Thus have we obeyed the voice of Jonadab*] Obedience to Parents, in things not unlawful, is very commendable. *Aristotle* saith, it is not good for a man to dissent from the Gods, from his Father, and from his Teacher. We read of a King of Poland who carried the picture of his Father in a plate of gold about his neck : and when he was going about any great business, he would kisse that picture, and say, God grant I may observe my Fathers charge, and do nothing unworthy of him, &c.

We, our Wives, our sons and our daughters] As themselves were obedient to their Father, so had they their children obedient to them : whereas ill children are punished in their posterity. One complained that never Father had so undutiful a child as he had : yes (said his son, with lesse grace then truth) my Grand-father had.

Ver. 9. *Not to build houses, &c.*] *Jonadab*, being a prudent and withal a mortified man, might foresee that the *Israelites*, being so wicked a people, could not long continue. He knew also that wine was oft an occasion of drunkenness, trading in the world, of earthblindedness, fair houses, of lothness to leave the world : *Hæc sunt quæ nos invitos faciunt mori*, as that Emperour once said of stately buildings, He therefore, for a quiet life, and for their souls health, forbade them the use of these lawful things : and they accordingly forbore them.

Ver. 10. *But we have dwelt in tents*] And fed much upon *whitemeat*, (as did *Heber* the *Kenite* who was one of them, Judg. 4.) living in abstinence and bodily labour, that we might be free to divine contemplations.

Ver. 11. *Come and let us go to Jerusalem*] So then it was lawful for them to dispense with those their observances, in that inevitable necessity ; like as also they might have drunk wine, rather then have perished. But what can be reasonably pleaded for that man of sin, who taketh upon him to dispense with Gods holy law, *Bella m. lib. 4. et de injustitia facere justitiam, ex nihilo aliquid, ex virtute vitium*, to make right of unrighteousness, vice of virtue, something of nothing ?

Some dwell at Jerusalem] But better they had kept out, and held to their old course : for so they might have escaped some way.

Ver. 12. *Then came the Word of the Lord*] Then, after this famous example of obedience thus proposed, an excellent way of teaching surely. Reason should rule, and therefore lodgeth in the brain : but when reason cannot persuade, example will.

Ver. 13. *Will ye not receive instruction, to hearken to my Words ?*] *Quæ est illa portentosa pertinacia ?* what a strange stiffness and obstinacy in you is this ? am not I to be better esteemed and obeyed by you, then *Jonadab* is by the *Rechabites* ?

Ver. 14. *The words of Jonadab — not to drink wine are performed*] So are the words of *Mahomet* to like purpose, to this day, by the *Turks* : so are the commands of the Popish *Padres* to their young *Novices*, though it be to make a voyage to *China* or *Pegu*,

Per varios casum, per tot discrimina rerum.

For unto this day they drink none] Neither dwell in houses as you do and may do, eating of the fat, and drinking of the sweet without restraint, so that you keep within the bounds of sobriety. I command you nothing, but what in reason should be done for a worldly good, as well as for a spiritual.

Rising early and speaking] I began betimes with you : my Law I gave you in *Horeb*, eight or nine hundred years since ; and from that time to this, I have constantly and instantly called upon you by my messengers for obedience : whereas it

is

is not yet full three hundred years since *Jonadab* left this charge with his *Rechabites*; and dying, left none to see it fulfilled, or to reprove them for their neglects.

Ver. 15. *I have sent unto you all my servants the Prophets* But all to no purpose. See on ver. 14.

Saying, Return ye now every man from his evil way And was this so great a matter, to part with that which profiteth you nothing, yea which undoubtedly will undo you?

And go not after other gods For wherein can they bestead you?

And ye shall dwell in the land This was more then ever *Jonadab* could promise, or promising perform to his Nephews.

But ye have not inclined your ear See chap. 7. 24, 26. and 11. 8. and 17. 23, and 34. 14.

Ver. 16. *Because the sons of Jonadab* This was a lively way of confuting their contumacy: far more convincing then that of the heathens not changing their gods, or the beasts knowing their owners, the birds their seasons.

But this people have not hearkened unto me Whereas if I be a Father, where is mine honour? and if a Master, where is mine obedience? *Mal. 1. 6.* See the Notes there.

Ver. 17. *Behold I will bring upon Judah* *Aut peritendum aut pereundum.* Men must either repent, or perish; obey Gods Law, or bear the penalty; no remedy, *Heb. 2. 2.* *2 Thes. 1. 8.*

Ver. 18. *Because ye have obeyed the Commandment* Obedience to Parents hath an ample recompence of reward: as that which is good and acceptable before God and men, *1 Tim. 5. 4.*

Ver. 19. *Jonadab the son of Rechab shall not want a man to stand before me for ever* i. e. To be beloved by me, and to be in special favour with me, lifting up pure hands in all places of their abode. Captive they were carried among the Jews: but they returned also again with them, (as appeareth *1 Chron. 2. sub finem*) *erantque Deo cordi & curæ*, and they were dear to God.

CHAP. XXXVI.

Ver. 1. *And it came to passe in the fourth year* This whole Chapter is historical and narrative, as also are some others besides this. *Historias lege, ne fias historia.*

Ver. 2. *Take thee a role of a book* i. e. A volume, as *Isa. 8. 1.* See the Note there. *And write therein* *Jeremy* had a command to write: so have not our empty *Scripturists*; whose rapes on the innocency of paper (as one phrase is) make the Press almost execrable. *Isa prurientis calami scabies potius est, quam scriptio.*

All the words that I have spoken unto thee The sum and substance of all thy Sermons for these three and twenty years past: See chap. 1. 2. and 25. 3.

Ver. 3. *It may be that the house of Judah will hear, &c.* See here the utility of the holy Scriptures: and the excellent use that may be made of reading them. A man may be thereby doubtlesse converted, where preaching is wanting; as divers were in Queen *Maries* dayes, when the Word of God was precious: as *Austin* was by reading, *Rom. 13.* *Fulgentius* by the Prophet *Jonah*: *Franciscus Junius* by *Job. 1. &c.* The Eunuch, *Act. 8.* and those noble *Bereans*, *Act. 17. 11.* were notably prepared for conversion, by this ordinance.

That I may forgive their iniquity and their sin i. e. Their sins of all sorts; giving them a free and full discharge.

Ver. 4. *Then Jeremiab called Baruch* — and *Baruch wrote from the mouth* — *Disantis ab ore penditis.* *Jeremy*, it seemeth, had either not written his prophecies, or not so legibly, or in loose papers only: now he hath them fair written out into a book; making the same use of *Baruch* as afterward *Paul* did of *Tertius*, *Rom. 16. 22.* who himself wrote no very good hand, as some have gathered from *Gal. 6. 11.* see my Notes there.

Ver. 5. *I am shut up* Or *I am detained*, or *restrained*; haply by some legal pollution that he had contracted, as by touching a dead carcase, &c. or by some bodily

bodily infirmity, or by the lying in wait of his enemies, or by the Spirit of God, as *Act. 16. 6, 7.* for a punishment to the Jews by the Prophets absence and silence; and for the safety of his servant in those perilous times.

Ver. 6. *Therefore go thou and read in the roll* A Minister, when he cannot himself officiate, must provide another in his room.

Which thou hast written from my mouth And which the holy Ghost hath put into my mouth, both matter and words.

Upon the fasting-day A very fit time for the reading of the Scriptures: that the people then convened might hear and fear, and supplicate, and convert, and God might heal them. The Fast here mentioned was not the ordinary yearly fast called the day of Expiation or Atonement: but another that was *conceptivum & liberum*, kept on some special occasion for the averting of Gods judgement: such as was that at *Nineveh*. There was afterwards indeed a yearly Fast kept in November, to bewaile this wicked practise of King *Jehoiakim* in cutting and casting into the fire this blessed-book.

Ver. 7. *It may be they will present their supplication* Heb. *Their supplication will fall before the Lord.* Fasting of it self is but a bodily exercise, and profiteth little. If the soul be not afflicted, rebel-flesh tamed, prayers edged, and reformation effected, men fast to no purpose, *Isa. 58. 3, 5.* *Zach. 5. 5, 7.*

Ver. 8. *And Baruch the son of Neriah did according, &c.* *Nihil de sua salute admittens.* He faithfully performed the Prophet *Jeremy*s commands; not standing to call perils, being thereunto heartened and hardened by *Jeremy*, chap. 45.

Ver. 9. *They proclaimed a fast* Haply for fear of the Chaldeans, who having lately beaten *Pharaoh Necho*, was like enough to invade *Judea*: or else, because of that great dearth, chap. 14. 1, 2, 12. See on ver. 6.

Ver. 10. *Then Baruch read in the book* He read with a courage; *verbum non solum discretis sed & exertis*, out of a chamber-window, that the people under him might the better hear.

In the chamber of Gemariah Who himself, it seemeth, was not present, but his son *Micajah* was; and carried his father and the rest of the Princes the news, ver. 12.

Ver. 11. *When Micajah the son of Gemariah had heard* With what affection he heard the book read by *Baruch*, is uncertain. We have many *Herodian* hearers before us; such I mean, as have an *Heroic* heart toward the Preacher; ynd little do we know who they are that sit before us: those precious balmes we bring break their heads with a witness, and make the blood run about their eares.

Ver. 12. *Then he went down into the Kings house* For there was his Father, and the rest of the Princes, *suam aulam vel gulam conestantes*, following their court-delights: whilst the people were now humbling themselves before the Lord, and trembling at his Word. Great men, are many of them, of that Earle of *Westmerlands* mind, who profanely said, I need not pray to God, as having tenants enow to pray for me.

Ver. 13. *Then Micajah declared unto them* See ver. 11.

Ver. 14. *Therefore all the Princes sent Jehudi* *Apparitionem Regis, ut ex sequentibus constat.* Jun.

Ver. 15. *And they said, Sit down now* This was some curtesie, and token of good respect to *Baruch*. These Princes were not all out so bad as their King.

Ver. 16. *They were afraid both one and other* *Expavescunt & sese mutuo respiciunt.* *Oecol.* *Alter alterum intuentes vel alloquuntur.* *Piscat.* They were afraid and looked one upon another, being much distracted at this new and unexpected occurrence; neither wist they at first what to do, being affected after a sort, and smitten with the weightinesse of the businesse.

We will surely tell the King They durst do no otherwise: for if these things should have come to the Kings ear, and they not first tell him, they might come into the danger of his displeasure.

Ver. 17. *Tell us, how didst thou write all these words at his mouth* *Præposterrum movant interrogationem*, they put an odd question, saith one, when they should rather have bethought themselves of breaking off their sins by Repentance. God loves *Christis* and not *Quæris*, saith *Luther*.

Ver. 18. *And Baruch answered them* Answerably to the question they asked him, ver. 17. *Dignum patella operculum.*

Oim liber erat
inflat mappe
Geographica.

Finida.

For Martyrol.

Baruch Rem-
aninus & dia-
conus Jeremias
fuitque Eze-
chielis discip-
ulus.

Genebrard ex
Mandagio
Hebræor.

Reverenter
sedere iussit.
Oecol.
Alter alterum
intuentes vel
alloquuntur.
Piscat.

Has fere simili
responsione elade-
re videtur san-
ctum Dei homo.
Zeg.

And I wrote them with ink in the book The use then of writing with pen and ink, is ancient among the Hebrews.

Ver. 19. *Go hide thee, thou and Jeremy* This was well, but not all. They draw not *Baruch* before the King to answer what he had done: but why do they not take him to the King with his roll, and plead both for it, and him too? had they been true Patriots and hearty friends to the truth, they would have done so. But they knew that this wicked King could not endure the Prophets, chap. 26. 21. and 36. 26. and one of their company had been the Kings agent in bringing *Uriah* the Prophet out of Egypt, to be butchered by him, chap. 26. 22.

Ver. 20. *And they went in to the King* God by his providence so disposed it, that both King and Princes, whether they would or not, should hear their doom: and as for some of the Princes, they seem to have some good affections wrought in them: but too weak to work unto true repentance to salvation.

Ver. 21. *So the King sent Jehudi* See on ver. 14.

Ver. 22. *Now the King sat in the winter-house* There sat he (in that his stately and sumptuous Palace built by iniquity, chap. 22.) *cursus curriculum ad focum*, keeping himself warm in his winter chamber, and careless of calling upon God; whilst the people, cold and empty, were fasting and praying in the Temple, and hearing the Word read by *Baruch*.

In the ninth month sc. Of the sacred year: which month was part of our November, and part of December, a cold season: but that thing of nought his body which he now made so much of, was shortly after to be cast out unburied, in the day to the heat, and in the night to the frost, ver. 30.

Ver. 23. *When Jehudi had read three or four leaves* *Vespasian* is said to have been *patientissimus veri*, very patient of truth: so was good *Jehoiakim*, whose heart melted at the hearing of the Law, 2 Chron. 34. 27. but so was not this degenerate son of his, *Jehoiakim*: but more like *Tiberius* that Tiger, who tore with his teeth all that displeased him; or like *Vitellius* the Tyrant, of whom *Tacitus* saith, *Ita formate principis aures, ut asperaque milia: nec quidquam nisi iucundum & non laesurum acciperet*: that his ears were of that temper, that he could hear no counsel, though never so profitable, unless it were pleasant, and did suit with his humours.

Hecus is with the penknife Why? what could he dislike in that precious piece? Of *Petronius* his Satyricon one said well, *Tolle obscena & tollis omnia*: Of *Jeremias* prophecies I may safely say, *Tolle sancta, & tollis omnia*. But this brutish Prince could not away with downright-truth, &c.

And cast it into the fire O *Stultitiam*! *quid innocentes charta commoverant*? O madnesse! what evil had those innocent papers deserved, that they must dye this double death as it were? Those Magical books at *Ephesus* were worthily burnt, Act. 19. *Aretines* love-books are so lascivious, that they deserve to be burned, saith *Boissard*, together with their Authour. Many seditious Pamphlets are now committed to *Fulcan* to be corrected, and more should be. But O *sancta Apocalypsis*, (as that Martyr once said when he took up the book of the Revelation cast into the same fire with himself) So, O holy *Jeremy*, what hast thou said, or written, to be thus blotted and then cast into the fire? *Jehoiakim* is the first we read of, that ever offered to burn the Bible. *Antiochus* indeed did the like afterwards, and *Dionysius* the Tyrant, and now the Pope. But though there were not a Bible left upon earth, yet for ever O Lord, thy Word is established in heaven, saith *David*, Psal. 119. 89.

Untill all the roll was consumed So far was he from repenting of that his wickednesse, that he fed his eyes with such a sad spectacle, and was ready to say as *Solon* did, when he burnt the *Ufurers* bonds in *Athens*, that he never saw a fairer or clearer fire burn in all his life.

Ver. 24. *Yet they were not afraid* *Ne paulum quidem perculsi sunt*. The King and his servants those Court-parasites, were not stirred at all at such a Bible-bonefire: but jeared when they should have feared, &c.

Nor rent their garments Such was their *super seu non-currantia*, their security and insensibleness of that high offence, for which their posterity keep a yearly fast: See on ver. 6. Renting of garments in token of grief was in use also among the Heathens.

Heathens. *Homer* saith *Priamus* rent his clothes when he heard of the death of his son *Hector*. The like hath *Virgil* of his *Aeneas*;

*Tum pater Aeneas humeris abscondere vestem
Auxilioque vocat e deos.*

Suetonius saith the like of *Julius Caesar*, &c.

Ver. 25. *Nevertheless Elnathan* Who had before been active for the King in apprehending and slaughtering the Prophet *Uriah*, chap. 26. 22. but now haply touched with some remorse for having any hand in so bloody an act.

Had made intercession to the King *Verum frigide admodum*, but very coldly: and such cold friends the truth hath still not a few, at Kings Courts especially.

Ver. 26. *But the King commanded Jeremiel the son of Hammelech* Or the Kings son, whom he might employ against these two servants of God: as once the King of France sent his son and heir with an Army against the *Waldenses*. It is not for nothing therefore that the curse is denounced against *Jehoiakim* and his posterity, ver. 30, 31.

But the Lord hid them i. e. He provided for them a hiding place in some good mans house; and there safeguarded them from these blood-hounds who hunted after their precious lives. There in no fence but flight, nor counsel but concealment, to secure an innocent subject against an enraged Sovereign.

Ver. 27. *Then the Word of the Lord came to Jeremias* *Jehoiakim* took an ill course to free himself from trouble (as he counted it) by burning the Roll: for Gods Word cannot be burnt, no more then it can be bound, 2 Tim. 2. 9. And shall they thus escape by iniquity? No verily: for it followeth (and it is not more *uotum* then *uaticinium*, a wish then a Prophecy) *In thine anger cast down the people, O God*, Psal. 56. 7.

Ver. 28. *Take thee again another roll* *Reversere, accipe*. Gods Ministers must be steadfast and unweariable, alwaies abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord, 1 Cor. 15. ult.

And write in it all the former words If all the Tyrants on earth should fight against the very paper of the Scriptures, striving to abolish it, yet they could not possibly do it. There will be Bibles, when they shall be laid low enough in the stony valley, where are many already like them, and more shall come after them, Job 21. 31, 32.

Ver. 29. *And thou shalt say to Jehoiakim* i. e. Add this doleful doom of his to the new written roule, and direct it to *Jehoiakim*. Some think the Prophet told him these things to his face, like as *Elisha* pretended himself to *Ahab* whom before he had fled from, and dealt freely with him: but that is not so likely.

Ver. 30. *He shall have none to sit upon the throne of David* i. e. None to make any reckoning of: for his son *Jekoniah* reigned but three months and ten days. And *Zedekiah* is not looked upon as his lawful successor, because he was his Uncle, and set up likely by *Nebuchadnezzar* for a reproach to *Jehoiakim* and *Jekoniah*: and in as great spite as once *Attilus* King of *Suesia* made a dog king of the *Danes* (in revenge of a great many injuries received by them) appointing Councillours to do all things under his title.

And his dead body shall be cast out in the day to the heat This was that infamous burial of an ass wherewith he had formerly been threatened, chap. 22. 19. His father *Josiah* was one of those few that lived and dyed with glory: but he did nothing less.

Ver. 31. *And I will punish him and his seed* See on ver. 26. The like is threatened to *Zedekiah*, chap. 21. 7. who was therefore the worse, because he should have been warned by his brothers miseries.

And I will bring upon them See chap. 35. 17. *Malis horrendis adobruentur omnes*.

Ver. 32. *Then took Jeremias* Who is therefore famous for his obedience: which is then only right, when it is prompt and present, ready and speedy without delays and consults, as here.

And there were added besides unto them many like words So little is gotten by reluc-

*Pro concione
fidem militum
sternit & veste
a pectore di-
cissâ impetra-
vit.*
Suet. c. 55.

Of *Jehoiakim*
it may be
said, as was
afterwards
Ethiored King
of England:
*Ejus vice cur-
sus seculis in
principio, mi-
ser in medio,
turpis in exitu
asseritur.*
Malme. lib. 2.
cap. 10.

locking against the Word of God, and persecuting his messengers. What do wicked men hereby but intangle themselves more and more, as one that goeth amongst briers? (*Did not my Word take hold of your fathers? Zach. 1. 6. See the Note there.*) what do they else, but as she in the history, who musing her looking-glasse, for shewing her truly the wrinkles in her old withered face, brake it in displeasure: and then she had for one glasse many; every piece thereof presenting to her the decay of her beauty, which she was so loth to take notice of: The best way is to passe into the likeness of the heavenly pattern: See *Mic. 2. 7.* with the Notes there.

CHAP. XXXVII.

Ver. 1. *And King Zedekiah the son of Josiah*] This also and the next Chapter are, as the former, historical, and so easy to be understood, that to set long notes upon them were, saith One, rather to obscure them, then to explain them.

Ver. 2. *But neither he nor his servants—did ha ken*] And this was their undoing, *sc.* that they humbled not themselves before this holy Prophet, speaking unto them from the mouth of the Lord, 2 *Chron. 36. 12.*

Ver. 3. *Pray now unto the Lord our God for us*] This King would seem to have some more goodnesse in him then his brother and predecessor *Jehojakim*: but he played the hypocrite exceedingly, as in other things, so in this, that he obeyed the Prophets prayers, but would not obey his preaching. The like did *Pharaoh*, *Saul*, *Simon Magus*, &c. *Hec-kiah*, sent to the Prophet *I say* for prayers, but withal he humbled himself, and lived holily, which *Zedekiah* did not.

Ver. 4. *Jeremiah came in and went out*] He was yet at liberty: as the Saints have some *Haleys*, yet are never unexercised, as we see in the Apostles, but especially in *Paul*.

For they had not put him in prison] Not yet they had. It was in our late wars a like difficult thing to find a wicked man in the enemies prisons, or a godly man out of them.

Ver. 5. *Then Pharaoh's Army was come out of Egypt*] This then seemeth to be the occasion that moved *Zedekiah* to send to the Prophet for his prayers, *viz.* that God would be pleased to prosper the Egyptians coming to raise the siege: and to keep off the Chaldeans from returning to *Jerusalem*. But God had before signified his will to the contrary: and the Jews, trusting to humane helps, took not a right course for their own preservation: See *chap. 34.*

Ver. 6. *Then came the Word of the Lord*] In answer to the messengers that came to request prayers.

Ver. 7. *To enquire of me*] Or, to seek to me, to let me a work for you at the Throne of grace.

Behold Pharaoh's army, &c.] The *Talmudists* tale here of what frightened back the Egyptians, is not worth the telling. It may be read in *Corn. à Lapide* upon *ver. 6.*

Ver. 8. *And the Chaldeans shall return*] See *cha. 32. 12, 19.*

Ver. 9. *Deceive not yourselves*] As too too many do, *qui presumendo sperant, & sperando perunt.*

For they shall not depart] *sc.* For altogether; not for any space of time, or to any purpose. Like hereunto is that *Mat. 9. 24.* the *damsel is not dead.*

Ver. 10. *For though ye had smitten*] *Pro Anaxei adicit Hyperbolon*, he useth an Hyperbolical supposition for illustration.

And there remained but wounded men amongst them] God cannot be without a staff to beat arches. *Vtrum malum vel minus morder*, saith the Proverb, A mouse will bite a bad man. *Miltz. Cobelitz*, a Christian souldier, sore wounded, and all bloody, seeing *Amurath* the great Turk viewing the dead bodies after a victory, rose up out of a heap of slain men, and making toward the Conquerour, as if he would have craved his life of him, suddenly stabbed him in the bottom of his belly, with a short dagger which he had under his coat, and so slew him.

Is it should they rise every man in his Tent] It is God who strengtheneth or weakeneth

keneth the arm of either party, *Ezek. 30. 24.* Those that fight against spiritual wickednesses in their own strength, are sure to be foiled: and although the unclean spirit may seem to be cast out, yet he will return to his old house, and bring seven worse with him, *Matth. 12.*

Ver. 11. *For fear of Pharaoh's army*] Or rather, *because of Pharaoh's army*, whom now they drew off to encounter.

Ver. 12. *Then Jeremiah went forth out of Jerusalem*] Where he saw there was so little good to be done by his Ministry. This, some think, was an infirmity in him. Mr. *Greenham*, upon such a ground as this, was persuaded to leave his charge at *dry-Draion* in *Cambridgeshire*, and to go to live at *London*, where he dyed of the plague: and as some reported, repented on his death-bed of having so done.

To go into the Land of Benjamin] To *Anathoth* his own home: and if he went thither for his one safety or conveniency sake, why might he not?

To separate himself thence in the midst of the people] *Ut lubricificaret exinde in medio populi*, that he might slide or slip away thence in the throng, undiscerned. *Pagnin. Vanab.*

Ver. 13. *Irijah, the son of Shaleum, the son of Hananiah*] Of that *Hananiah*, say the Rabbines, whose death *Jeremy* foretold, *chap. 28. 16, 17.* This *Irijah* ferocious, as *Josephus* calleth him, a fierce young man, bearing *Jeremiah* a grudge, layeth hold on him in the gate, and layeth treachery to his charge: *unicum crimen eorum qui crimine vacabant.* *Tacitus.*

Saying, Thou fallest away to the Chaldeans] *Jeremy* had spoken much of the Chaldeans power, and foretold their victory. Hence he is here falsely accused of falling away to them, and being false to his Country. Indeed if the Chaldeans could have fetched off *Jeremy*, as the French King *Lewis* did *Philip de Comines* from the Duke of *Burgundy* (whose affaires thereupon declined immediately) they might have made very good advantage of him. But he was far enough from any such complaisance with them: and could better have said then ever *Tully* did, *Ne immortalitatem contra Remp. acciperem*, I would not be false to my Country, for more then all this worlds good.

Ver. 14. *Then said Jeremy, It is false*] *Satana pectus mendacium secundissimum* *Luther.* It is no news for innocency to be belyed, and to go with a scratch face.

But he barked not unto him] Right or wrong, he must answer the Princes: who do also handle the good Prophet very coarsely.

Ver. 15. *Wherefore the Princes were wroth with Jeremiah*] Upon the Captains false suggestion, which they should better have sifted into first, before they had believed it: for *Pellucet mendacium, nec per omnia quadrat*, a lye is oft so thin, that it may be seen through, and soon found out.

And smote him] Perhaps with their own hands; as bloody *Binner* buffeted some of the Martyrs pulling off part of their beards.

And put him in prison] *Causa vindex cognita*, before they had heard his defence. These Princes were worse then *Jehojakims*, *chap. 36. 19.* or, if the same men, they were now grown worse: and here was, as *Bernard* hath it, *sedes primæ, & vitæ imas*, *De Consider. lib. 2.*

In the house of Jonathan the Scribe] As bad as *Lollards Tower* to our Martyrs, *Abb. & Mon.* or the Bishop of *London*s Cole-house, which Mr. *Philpos* thought to be the worst prison about *London*.

Ver. 16. *When Jeremiah was entered into the dungeon*] Heb. *into a place or house* *In domum ci- of the pit or hole*; where the Prophet could neither walk, nor handfomly lye down, *sternere.* when worse men a great deal had what liberty they listed.

And into the cabins] Or cells where they scarce put any but traitours, and like foul offenders. Such they had at *Athen*; called *Barabrum*, at *Rome* *Tullianum*, or *Profundum maris*, &c. into which whosoever was put, could hardly be put to more misery.

And Jeremiah had remained there many days] Till the return of the Chaldeans likely. *Canes lingunt ulcera Lazari.*

Ver. 17. *Then Zedekiah the King*] Being now in distress because of the Chaldeans come again, and willing to hear from the Prophet some word of comfort; which yet might not be, unless he had been better. If comfort be applied to a gracelesse person, the truth of God is falsified.

Is there any word from the Lord?] Any new Oracle, and different from that of destruction, which thou hast so often rung in our ears, *adraum & nauseam usque?*
And Jeremy said There is] *sc.* A word from the Lord; but the same as before: for thou must mend, ere the matter will mend with thee.

Ver. 18. *What have I offended against thee?*] As I know mine owne innocency, so I would thou shouldst know that I am no *Stoick*, or *Stoick* indolent, or insensible of my grievous sufferings, through the cruelty of thy Princes, who have committed me to this ugly prison.

Ver. 19. *Where are now your Prophets?*] Let them appear now if you please, and upon trial made, let truth take place. To this most equal motion when the King said nothing, the Prophet proceedeth to move again for himself, that he might be removed at least to a more convenient place, unless they meant an end of him.

Ver. 20. *Therefore hear now I pray thee, O my Lord the King*] As stout as he was and impartial in delivering Gods message, in supplicating for himself he is very submissive, and humble to his Sovereign, not daring to *speake evil of dignities*, though he had wrongfully suffered much from them.

Ver. 21. *Then Zedekiah the King commanded*] For this courtesy of his to the Prophet, God granted him a natural death, and an honourable burial in *Babylon*.

That they should commit Jeremiah into the Court of the Prison] Where he might have more liberty and better accommodations: and where his friends *cum adire & audire possent*, might come and hear him. See chap. 22. 2.

And that they should give him daily a piece of bread] And a piece of a cake, we say, is better then no bread. I read of a gracious woman who said that she had made many a meals meat upon the promises, when she wanted bread. But *Jeremy* (besides the promises, chap. 1. and elsewhere) was here by a sweet providence, sustained in the prison, during that extream famine in the City (whereof we read in the *Lamentations*) when it was no final mercy to have a morsel of bread to keep him alive. *Sic amara interdum dulcescunt*. Who would not trust to good a God?

CHAP. XXXVIII.

Ver. 1. *Then Shephatiah*] Here was *alind ex alio malum*, one affliction on the neck of another. Matters mend with us as *sowr Ale doth in summer*, said Bishop *Ridley* once, when he was prisoner. Poor *Jeremy* might well have said so, if ever any, as appeareth by this Chapter, where we find him in a worse hole then was that of *Jonathan*: but his extremity was Gods opportunity.

Shephatiah the son of Mattan, and Gedaliah, &c.] These four Princes here named to their eternal infamy, were no *small men*, as appeareth in that the King was not he that could do any thing against them, ver. 5. The *grandees* of the world are greatest enemies (usually) to the truth. Little they had to say against his doctrines: they quarrel with his affection, as a perturber of the publick place, ver. 4. *Ahab* charged the like crime upon *Elias*: the Jews upon *Christ*, and afterwards upon *Paul*: the Heathen persecutors upon the primitive Christians: the hereticks still upon the Orthodox, that they were seditious, *Antimonarchical*, &c.

Ver. 2. *Thus saith the Lord, He that remaineth in the City*] This is the self-same truth which he had preached before, and for the which he suffered. See chap. 21. 9. He is constant to his principles: and although it be commonly said and seen that He who receives a courtesy sells his liberty, yet it was not so with this holy Prophet. He had received some enlargement, and care was taken by the King that a piece or a roll of bread should be brought him daily to the prison out of the bakers-street: but that stoppeth not his mouth.

Ver. 3. *Thus saith the Lord*] And as long as the Lord saith so, I must say so too, whatever come of it, chap. 1.

Ver. 4. *For thus he weakeneth the hands of the men of war*] Thus out of canal policy is piety impugned: So 1 *Kings* 12. 27. *Joh.* 11. 48. See on ver. 1.

Ver. 5. *Then Zedekiah the King said, Behold he is in your hand*] *O nibili Regem, qui ne verbulo quidem clementia viri oblectatur*] O King of clowns, saith One, who knowing

knowing the Prophets innocency and these Princes bloodthirstinesse, durst not say a word for him, or against them! This inconstancy of his, and impotency of spirit proceeded meerly from diffidence and distrust in God.

Ver. 6. *Then took they Jeremiah*] Whom the King had now (against his conscience, as afterwards *Pilate* dealt by *Jesus*) either through fear, or favour, betrayed unto his deadly enemies: and so he was in a piteous plight, in a forlorn condition. But *Jeremiah* *De profundis*, out of the deep called upon God (whom he found far more facile then these Princes did *Zedekiah*) *Thou dwellest near*, saith he, *in the day when I called upon thee, Thou saidst fear not*, Lam. 3. 57. *I called upon thy name O Lord, out of the low dungeon.*

And they let down Jeremiah with cords] With a murtherous intent there to make an end of him privily, *ut ibi profocatus moreretur*; *ille vero usque ad collum mercus ibi manebat*, saith *Josephus*; that he might there pine and perish: but God graciously prevented it.

And in the dungeon there was no water but mire] A typical hell it was, worse then *Josephs* pit, Gen. 37. or *Hemans* lake, Psa. 88. 6. or any prison that ever *Brutus* the Sectmaster ever came into, who used to boast that he had been committed to two and thirty prisons: and in some of them he could not see his hand at noon-day. He dyed at length in *Norhampton* jayle, Anno 1630. whereto he was sent for striking the Constable requiring rudely the payment of a rate.

So Jeremiah sunk in the mire] Up to the neck, saith *Josephus*: and so became a type of *Christ*, Psa. 69. 2.

Ver. 7. *Now when Ebedmelech the Ethiopian*] But a *Prophete*, and a Religious Prince; a stranger, but (as that good *Samaritan* in the Gospel) more merciful then any of the Jewish Nation, who gloried in their privileges: See *Rom.* 2. 26, 27.

One of the Eunuchs] And Eunuchs, say the *Rabbines*, are ordinarily more cruel then other men: but so was not this *Cushite*. Piety is the fountain of all virtues whatsoever.

Which was in the Kings house] As *Obadiab* was in *Abahi*, *Nehemiah* in *Artaxerxes's*, some good people in *Herods*, Luk. 8. 3. and *Nero's*, Phil. 4. 22. *Cromwel* and *Cranmer* in *Henry* the eighths.

The King then sitting in the gate of Benjamin] Sitting in judgement, where *Jeremys* enemies had once apprehended him for a fugitive, but durst not try it out with him, though *Ebedmelech* there treated with the King for him in the presence of some of them, as it is probable.

Ver. 8. *Ebedmelech*] Not more the Kings servant (so his name signifieth) then *Gods*. *Joseph of Arimathea* was such another, who went boldly to *Pilate* and begged the body of *Jesus*. Faith quellereth and killeth distrustful fear.

Ver. 9. *My Lord the King, these men have done evil*] What a brave man was this to oppose so many Princes, and so potent, that the King himself durst not displease them? It was Gods holy Spirit that put this mettle into him, and gave him the freedom of speech, Psa. 119. 46.

And he is like to dye for hunger in the place where he is] Or, who would have dyed for hunger in the place where he was.

For there is no more bread in the City] *Cum panum annona sit parca & parca*. What need he to be doubly murthered?

Ver. 10. *Then the King commanded Ebedmelech*] A sweet providence of God, thus to incline the heart of this effeminate, cruel, inconstant and impious King, toarken to the motion, and to give order for the Prophets deliverance from that desperate and deadly danger. A good encouragement also to men to appear in a good cause and to act vigorously for God, notwithstanding they are alone, and have to encounter with divers difficulties.

Take from hence thirty men with thee] Four or fewer might have done it: but perhaps the Princes with their forces might have endeavoured to hinder them, but that they saw them so strong.

Ver. 11. *So Ebedmelech took the men with him, and went*] The labour of love that this *Ethiopian* performed to the man of God, is particularly and even parcel-wisely

wife described, for his eternal commendation, and all mens imitation.

Ver. 12. *But now she cast clouts*] Hence some gather that the Prophet was put into this loathsome hole naked, or very ill clad at least. The Fathers allegorize this story to set forth the vocation of the Gentiles, and the rejection of the Jews.

Ver. 13. *So they drew up Jeremiah with cords*] And God was not unrighteous to forget this their work and labour of love, *Heb. 6. 10. Jer. 39. 17, 18.*

And Jeremiah remained in the Court of the prison] Manacled and fettered, as some gather from chap. 40. 4.

Ver. 14. *Then Zedekiah—took Jeremiah into the third entry*] Which was right over against the Kings house: this wretched King was so overawed by his Counsellors, that he durst not advise with Gods Prophet in their presence, or with their privacy.

Ver. 15. *If I declare it unto thee*] It is for the sins of a people, that an hypocrite reigneth over them, *Job 34. 30.* Such a one was Zedekiah: and the Prophet here freely reproveth him for his hypocrisy.

And if I give thee counsel, wilt thou not hearken?] Or, *And though I advise thee, thou wilt not hearken to me.* Thou art set, and hast made thy conclusion aforehand.

Ver. 16. *So the King Zedekiah swore secretly unto Jeremiah*] But what credit was to be given to his oath who was notoriously known to be a perjured person, as having broken his oath of fidelity to *Nebuchadnezzar*?

As the Lord liveth that made us this soul] Hence the truth of that assertion is cleared up unto us, that mens souls drop not down from heaven, nor are propagated by their parents, but are created by God, and infused into their bodies.

I will not put thee to death, neither will I, &c.] The former part of the Prophets condition he sweareth to perform, but saith nothing to the latter, as having no such liking to it. So many come, now-a-days, to hear: who resolve to practise only so far as they see good.

Ver. 17. *If thou wilt assuredly go forth*] *Jeremy* was *semper idem*, one and the same still: no changeling at all, but a faithful and constant Preacher of Gods Word.

Ver. 18. *But if thou wilt not go forth*] See chap. 32. 39. Thus Zedekiah hath it both ways, that it may abide by him: but he was uncounsellable, and irreclaimable.

Ver. 19. *Then Zedekiah said unto Jeremiah, I am afraid of the Jews*] Thus hypocrites will at one time or other detect themselves: as Zedekiah here plainly declareth that he more feared the losse of his life, honour, wealth, &c. then of Gods favour and Kingdom: so do the most amongst us: *Pilate* feared how *Cesar* would take it, if he should loose *Jesus*. *Herod* laid hold on *Peter*, after he had killed *James*, that he might please the people. The Pharisees could not believe because they received glory from men. This generous King cannot endure to think that his own fugitives should flout him: but to be ruled by God and his holy Prophet advising him for the best, he cannot yeeld. Thus still vain men are niggardly of their reputation, and prodigal of their souls. Do we not see them run willfully into the field, into the grave, into hell? and all left it should be said they have as much fear as we.

Ver. 20. *They shall not deliver thee*] This the good Prophet speaketh from the mouth of the Lord, to cure him of that causeless fear, and to bring him to a better obedience: but it was past time of day with him to be wronged upon by any thing that could be spoken, though never so well.

So it shall be well unto thee, and thy soul shall live] This is also the voyce of the Gospel, and the result of all the Promises.

Ver. 21. *But if thou refuse to go forth*] Promises and threatenings make an excellent mixture: the tartness of the one giveth us better to take the sweetness of the other.

Ver. 22. *And behold all the women that are left*] These shall mock thee and make songs of thee, *exagitantem regem sordidissimum*, for a simple and forry man, who hath undone them all together with himself, by listening to flatterers, and false Prophets.

Thy

Thy feet are sunk in the mire] In the mire of misery, where the Prophets unworthy usage in the mire dungeon is hinted, and the King twitted with it, as some hold. Some again think that Zedekiah in his flight did run into some quagmire where he was taken.

And they are turned away backward] Thy flatterers have now left thee in the lurch.

Ver. 23. *So shall they bring out all thy wives and thy children*] Or, *thy women* (whether wives or Concubines, that crew of wanton creatures) and *thy sons*: for his daughters were left behind, chap. 41. 10. and 43. 6. If therefore thou hast any care of those that are, or ought to be most dear unto thee, be ruled by me.

And thou shalt cause this City to be burnt with fire] *Heb. Thou shalt burn this City*:

Quicquid delirant reges, plerumque Achivi.

Ver. 24. *Let no man know of these words*] Thus he who feareth not God, feareth his own servants and Counsellors.

And thou shalt not dye] The crafty King would seem to be solicitous of the Prophets safety; but mainly intendeth his own.

Ver. 25. *But if the Princes hear*] In such fear stood he of his Princes, and might truly say, as the *Assyrian* once did, Are not my Princes altogether Kings? *Ezra. 10. 8.* or as the Emperour of *Germany* did, I am King of Kings, meaning that the Princes of his Empire would do what they listed, for all him. Zedekiah was only an image of a King.

Ver. 26. *Then shalt thou say unto them, I presented my supplication*] This was to tell part of the truth only (which might lawfully be done) and not to tell an officious, or at least an oblique lie, as some would make it to be.

Ver. 27. *So they left off speaking with him*] *Indigni utique qui ultra monerentur.* The Princes were far worse then the King: who yet himself was none of the best. They therefore were slain by the *Babylonian* Princes, when the Kings life was preserved, though with the losse of his eyes, which yet might be a means to open the eyes of his mind.

Ver. 28. *So Jeremiah abode in the court of the prison*] Which now God had made to him a sanctuary of safety, and a very *Bethlehem* or house of bread. God can easily turn a prison into a Paradise, and brown bread and water into minchet and wine, as he did to the Martyrs: One of them dated his letter thus, *From the delectable orchard of the Leonine prison.*

CHAP. XXXIX.

Ver. 1. [*In the ninth year of Zedekiah*] See on 2 King. 25. 1.

Came Nebuchadnezzar] He came to the siege in person: but soon after retired himself to *Riblah*, i. e. to *Antiochia* in Syria, there to take his pleasure, and thence to send supplies to his forces, as need required.

Ver. 2. *And in the eleventh year*] See on 2 King. 25. 2. the sacking of *Jerusalem* fell out four hundred and seventy years after the building of the Temple, in the fourth seventh Olympiad: and when *Tarquinius Priscus* was King of *Rome*.

The City was broken up] See on 2 King. 25. 4.

Ver. 3. *In the middle gate*] Called the second gate, *Zeph. 2. 10.* See *chap. 1. 15.* *Jeremy* lived to see sundry of his prophecies fulfilled: *Jerusalem* was taken in or about the fortieth year of his prophesying: as it was afterwards by the *Romans*, in or about the fortieth year after our Saviours Ascension.

Even Nergal, Shazzer, Shamgar, Nabo] Here we have a list of the *Babylonian* Princes, who first brake into the City. Their names are harsh and barbarous (such as are now to our ears the Turkish *Bashaws*, *Beglerbegs*, *Sauzicks*, &c.) but good enough for such to hear, as would not yeeld to the sweet name and counsel of a gracious God. Those names that have *Sar* or *Rab* in them, are deemed to be names

names of office; as *Sarezar* Master of the treasures, *Rabinag* Master of the Magicians, &c.

Ver. 4. *When Zedekiah the King saw them* Not entered, but ready to enter. See 2 King. 25. 4.

He went out the way of the plain Intending, likely for Egypt: but his journey was shortened. So was *Antiochus* King of *Tunis*, when flying from his son *Antiochus*, he was discovered by the sweet perfumes he had about him; and being brought back, had *Zedekiah* like, his eyes put out, with a burning hot iron.

Ver. 5. *But the Chaldeans pursued* See on 2 King. 25. 5.

Ver. 6. See on 2 King. 25. 6, 7.

Ver. 7. See on 2 King. 25. 7.

Ver. 8. See on 2 King. 25. 8.

Ver. 9. See on 2 King. 25. 11, 12.

Ver. 10. See on 2 King. 25. 11, 12. *Sic videtis mirum rerum vices*. See what a wonderful turn of things was here on the sudden: and how that of *Seneca* was here made good, *Unus dies interit inter magnam civitatem & nullam*, there is but a day's difference sometimes betwixt a great City, and no City. *Jesphus* and some others say, that the *Rechabites*, as men peaceable and given much to contemplation, were also left in the land. This destruction of *Jerusalem* was, faith *Oecolampadius*, a kind of type of the general judgement. For like as in *Jerusalem* the wicked perished, but the poor and peaceable were not only spared but enriched, so shall it be at that day.

Ver. 11. *Now Nebuchadnezzar gave charge, &c.* He had heard of *Jeremy* and his preaching, by those Jews that by the Prophets persuasion fell to the *Chaldees*: and now that promise took place, chap. 15. 11. *I will cause the enemy to entreat thee well*:

—— Tandem bona causa triumphat.

Ver. 12. *Take him, and look well to him* A wicked man, we see, may be loving and liberal to a godly Minister for self-ends. Let no man therefore rest in it alone, as a sure sign of an honest man.

Ver. 13. *So Nebuzaradan, &c.* These, who before were so active in destroying the City, are now no less active in honouring the good Prophet. All things work together for good to the godly: their greatest enemies shall one day do them honour.

Ver. 14. *They sent and took Jeremiab* But why did they not also loose him from his bonds? chap. 40. 1.

And committed him unto Gedaliab Who being a chieftain among the Jews, fell to the *Chaldees* (as it may seem) before the City was taken, according to *Jeremy's* counsel: and is now set over the land, and hath the Prophet *Jeremiab* committed to his care.

The son of Ahikam Who had rescued the Prophet, chap. 26. 24. See the Note there.

Ver. 15. *Now the Word of the Lord* Which is never bound, 2 Tim. 2. 9. but runneth and is glorified, 2 Thes. 3. 1.

Ver. 16. *Go and speak unto Ebedmelech the Ethiopian* Who yet was an *Israelite* indeed by his faith and religion; as was likewise *Jether the Ishmaelite*, 1 Chron. 7. 17. with 2 Sam. 17. 25.

Thus saith the Lord of hosts Who will not fail to give unto him who sheweth kindness to any Prophet of his, a Prophets reward, Mat. 10.

Behold I will bring my words upon this City for evil See chap. 21. 16. and 44. 27.

And they shall be accomplished in that day before thee Thou shalt see it, but shalt survive it. And this prophecy may be unto us instead of a most certain history.

Ver. 17. *But I will deliver thee in that day* From the sword, the famine and the pestilence: a thousand shall fall at thy side, and ten thousand at thy right-hand, but it shall not come nigh thee: only with thine eyes shalt thou behold and see the reward of the wicked: and that the Lord is sure though slow, tarditatem supplicii gravitate compensans.

Pfal. 91. 7,
Val. Max.

And

And thou shalt not be delivered into the hands of those men *Zedekiah's* Courtiers who do bear thee an aking tooth for thy kindness to my Prophet, and have vowed revenge.

Ver. 18. *For I will surely deliver thee* Heb. *delivering deliver thee*. It would be a great stay of mind if God should say the same to us in particular and by name, as he doth here to this Ethiopian: And yet he saith no less to us in the precious promises, which we are by faith to appropriate.

But thy life shall be for a prey unto thee *Pro lucro cessura es*: for saving my Prophets life, thou shalt have thine own: so sure a gain is godliness.

Because thou hast put thy trust in me What may not faith have at Gods hands? Those that trust him, do, after a sort, engage him to deliver them, and to do them good.

CHAP. XL.

Ver. 1. *The Word of the Lord which came to Jeremiab* This word what it was, *Jeremy* will shew, chap. 42. 7. after the circumstances of his enlargement related, and other matters of story premised. *Vatabili* rendereth it, *Adio quam gessit Dominus cum Jeremia*.

After that Nebuzaradan had let him go from Ramah Which was the place of *Rendevouz*, whether *Jeremy* was also brought (with the rest of the Captives) and manacled also (as he was found in the court of the prison) but soon set free, and dismissed. A difference shall one day (at that great day especially) be discerned between the righteous and the wicked: betwixt him that serveth God, and him that serveth him not, *Mal. 3. ult.* *Jeremy* is here, by some oversight of the officers (contrary to *Nebuchadnezzar's* command, chap. 39. 11, 14. but not without a special providence of God) brought bound to *Ramah*, ad opprobrium Gentis, & in gloriam suam: that the Jews, now captives, and to be carried to *Babylon*, might see their madness in persecuting so true a Prophet, and persevering in their sinful practices, to their so utter undoing, against all admonition.

Ver. 2. *And the Captain of the guard took Jeremiab* Took him and loosed him, as he should have done before.

Saying, The Lord thy God hath pronounced this evil upon this place *Oratio militaris, sed bene Theologica*: A strange speech to come out of such a mans mouth. How could the captives present hear it, and not be affected with it? Thus *Balaams* Ass sometimes rebuked his Masters madness, but to little good effect.

Ver. 3. *Now the Lord hath brought it, and done according* A bad man, we see, may speak piously. *Samuel* himself could not have spoken more gravely, severely, divinely, then the fiend did to *Saul*, 1 Sam. 28. Well then may lewd men be good Preachers, &c.

Ver. 4. *And now behold I loose thee* I dismiss thee with all due honour, as a true Prophet: however undervalued and afflicted by thine unworthy Countrymen.

Come and I will look well unto thee Heb. *I will set mine eye upon thee*, that is, I will give thee singular respect, and observe thee to the utmost.

Behold all the land is before thee What could *Pharaoh* say more to *Joseph*? Gen. 47. 6. or *Abraham* to *Lot*? Gen. 13. 9.

Ver. 5. *Now while he was not yet gone back* But yet shewed by his looks or otherwise, that he was not willing to go to *Babylon*: *Nebuchadnezzar*, who had already set his eyes upon him, as ver. 4. perceiving it, said,

Go back unto Gedaliab Who shall both protect thee and provide for thee.

So the Captain of the guard gave him victuals i. e. Necessaries for his journey;

for he came out of prison nudus tanquam ex mari, bare and needy.

And a reward Or, a present fit for a Prophet: *denarium honorarium*, such as they used to give the Seers, 1 Sam. 9. 8. 1 King. 14. and such as he might safely and comfortably take, as from God himself, who had promised it, chap. 15. 11.

Ver. 6. *Then went Jeremiab unto Gedaliab* Blessing himself from the *Chaldees*

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any

and proffered kindnesse, (as *Luther* also did alate from the great Turke's, who invited him to him, and promised him to be his good Lord) he maketh *Moses* his choice, *Heb.* 11. 25. and *David's*, *Psal.* 84. 10. rather to abide with Gods poor people in the promised land, then to be great in the Court of *Babylon*: How few at this day would have been of his mind?

Ver. 7. Now when all the Captains of the forces that were in the fields] The dispersed Jews with their Captains and Centurions, such as had lain lurking during the siege, or had fled when *Zedekias* did and escaped.

Heard that the King of Babylon had made *Gedaliah*] Whom they knew to be a pious and prudent man: and would be a father unto them instead of a King. *Nebuchadnezzar* might have set a Babylonian Governour, who would have ruled them with rigour; But God, in mercy to his poor people, moved him to make choise of this man, famous for his mildnesse and integrity: to whom therefore they resort, but not all for the same good end, as the sequel sheweth: for *Ishmael* was a very *Judas*.

Ver. 8. Then they came to *Gedaliah* to *Mizpah*] Where *Samuel* dwelt, 1 *Sam.* 7. not far from *Shiloh*.

Even *Ishmael*] Who was of the blood royal, chap. 41. 1. and envied *Gedaliah*, his so great preferment, whom he looked upon for a transfuge, and a traitour, for revolting to *Nebuchadnezzar*: which yet he did in obedience to Gods Word by the Prophet *Jeremy*.

Ver. 9. And *Gedaliah* — swore unto them] viz. That what he spake was from his heart; and out of good affection to them all.

Ver. 10. As for me, behold I will dwell at *Mizpah*] To agitate for you, to the *Chaldeans*: and to secure you to mine utmost.

But ye, gather ye wind] *Humaniissima hæc sunt, pia, & milissima Gedaliae verba ad populum*: I was wonder the *Chaldees*, after so long a siege, had left any fruits behind them: Souldiers now adays lay all waste molly.

Ver. 11. Likewise when all the Jews] Who had fled into forrein parts, for succour and safety.

Ver. 12. And gathered wine and summer-fruits very much] So is God wont to reward those that love their Country.

Ver. 13. Moreover *Johanan* — came to *Gedaliah* to *Mizpah*] *Ishmael* perhaps had solicited them, to take part with him.

Ver. 14. That *Baalsh* the King of the *Ammonites*] Set on work by *Beelzebub* the prince of devils to hinder so good a work.

But *Gedaliah* — believed them not] No more did *Julius Caesar* those that forewarned him of the conspiracy against him. The Duke of *Guise* the same day that he was slain by the command of *Henry* the third King of France, had a scroll laid under his napkin, as he sat at dinner, wherein was written, That his life was in danger: he underwrote *They dare not*; and so threw it from him under the table. But it proved that they both durst do it, and did do it, the same day. *Gedaliah*, likely, thought that *Ishmael* durst not attempt any thing against him, because of the *Babylonians*: besides he knew his own innocency, and *Ishmael's* pretended familiarity with him; which he might think the other Captains envied. Sure it is, that good *Gedaliah* was too secure. *Nam qui omnia credit, & qui nihil credit, ex æquo peccat*. It is no lesse a fault to believe nothing, then to believe every thing; *sine vano publica fama*, Reports are neither to be overheard, nor over-sighted: especially where life is concerned.

Ver. 15. Let me go I pray thee, and I will slay *Ishmael*] He offereth his service for the slaying of *Ishmael*, and it had been happy he had done it: *sed immodico obsequio sibi fidem derogat*, his forwardnesse rendereth him suspected. *Gedaliah* seemeth to have been of our Queen *Elizabeth's* temper, who was heard to professe, that she could believe nothing of her people, that parents would not believe of their children.

Ver. 16. Thou shalt not do this thing] This just man would not have any man dye *invidiosa causa*, before his cause had been heard, were he never so wicked.

For thou speakest falsely of *Ishmael*] So *Gedaliah* thought: but it proved otherwise. *Ishmael* is pleaded for, but without cause. Queen *Elizabeth* complained that

that in trust she had oft found treason; So shall all Princes: who therefore had need to be very cautelous, and yet not over-credulous. Kingcraft is not easily learned.

CHAP. XLI.

Ver. 1. Now it came to passe in the seventh month] Within two or three months after the destruction of *Jerusalem*. So soon did this wicked wretch, so spurred on by ambition (which ever rideth without rein) renew the miserable fate of his forlorn Country. And the like did *Barcocoab* and his seditious complices after the last devastation: thereby bringing upon themselves again the Roman forces, who thereupon, under *Adrian* the Emperour, utterly took away both their place and their Nation.

That *Ishmael* of the seed royal] And therefore affecting the Kingdom, or at least the rule-dome: and envying that *Gedaliah* (a new man, or *mussum* rather) should be preferred before him.

And the Princes of the King] Who had been Princes, and Grandees, as the Hebrew hath it, in *Zedekias's* dayes: with whom, likely, they fled and escaped, stealing away by night, though he could not. 2 *King.* 25. 4.

Even ten men with him] Whom *Ishmael* had promised, probably, to restore to their Principalities, when he should be King or Viceroy at least under *Baalsh* King of *Ammon*, the great Engineer of all the ensuing mischief wrought by *Ishmael* and these ten *Disperado's* together with their retinue.

Came unto *Gedaliah*] To whom before they had done homage: and now came, pretending to give him a friendly visite.

*Tuta frequenque via sit per amici fallere nomen:
Tuta frequenque licet sit via, crimen habet.*

And there they did eat bread] i. e. They feasted. Much treachery and cruelty hath been exercised at feasts. *Abolom* slew *Amnon* at a feast: so did *Zimri* King *Elab*: so did *Alexander*, *Philotas*: so doth the great Turk, many of his *Bashaws*; the black gown is cast upon them as they sit with him at supper, and then they are strangled.

Ver. 2. Then arose *Ishmael*] Taking the opportunity, when *Gedaliah* and his guests were merry with wine: and so, lesse able to resist. Turk. III.

And the ten men that were with] They and their followers being *pugnaces & audaces*, barbarous and brutish persons, skilful to destroy, *Ezek.* 21. 31.

And smote *Gedaliah* the son of *Ahikam*] See on ver. 1.

And slew him Whom the King of *Babylon* had made Governour] Yea for that very cause, *per invidiam & libidinem regnand*: So true is that of the Tragedian,

*Simul ista mundi conditor posuit Deo,
Odium atque regnum.*

Sen. in *Thebaide*.

Ver. 3. *Ishmael* also slew all the Jews that were with him] Not the *Chaldeans* only: his sword knew no difference; but, being flshed in blood, he killed all that came in his way; and the rather that his wickednesse might not be noticed (*Mortui non mordent*): but that he might carry on his bloody designe the better.

Ver. 4. And no man knew it] Heb. *A man knew not*. See on ver. 3.

Ver. 5. That there came cert. in from *Shechem* and from *Shilo*] Innocent men, *qui ne verbulum quidem immanem bestiam offenderant*, who had not so much as by the least word offended this brutish butcherly man: but came in the simplicity of their hearts to worship God, and to wait upon *Gedaliah*, by the way: which last seemeth to be *Ishmael's* main quarrel against them. See here *Eccles.* 9. 12. with the Notes.

Having their beards shaven and their clothes rent, and having cut themselves] These might be well-minded men: though partly through ignorance of the Law in those blind times, and partly through excess of passion, they went too far, Hea-

then-like, in their outward expressions of sorrow (*Levit. 19. 27. Deut. 14. 1.*) for the publique calamity of their Country.

To bring them to the house of the Lord i. e. To the place where Gods house lately had been, though now razed and ruined: that there they might worship as they could, and bewail the desolation of the City and Temple, as *Hierom* saith the Jews did yearly the destruction of the second Temple; hiring the *Roman* Souldiers, that kept it, to let them come to the place, and weep over it.

Vide pessimum ingenium: luget ut lugentes pœdat.
Oecolamp.

Ver. 6. And *Ishmael* came forth of *Mizpah*, to meet them. This was another manner of meeting then that at *Mizpah* in *Samuels* dayes, *1 Sam. 7. O tempora!*

O tempora!

Weeping all along as he went. O deep dissimulation, and *Crocodiles-tears*! That creature, having killed some living beast, lyeth upon the dead body, washeth the head thereof with her warm tears: which the afterwards devoureth together with the body. Tears (saith the Author of the *Tarikh* History speaking of *Andronicus* another *Ishmael*) by nature were ordained to expresse the heaviness of the heart, flowing from the eyes as showers of rain from the clouds: In good men, the most certain signs of greatest grief, and surest testimonies of inward torment: but in *Andronicus* you are not so: you proceed of joy: you promise not to the distressed pity or compassion, but death and destruction. How many mens eyes have you put out? how many have you drowned? how many have you devoured? Thus He, and much more to like purpose.

Turk. Hist. fol. 56.

Come to *Gedaliah* the son of *Ahikam*. This he saith fraudulently, like *Sinon* in the Poet, that he might fish and find out how they stood affected to *Gedaliah* whom he so deadly hated, that he slaughtered these poor folk for once owning him, or owing him any service.

Ver. 7. *Ishmael* the son of *Nethaniah* slew them. This hell-bound having once (as other bounds) dipt his tongue in blood, can put no period to his unparalleled cruelty.

He and the men that were with him. His slaughter-slaves, his Assassines to help him: for he alone could not have done this bloody execution, unless he had taken as much time thereunto as that Popish villain did in doing to death those poor Protestants of *Calabria* Anno 1550. For as *Ishmael* here brought these Eighty innocent men into the midst of the City as into a pound, and there slew them: so Eighty-eight poor Professours of the truth according to godliness, being all thrust up in one house together, as in a sheep fold, the Executioner comes in (saith Mr. Fox) and among them takes one and blindfolds him with a muffler about his eyes, and so leads him forth to a larger place; where he commandeth him to kneel down: which being done, he cutteth his throat, and so leaving him half dead, and taking his butchers knife and muffler all of gore blood, commeth again to the rest, and so leadeth them one after another till he had dispatcht them all.

Al. & Mun. 359.

Ver. 8. But there were ten men found among them. *Qui viro astu sibi ab indigna morte provident*, who pleaded for their lives, were spared.

Slay us not, for we have treasures in the field. And these we will willingly part with for the redemption of our lives. They knew that Souldiers would do much for money: and what is wealth in comparison of life? Wicked worldlings would say the like to Death, if their tale might be heard. *Henry Beauford* Cardinal, Bishop of *Winchester*, and Chancellor of *England*, in the reign of *Henry* the sixth, perceiving that he must dye, murmured at death, that his riches could not reprove him, till a further time.

For. Mart. vol. 1. p. 225.

So he forbore and slew them not. Ambition and Covetousnesse strove for mastery in this man; and here covetousnesse conquereth cruelty: This also was it that put him upon carrying his poor country-men captive, as hoping to make prize of them.

Ver. 9. Now the pit — was it which *Ash* the King had made for fear of *Babylon*. He had made it for some unknown use in the wars: and now it was filled with the dead bodies of men, for a punishment say some, of his confederating with *Ben-hadad* King of *Syria*: *Ut semper impiorum scelerum & consilia nobis sint suspecta.*

Ver. 10.

Ver. 10. Then *Ishmael* carried away captive.]

Auri sacra fames quid non mortalia cogit Pectora?

Even the Kings daughters. His own kinswomen, whom the *Babylonian* had spared. It may be he meant to marry one of them (as our *Richard* the third would have done his niece *Elizabeth*) and so to have reigned in her right.

And all the people that remained in *Mizpah*. Who found lesse favour from a false brother; then they had done from a professed enemy: so hath the Church ever done from hereticks, then from heathens.

Ver. 11. But when *Johanan* the son of *Kareah* and all the Captaines — heard of all the evil. *Ishmael* did what he could to conceale the wickednesse, till he had gotten away with his prize: but Rumour outran him, even

Fama malum, quo non alud velocius nullum.

Ver. 12. Then they took all the men, and went to fight with *Ishmael*. This act of theirs carrieth the commendation of fortitude, of charity and of piety; like as did that of *Abraham* in rescuing *Lot*: of *Gideon* and *Jehoshaphat* in delivering the *Israelites* from their barbarous and blood-thirsty enemies: of *Scanderbeg*, *Hunniades*, *Gustavus* King of *Sweden*, &c. Unless *Ishmael* and *Johanan* did as *Ishmael* the *Persian* King and *Selimus* the great *Turk*, who fighting for the Empire of the East, masked their aspiring thoughts under the veile of zeale to their Religion. It well appeareth now to the world that neither of them were right, whatever they pretended.

And they found him by the great waters that are in *Gibson*. Where, in *David*s dayes, those youngsters of *Helkath-hizzenim* had sheathed their swords in their fellows bowels, *2 Sam. 2. 16.*

Ver. 13. Then they were glad. God, when he pleaseth, can suddenly and beyond all hope, exhilarate men in the midst of miseries, and give deliverance. The like hereunto befell the poor Christian captives when *Hunniades* had overthrown *Messies* the *Turks* General. *Turk. Hist. 169.*

Ver. 14. So all the people — cast about and returned. Their hearts were with *Johanan* before the battle, as the *Athenians* were with *Flaminius* the *Roman* General, who came to rescue them, though their bodies were detained by the tyrants within the walls of their City.

Ver. 15. But *Ishmael* the son of *Nethaniah* escaped. But with what honour, with what conscience could this *Judas* live among the *Ammonites*? surely this defeat could not but be more shame to him before the King of *Ammon*, and more vexation to his proud heart then death it self. The like befell *Stukely* the *English* traitour in *Spain*.

Ver. 16. Then took *Johanan* — all the remnant. This evil act of theirs doth quite overturn the glory of the former: whilstt against the ancient command of God, the Covenant made with the *Chaldees*, and the consent of the Prophets, they will needs down to *Egypt*, to lean upon that broken reed, that never did them good, but evil.

Ver. 17. And they departed. They rouled from place to place: but being out of Gods precincts they were also out of his protection: and could expect no good.

And they departed and dwelt in the habitation of *Chibbam* which is by *Bethlehem*. Where it seemeth that *David* (or *Solomon*, *1 King. 2. 7.*) had given him some lands, which he called by his own name (as men love to do, *Psalm. 49. 11.*) *Goruth Chibbam*. *Josephus* saith there is a village near *Bethlehem* that is still so called. See *2 Sam. 19. 38.*

To go to enter into *Egypt*. This was to go out of Gods blessing (as we use to say) into the Worlds *Worms-hole*: this was to put themselves into the punishing hands of the living God.

Ver. 18. Because of the *Chaldeans*, for they were afraid of them. But they should rather have sanctified the Lord God in their hearts, and made him their dread, as *Ezay. 8. 13.* The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe, *Prov. 29. 25.* See the Notes there. *Because*

Ob inculcandi. Because Iſmael the ſon of Neſbaniab had ſlain Gedaliab. And together with him many Chaldeans, whom Johanan and his captains ſhould have cautioned and better guarded; as the King of Babylon would better tell them, they thought, and withal puniſh them for their neglect.

CHAP. XLII.

Ver. 1. **T**hen all the Captains of the forces and Johanan] Or, even Johanan; he among the reſt and above the reſt. *Ille huic negotio non interſuit modo ſed etiam praeſuit.*

And Jeſaniah the ſon of Hoſbaniab] Brother, belike, to that Azariah, chap. 43.2. a noble pair of brethren in evil.

And all the people] Who follow their Rulers: as in a beaſt the whole body followeth the head.

Drew near.] They came, as clients uſe to do for learned counſel.

Ver. 2. *Let us beſeech thee, our ſupplication be accepted before thee.*] Here they ſeem to humble themſelves before Jeremiah the Prophet: which becauſe King Zedekiah did not, he came to ruine, 2 Chron. 26. 12.

And pray for us unto the Lord thy God] Good words may be found even in bell-mouth, ſometimes. Who would think but theſe men had ſpoken, what they did, unfaindly, and from their very hearts? when as it ſoon after appeared, that all was no better then deep diſſimulation. They had made their concluſion aforehand to go down to Egypt: only in a pretence of piety, and for greater credit, they would have had Gods approbation: which ſith they cannot, they will on with their deſign howſoever, ſall back, ſall edge. O moſt hateful hypocriſy! O contumacy worthy of all mens execration!

Ver. 3. *That the Lord thy God may ſhow us the way.*] But they had ſet themſelves in the way to Egypt, before they came with this requeſt to the Prophet: why went they elſe to Gernib Chimham, the rodetoward Egypt, chap. 41. 17. why were they alſo to peremptory, when they knew Gods mind to the contrary? chap. 43.

And the thing that we may do] Good words all along: but thoſe (we ſay) are light cheap: *Quid vero verba quare, ſalla cum videamus?* they were as forward to ſpeak fair, as their anceſſours were in the wilderneſſe: but oh that there were a heart in this people, ſaith God, to do as they have ſaid!

Ver. 4. *I have heard you: behold I will pray.*] The wiſdom from above is perſuaſible, eaſie to be intreated, Jam. 3. ult. and good men are ready to every good work, Tit. 3. 1. Jeremy hoped they might ſpeak their whole hearts, and promiſeth to do his beſt for them, both by praying and prophecying.

Whatever thing the Lord ſhall answer you, I will declare.] Sic veteres nihil ex ſe vel potuerunt, vel proſulerunt. The Prophets ſpoke as they were inſpired by the Spirit of truth. Chriſt ſpoke nothing but what was conſonant to the holy Scriptures. The Apoſtles delivered to the Churches what they had received of the Lord, 1 Cor. 11. 23. Polycarp told the Churches that he delivered nothing to them, but what he had received of the Apoſtles, &c.

Ver. 5. *The Lord be a true and faithful witneſſe between us.*] Did theſe men know what it was ſo ſolemnly to ſwear a thing? Or were they ſtark Atheiſts, thus to promiſe that with an oath, which they never meant to perform?

At ſperato Deum memorem fundi atque nefandi.

Their King Zedekiah paid dear for his perjury to God and men.

Ver. 6. *Whether it be good, or whether it be evil.*] i. e. Whether it pleaſe us, or croſſe us: *Veniat, veniat verbum Domini: & ſubmittimus ei, ſexcenta ſinobis eſſent colla,* ſaid a good man once: that is, Let Gods Word come to us once, and he ſhall be obeyed, whatever come of it. Theſe in the text ſeem to ſay as much; but they ſay it only: neither was it much to be liked, that they were ſo free of their promiſes, and all in their own ſtrength, without any condition of help from heaven:

as

as if the matter had been wholly in their own hands, and they had had free-will to whatſoever good purpoſe or practice.

O caecae mentes hominum!

We will obey the voice of the Lord.] Yes, as far as a few good words will go.

Pollicitus dives quilibet eſſe poteſt.

Ovid.

Ver. 7. *And it came to paſſe, that after ten dayes.*] So long God held his holy Prophet in requeſt: and ſo he doth ſtill his beſt ſervants many times, thereby trying, as it were, the ſacrifice to the horns of the Altar. How impatient thoſe wretched Roſſers were of ſuch a delay, we may well imagine (the Chinois uſe to whip their gods, when they will not hear and help them forthwith) but God held them off as unworthy of any answer, and ſeemed by his ſilence to ſay unto them, as Ezek. 20. 3. *Are ye come to enquire of me? As I live, ſaith the Lord God, I will not be enquired of by you.*

Ver. 8. *And all the people from the leaſt unto the greateſt.*] For the Word of God belongeth to all, of all ſorts: and as the leſſer fiſhes bite ſooner, ſo the poor are Gofpeliſed, Mat. 11. 5. when the richer ſtand out.

Ver. 9. *Unto whom ye ſent me to preſent your ſupplication.*] Heb. to make your ſupplication fall in his preſence. This I have not ceaſed to do ever ſince, but had no answer till now: and it may be that now you may the better regard it. *Cito data cito viſcunt.*

Ver. 10. *Then will I build you.*] Promiſitur ſolicitatio; parabola ab architectura & agricultura deſumpta. God promiſeth to bleſſe and ſettle them, by a twofold ſimilitude, uſed alſo by the Apoſtle, 1 Cor. 3. 9. ye are Gods husbandry, ye are Gods building. See chap. 24. 6.

For I repent me of the evil.] A term taken from men, Gen. 6. 6. though repentance in men is a change of the will: but repentance in God is only the willing of a change: *mutatio rei, non Dei.* See chap. 18. 8.

Ver. 11. *Fear not the King of Babylon.*] See on chap. 41. 18.

For I am with you to ſave you.] Not only to protect you from the Babylonian; but alſo to incline his heart to clemency toward you, ver. 12.

Ver. 12. *And I will ſhow mercies unto you.*] Tender mercies; ſuch as proceed from the bowels, and of a parent, may another. This was more then all the reſt.

Ver. 13. *But if ye ſay, We will not dwell in this land.*] Becauſe more barren then Egypt: and beſides beſet with many and mighty enemies.

Neither obey the voice of the Lord your God.] Which you ought to do, whatever come of it: ſith rebellion is as witchcraft, 1 Sam. 15.

Ver. 14. *Saying no: but we will go into the land of Egypt.*] Infamous for idolatry, luxury, and the oppreſſion of your Anceſſours there: beſides Gods expreſſe prohibition, Deut. 17. 16. and commination of it, as the laſt and greateſt plague, *The Lord ſhall bring thee into Egypt,* Deut. 28. 68.

And there will we dwell.] The Prophet now, by their looks, or ſome other way, perceived their purpoſe to do, whatever they had promiſed, ver. 5. 6.

Ver. 15. *If ye wholly ſet you faces.*] As now I ſee you do: and ſhall therefore tell you what to truſt unto, with the ſword God will wreſtle, Plal. 18. 26.

Ver. 16. *Then ſhall come to paſſe that the ſword which ye feared ſhall overtake you there.*] Caſegories inſonat Propheta. God hath long hands; neither can wicked men any where live out of the reach of his rod.

And the famine whereof ye were afraid.] Egypt was very fertile, the granary of the world: and yet God could cauſe a famine there: he hath treaſures of plagues for ſinners, and can never be exhauſted.

Ver. 17. *They ſhall dye by the ſword, by the famine, and by the peſtilence.*] Three threats, answerable to thoſe three promiſes, ver. 10, 11, 12. in caſe of their obedience.

Ver. 18. *As mine anger and my fury hath been poured forth.*] ſc. Like ſcolding lead, Metaph. 2 me-
tallus.

lead, or burning bell-metal, which runeth fiercely, spreadeth far, and burneth extremely.

Upon the inhabitants of Jerusalem Out of which fire I have late pulled you as a brand, the smell thereof is yet upon your clothes as it were: *Caveat.*

Ver. 19. *Go ye not into Egypt* Be ruled, or you will rue it, when you have learned their evil manners, and shall perish in their punishments. It is better for you to be in cold irons at *Babylon*, then to serve idols in *Egypt*: at never so much liberty. Your fathers brought a golden calf thence: *Jeroboam* brought two.

Ver. 20. *For ye dissembled in your hearts* Heb. ye seduced in your souls, or in your minds. The Vulgar hath it, you deceived your souls, and not God; by playing fast and loose with him: by dealing with him as *si puer esset, scurra, vel morio.*

Ver. 21. *But ye have not obeyed the voice of the Lord* Nay you take a clean contrary course: as if ye would despitefully spit in the face of heaven, and wrestle a fall with the Almighty.

Ver. 22. *Now therefore know certainly that ye shall dye* In running from death ye shall but run to it, as *Jonah* did.

*Quo fugis Encelades quascunque accesseris oras,
Sub Jove semper eris.*

CHAP. XLIII.

Ver. 1. *And is came to passe that when Jeremiah had made an end, &c.* See here how wicked men, and hypocrites especially, grow worse and worse, deceiving and being deceived. *Balaam* being resolved to curse however, went not as at other times, but set his face toward the wilderness, *Nums.* 24. 12. Now he would build no more altars, but curse whatever came of it: so would these refractories, without Gods good leave, go down to *Egypt*, putting it to the venture. *Jeremys* sweet words were even lost upon them.

Ver. 2. *Then spake Azariah* See on chap. 42. 1.

And all the proud men Pride is the root of rebellion. See chap. 13. 15. These mens Pride budded, as *Ezek.* 7. 10. and as the leprosie, brake forth in their foreheads. See *Hos.* 7. 1. with the Note.

Saying unto Jeremiah, Thou speakest falsely By this foul aspersions, not proved at all, they seek to discredit his Prophecies: like as the Jews at this day do the New Testament; and the Papists the book of Martyrs and other Monuments of the Church, saying of them, *So many lies, so many lies.*

Ver. 3. *But Baruch the son of Neriah setteth thee on against us* A likely matter: what should *Baruch* get by that? but malice careth not how truly or rationally it speaketh or acteth, so it may gall or kill. *Jeremy* and *Baruch* must be said to pack together, and to collude for a common disturbance: like as the Papists say *Luther* and *Zuinglius* did; when as they knew nothing one of another for a long time after that they began to tickle against Popery, in several climates: and when they did hear of one another, they differed exceedingly, in the doctrine of the Sacraments especially.

Ver. 4. *So Johanan the son of Kareab, &c.* Nothing is more audacious and desperate then an hypocrite, when once discovered. Now these *subdoli* shew themselves in their colours, appear in their likeness, going on end with their work.

Ver. 5. *But Johanan—took all the remnant of Judah* Whose preservation had been but a reservation to farther mischief, a just punishment of their incorrigibleness.

Ver. 6. *And Jeremiah the Prophet and Baruch the son of Neriah* This was not without a special Providence of God, that these *Disperado's* might still have a Prophet with them, for the making of them the more inexcusable. If it befall any of Gods faithful servants, to be hurried whither they would not, as it did *Jeremy* and *Baruch* here, *Paul* also and *Peter*, *Joh.* 21. 18. *Ignatius*, *Polycarp*, and other prisoners and sufferers for the truth in all ages, let them comfort themselves with these examples.

Ver. 7.

Ver. 7. *Thus came they even to Tabanhes* A chief City of *Egypt*, called also *Hanes*, *Esa.* 30. 4. *Hierom* calleth it *Tunis*; and *Herodotus*, *Daphnis Pelusia*.

Ver. 8. *Then came the Word of the Lord unto Jeremiah in Tabanhes, saying* And although many more words besides came to him while he was there, and many remarkable passages fell out, yet the holy Ghost hath recorded no more thereof, then what we find in this and the next Chapter.

Ver. 9. *Take great stones in thine hand* Bricks, wherewith *Egypt* abounded, as being much of it muddy by reason of the inundation of the River *Nilus*: hence also their chief City was called *Pelusium*, or *Daphnis Pelusia*. See ver. 7. It is ordinary with *Jeremy* to joyn *Paradigms* with his Prophecies, as here, that they might be the more evident, and take the deeper impression.

Ver. 10. *Behold I will send and take Nebuchadnezzar* By a secret instinct put into his heart.

And will sit his throne upon these stones This was dangerous for *Jeremy* to say at the Court-gate, and in the hearing of so many disaffected Jews, who would be ready enough to make the worst of every thing. Some say they stoned him with brick-bats for this very prophesie.

Ver. 11. *And when he cometh* Being sent and set on by God.

He shall smite the land of Egypt As for their Idolatry, &c. so especially for harbouring these perfidious Jews, whom divine Vengeance still pursueth hot-foot, and will not suffer them to live anywhere, sith they would not be persuaded to live in Gods good land, and by his good laws.

Ver. 12. *And I will kindle a fire in the houses of the gods of Egypt* Goodly gods they were that could not keep their Temples from burning. *Diana*, said one jestingly, was so busie at the birth of great *Alexander*, that she could not a while to be at *Ephesus*, where her itately Temple was at the same time set on fire by *Herostatus*.

And he shall array himself with the land of Egypt as a Shepherd putteth on his garments i. e. Easily and speedily shall he carry away the spoile of that rich country, there being none there to hinder him either in taking them, or carrying them away:

Pastor enim secum portat telumque, laremque.

Ver. 13. *He shall break also the images of Bethshems* Or *Heliopolis*, where Lib. 2. the Sun was worshipped with great superstition, as *Herodotus* writeth. The *Hebrews* also called this City *On* or *Aven*, that is *Vanity* or *Iniquity*, as well they might for the abominable idolatry there committed. *Josephus* saith that five years after this prophesie, *Nebuchadnezzar* (who had *Egypt* given him as pay for his pains at *Antioch* 10. *Tyre*) invaded *Egypt*; and the King thereof being slain, he set up another there, c. 11. and took the Jews that remained alive away into *Babylon*.

CHAP. XLIV.

Ver. 1. *The Word that came to Jeremiah* No word of comfort (how could it be, so long as they lived in open rebellion against the Lord?) but all of reproof and threatening: for why? they were obdurate and obdinate, and did daily profane in *pejus*, grow worse and worse.

Which dwell at Migdol To these chief Cities *Jeremy* resorted, to speak unto them. *Noph*, alias *Moph*, *Hos.* 9. 6. is held to be *Memphis*, now *Alcair*.

Ver. 2. *Ye have seen all the evils that I have brought upon Jerusalem* And should have been warned by this exemplum terrificum, dreadful instance of mine indignation. They that will not take example, are worthily made examples.

Ver. 3. *Because of their wickedness* That root of all their wretchedness.

Ver. 4. *Howbeit I sent unto you all my servants* Here the badness of men, and goodness of God, come equally to be considered.

Saying, Oh do not this abominable thing which I hate Is were happy if this saying of God weres alway, shrilly sounding in our eares, whenever we are about to do

Y y any

any thing that is evil. It would surely be a notable Retentive from vice.

Ver. 5. *But they barked not*] See chap. 7. 24, 26.

Ver. 6. *Wherefore my fury and mine anger was poured forth*] A Metaphor from metalles. See chap. 42. 18.

Ver. 7. *Wherefore commit you this evil against your souls*] This land-defolating, soul-defstroying sin of idolatry.

Ver. 8. *In that ye provoke me to wrath*] This is a most pithy and peircing Sermon all along: not unlike that preached by Steven, for the which he was stoned, Acts 7. and likely enough that this was Jeremy's last Sermon also.

Ver. 9. *Have ye forgotten the wickedness of your fathers*] *Mira hic verborum apparet emphasis.* What a powerful and pressing discourse is this! *Sed fardū fabulam,* but they were as a stake in the water that stirreth not.

Ver. 10. *They are not humbled*] Not tamed, not affected with attrition, much lesse with contrition for their sins. This I tell thee, Jeremy: for to them I am weary with talking to so little purpose. *Placuitur sed non placuitur: corripitur sed non corriguntur.*

Ver. 11. *Behold I will set my face against you for evil*] I will be implacable as you are irreclaimable.

Ver. 12. *That have set their faces*] I also will set my face against such, ver. 11. and they shall all be confuted and fall: Oh what work hath sin made in the world!

Ver. 13. *For I will punish them*] Let them never think that they shall one day be settled again in their own country: they could easily come down into Egypt;

Sed revocare gradum, &c. Hic labor, &c.

I will watch them for ever going back again: let them set their hearts at rest for that matter, it will never be.

Ver. 14. *For none shall return, but such as shall escape*] *sc.* From these fighters against God, *Jehonah* and his complices. The *Talmudists* tell us (but who told them?) that *Nebuchadnezzar* at his conquest of Egypt sent back into *Judea*, *Jeremy* and *Baruch*, &c.

Ver. 15. *Then all the men which knew that their wives had burnt incense*] And by suffering them so to do, had consented to what they had done: for *qui non, cum potest, prohibet, jubet.*

And all the women that stood by] *Mulieres quicquid volunt valde volunt.* Women as they have lesse of reason than men, so more of passion, being wilful in their way, and oft carrying their men along with them.

*Sicut ferrum trahit magnes:
Sic masculum suum trahit Agnes.*

Answered Jeremyah saying] One of the women speaking for the rest: and that might well be one of *Zedekiah's* daughters; the men conniving, and well content therewith, See ver. 19.

Ver. 16. *As for the word which thou hast spoken unto us in the name of the Lord, we will not hearken unto thee*] This is just woman-like: See ver. 15. When man lost his free-will, saith One, woman got it: and whereas there came twelve *kabs* (measures) of speech at first down from Heaven, women ran away with ten of them, say the Rabbines merrily. Here they are very talkative and peremptory. In some there is a strong inclination, a vehement impetus to whoredom, which the Prophet *Hosea* calleth a spirit of whoredom: Such there was in these women to idolatry: they were fully set upon't.

Ver. 17. *But we will certainly do whatsoever thing goeth forth out of our own mouth*] Heb. *we will doing do every word hath gone forth from our mouth*; that we may be *disi nostri domine*, as big as our words, our vows especially, (as ver. 25.) which we made to worship the Queen of heaven, in case we came safe into Egypt.

To burn incense to the Queen of heaven] See chap. 7. 18.

As we have done, we and our fathers, our Kings and our Princes] Antiquity is here

*Omne malum
ex Gynæcio.*

here pleaded, and *Authority*, and *Plenty* and *Peace*. These are now the Popish plea's, and the pillars of that rotten religion. It is the old religion say they: and hath potent Princes for her Patrons, and is practised in *Rome* the Mother-Church, and hath plenty and peace where it is professed, and where they have nothing but *Masse* and *Matins*. These are their arguments: but very poor ones, as were easy to evince. But as women (counted the devouter sex) have alwayes carried a great stroke with their husbands, as did *Eve*, *Jezabel*, *Eudoxia*, &c. (the women of *Assick* could do much against *Paul*, and *Barnabas*, Acts 13.) so the people are indeede stomed to. The *Irish* will not be perswaded to put geeres and harness on their horses, but will have the plough still tied to their tails, as they have been: neither in matters of religion will they be drawn to leave their old *Mumphys* for the new *Sumppimus*: so powerful is usage, and so sweet our present though perverse opinions and persuasions.

For then had we plenty of victuals] Just so doth the Church of *Rome* borrow her Mark from the *Markets* plenty or cheapness of all things. But one chief reason of that, is the scarcity of money that was in our fathers dayes, and the plenty thereof that is in ours, by means of the rich mines in the *West-Indies*, not discovered till the dayes of *Henry* the seventh. *Hollinshead* saith, that some old men he knew, who told of times in *England*, when it was accounted a great matter that a Farmer could shew five shilling or a Noble together in silver.

And were well, and shew no evil] *Obiurgatis ibi pietas*, saith *Epictetus*: and deos *Omne deo quique sibi utiles erant*, saith Another: for profit men will be of any religion. If *quædam* the belly may be filled, the back fisted, &c. modo *servatur olla*, so the pot may boil, si *veniri bene*, much will be yielded to: It is well observed that the Papists are most corrupt in those things where their profit, ease, or honour is engaged. In the doctrine of the *Trinitie* *Horat.* *ty* and other points that touch not upon these they are found.

Ver. 18. *But since we have left off to burn incense to the Queen of heaven* — *we have wanted all things*] This was non-causa pro causa: Not unlike hereunto was that grosse mistake of certain *Lutheran* Ministers, who not long since consulting at *Hammur* about the causes and cure of *Germanie's* calamities, concluded it was because *Hof. l. 1.* their images in Churches were not adored enough, which therefore they would procure done.

Ver. 19. *And when we burnt incense to the Queen of heaven*] So the Papists also call the Virgin *Mary*, and idolize her, as the word here rendered to worship her doth properly signify: *idoli repositis appellationem in eam transferentes.*

Did we make her cakes without our men?] i. e. Without our husbands privacy and approbation? But is that a sufficient excuse? Should not God be obeyed rather than men? A wife is not to perform such blind obedience to her husband as *Plutarch* *Plutarch.* prescribeth, when he layeth it as a law of wedlock on the wife, to acknowledge and worship the same gods and none else, but those whom her husband honoureth, and reputeth for gods.

Ver. 20. *Then Jeremyah said unto all the people*] The Prophet, without any special command from God, moved with a spirit of zeal, confuteth that blasphemy of theirs, and sheweth plainly that idolatry maketh no people happy, but the contrary: though this be an old plea or rather cavil, answered fully long since by *Cyprian* against *Demetrian*, *Augustine* de civi. Dei, and *Orosius*.

Ver. 21. *Ye, and your fathers, your Kings and your Princes*] This was another thing they stood much upon, that their fathers had done it: so had their Grandees. If men can say *we have sinned with our fathers*, they think tis enough. The heretike *Dionysius* cried out I hold with the Fathers, I am cast out with the Fathers, &c. yea *Hierom* once desired leave of *Augustine* to err with seven Fathers, whom he found of his opinion. But what saith the Scripture? *Be not ye the servants of men*, 1 Cor. 7. 23. And what said a great Politician, I will not live by example, but by rule: neither will I pin my faith on anothers sleeve, because I know not whither he may carry it.

Did not the Lord remember them?] When you thought he had forgot them. Sin may sleep a long time, like a sleeping debt, not called for of many years, &c.

Y y 2

Ver. 22.

Ver. 22. *So that the Lord could no longer bear*] His abused mercy turned into fury: See chap. 15. 6.

Ver. 23. *Because ye have burnt incense, &c.*] See chap. 42. 21. & 43. 7.

Ver. 24. *Hear the Word of the Lord*] Not my word only. See on ver. 20.

Ver. 25. *Ye and your wives*] Who ought to be the better, but are much worse the one for the other; the devil having broken your head with your own rib.

We will surely perform our vows] A little better than many Popish votaries (and others also not a few) do now-a-days, not unlike him in *Erasmus*, who in a storm promised the Virgin a picture of wax as big as St. Christopher, but when he came to shore, would not give a tallow-candle.

Ver. 26. *Behold I have sworn by my great name*] *Jehovah*, my incommunicable name, my proper name: or by myself: and that no small oath.

Ver. 27. *Behold I will watch over them for evil*] I will watch them a shrewd turn, as we say: I will take my time to hit them, when I may most hurt them.

Ver. 28. *Yet a small number*] *Methe mispar*, men of number, a poor few: All God reserveth a remnant for royal use.

Shall know whose word shall stand] Because they are so peremptory and resolute, I shall try it out with them: I shall be as cross as they; yet still in a way of Justice.

Ver. 29. *That I will punish you in this place*] Which you looked upon as a place of sure security and safeguard: and would not harken to me opening my bowties before you at home.

Ver. 30. *Behold I will give Pharaoh Hophra*] Called also *Vaphres*, and by *Heraclitus* *Apries*, being nephew to *Necho* who slew *Jesiah*. A very proud Prince he saith *Apries* was, slain by *Amasis*, who succeeded him: but others gather from this text, and from *Ezek.* 29. 19. & 31. 11, 15, 18. that he was slain by *Nebuchadnezzar*: *Jesephus* also and *Jerom* say as much.

Frasm. Col.
in Naufr.

Antiq. l. 10.
c. 11.
Hieron. in
Thren. cap. 4.

CHAP. XLV.

Ver. 1. *The word that Jeremiah the Prophet spake unto Baruch*] It is thought that *Jeremiah* preached his last when he prophesied in the foregoing Chapter the destruction of *Pharaoh Hophra*, and together with him of the Jews that were found in *Egypt* by *Nebuchadnezzar*. He seemed to them to speak stones (as the proverb hath it) and therefore they stoned him to death as *Epiphanius*, and others report. This word that he spake to *Baruch* belongeth to chap. 36. and should have been annexed unto it in a natural order; as appeareth both by the date and by the matter. *Baruch* had with much pains and patience, first written out *Jeremiah's* Prophecies, and then read them to the people, and afterwards to the Princes. For this piece of work he expected, belike, some good piece of preferment (as the Apostles also did, for their forsaking all; and following Christ. *Mat.* 18. 19. 20. &c. Thus *Baruch* will shew it self in the belt, and in many things we offend all.) But instead of any such thing, *Baruch*, together with his Master *Jeremy*, was sought for to be slaughtered: and besides he meets with here a contrary Prophecy, whereby, before he is comforted, he is sharply reproved. 1. For a damnable despondency of mind, because his rising expectation, it seems, was frustrated: 2. For a vain ambitious self-seeking, which was not hid from God.

Ver. 2. *Thus saith the Lord the God of Israel unto thee O Baruch*] Whom he knoweth by name, and for whom he hath in store an ample recompence of reward: for never yet did any one do or suffer ought for Gods sake, that complained of an hard bargain.

Ver. 3. *Thou didst say*] i. e. Thou didst think, like a poor pusillanimous creature as thou art. But *Jeremy* could pity him in this infirmity, because it had sometime been his own case, chap. 15. and may befall the best. Pray for me, I say pray for me, said Father *Lutimer*, for sometimes I am so fearful and fainthearted, that I could even run into a mouse-hole.

For the Lord hath added grief to my sorrow] So we do oft complain, non quia duras sed quia molles patimur, without cause, through feeble-mindedness. And when

Lapides loquuntur.

we

we speak of our crosses, we are eloquent oft beyond truth: we add, we multiply, we rise in one discourse, as here.

Ver. 4. *Behold that which I have built, &c.*] A Metaphor, as is before noted, ab architectura & agricultura. I am turning all upside-down, and wouldst thou only go free and untouched of the common calamity? 'Tis no whit likely, thou must share with the rest.

Ver. 5. *And seekest thou great things for thy self?*] This is, saith One, as if a man should haue his house on fire, and instead of seeking to quench his house, should go and trim up his chambers: or as if when the ship is sinking, he should seek to enrich his cabin.

Seek them not] For what so great felicity canst thou fancy to thy self in things so fading, as the case now stands especially?

But thy life will I give thee for a prey] Which, in these killing and dying times, in such dear years of time, is no small mercy.

CHAP. XLVI.

Ver. 1. *The Word of the Lord which came to Jeremiah against the Gentiles*] God had at first set him over the nations and over the Kingdoms (as a plenipotentiary) to root out and to pull down, and to destroy, and to throw down, to build and to plant, chap. 1. 10. This power of his the Prophet had put forth and exercised against his own Nation of the Jews, whom he had doomed to destruction, and lived to see execution done accordingly. Now he takes their enemies, the neighbour Nations to do; telling them severally what they shall trust to. And this indeed the Prophet had done before in part, and in fewer words, under the type of a cup of wine to be divided among and drunk up by the Nations, chap. 25. 15, 16. &c. but here to the end of chap. 31. more plainly and plentifully. *Isaiah* had done the same in effect, chap. 23. to 24. *Ezekiel* also from chap. 25. to 33. that by the mouth of three such witnesses, every word might stand; and this burden of the Nations might be confirmed: *Jeremiah* beganeth fitly with the Egyptians, who beside the old enmity had lately slain good King *Jesiah*, with whom dyed all the prosperity of the Jewish people; who were themselves known (as the *Tubanes* also were, after the death of their *Epaminondas*) only by their overthrows, and calamities.

Ver. 2. *Against Egypt*] First: That the Jews might not rely on that broken reed as they did; to their ruine, because they would never be warned.

Against the army of Pharaoh Necho] Who had beaten *Nebuchadnezzar* Prisoner at *Carchemish*, and gotten all the Country from *Egypt* to *Euphrates*; but was afterwards himself beaten out again by *Nebuchadnezzar* the second, surnamed *Magnus*, in the first year of his reign, which was the fourth year of *Jehoiakim*: who also was glad to become his tributary. Now this overthrow of the Egyptian, who was driven out of all Syria, as far as *Pelusium* by the Babylonian, is here foretold.

Ver. 3. *Order ye the buckler and shield*] So *Pharaoh* is brought in bespeaking his forces, when he was going to fight against *Nebuchadnezzar*: Or, so the Prophet bespeaketh the Egyptians ironically, and by way of scoff. 4. Do so: but all shall be to no purpose (see the like *Isa.* 8. 9. *Congregamini & vincemini*) yea though ye upon *Pharaoh's* shield should be the same inscription that was once upon *Agamemnon*, *This is the terror of all mortal vigils*.

Ver. 4. *Harness the horses*] Those warlike creatures; but yet vain things for safety, *Psal.* 33. 17. *Prov.* 21. 31. *Egypt* was famous for the best horses, *Deut.* 17. 16. 1 *King.* 10. 26, 28. but the Lord delighteth not in the strength of an horse, &c. *Psal.* 147. 10, 11.

Ver. 5. *Wherefore have I seen them dismayed?*] Surprized with a Panick terror. *And are fled away*] Heb. *Fled a flight*.

For fear was round about] A proverbial form, chap. 6. 25.

Ver. 6. *Let not the swift fly away*] i. e. Think to save themselves by flight.

Neither mighty man escape] i. e. Think to save himself by his might, be he never so stout-hearted.

Toward

*Jeseph. l. 10.
c. 7.
Hypatus & his
drum.
State galati,
toricati, lance-
ati: sed frustra
ad. O. C. war
etc. etc.
Psal. 147.
Paulan.*

Herod. lib. 2.
d'ionysiorum
lib. 1.

Toward the North] i. e. Toward Carchemish, the stage of the war, where Pharaoh Necho had beaten Nebuchadnezzar the elder, and is now beaten in the same place by Nebuchadnezzar the younger, alterna victoria.

Ver. 7. Who is this that cometh up like a flood? Pharaoh with his forces is here notably described, *vires feruentium colere*, and compared to an impetuous river, that threateth to overflow and swallow up all. See *Isa.* 8. 7.

Ver. 8. Egypt riseth up like a flood] Nilus-like: the Egyptians were an ancient, proud, luxurious people.

And he saith I will go up and cover the carib] See the like vain vaunts of this proud people, *Exod.* 15. 9. 10.

Ver. 9. Come up ye horses] i. e. Ye horsemen, all the cavallery of Egypt, as *Exod.* 14. 7.

And rage] Or, besir your selves as if ye were wood or mad: *instar furiarum discurrete per campos*.

The Ethiopians and the Lybians] The Africans that were confederates and Auxiliaries to the Egyptians.

Ver. 10. For this is the day of the Lord God of hosts] See *Esa.* 34. 5. 6. 7. 8.

Ver. 11. Go up unto Gilead and take balm] See *chap.* 8. 22. with *Gen.* 37. 25. g. d. thy calamity is no lesse incurable then ignominious.

Ver. 12. The Nations have heard of thy shame] Of the shameful defeat given thee: so that thou who wast once a terror to them, art now a scorn.

For the mighty man hath stumbled against the mighty] And this is the sum of the talk that goeth of thee.

Ver. 13. The Word that the Lord spake] Another Prophecy, but against Egypt also. God had yet a further quarrel to that Country for the death of good *Josiah*, their delivering up *Uriah* Gods faithful servant to the sword of *Jehoiakim*; their idolatry, pride, perfidy, &c.

How Nebuchadnezzar should come and smite the land of Egypt] In the five and twentieth year of his reign, as *Jeremy* also had set forth by a sign, *chap.* 44. 30.

Ver. 14. Publish in Noph, and in Tahpanes] See *chap.* 44. 2.

For the sword shall devour round about thee] Egypt was no whit amended by the former discomfiture at Carchemish: therefore is now wholly subdued by the Babylonian Conquerour, about three and twenty years after. And the like befell the Greek Empire overturned by the Turks.

Ver. 15. They stood not, because the Lord did drive them] He struck a Panick terror into them: and then no wonder that men flee at the noise of a shaken leaf.

Ver. 16. Traitors fell upon another] See *ver.* 12. in a confused flight, it is wont so to be.

And they said] The Auxiliary and Stipendiary souldiers said so, when once they saw that there was no good to be done for the Egyptians: *Nebuchadnezzar* having so wasted all.

Stephens est.

Ver. 17. Pharaoh King of Egypt is but a noise] A meer rash: one that vauntheth and vapoureth, and that's all. So of *Charles* the eighth King of France, *Guicciardin* saith, that in his expedition to Naples he came into the field like thundering and lightning, but went out like a smuffe: more then a man at first, and lesse then a woman at last.

He hath passed the time appointed] He let slip his best opportunity: which, in giving battle, is sometimes the losse of all. *Charles* King of Sicily and Jerusalem was for this fault called *Carolus Cunctator*, i. e. the Delayer.

Ver. 18. As I live] *Formula jurandi Elliptica, & Deo propria*: let none presume to swear in that sort.

Surely as Tabor is among the mountains] As *Tabor* surmounteth and commandeth the little hills round about it, and *Carmel* the adjoining sea (over which it hangeth a promontory) so shall *Nebuchadnezzar* come into Egypt, and subdue the whole Country.

Ver. 19. O thou daughter dwelling in Egypt] But not likely long to dwell there.

Furnish thy self to go into captivity] Heb. *make thee instruments or implements of captivity*. *Sarcina* *residuaque collecta*, prepare to be packing.

Ver. 20.

Ver. 20. Egypt is like a very fair heifer] *Vitula elegans*, a trim bullock, worth-ping *Apis* the Bull and *Menus* the Cow, and unaccustomed to the yoke of subjection, as *Hos.* 10. 11. but I shall bring her to it.

Destruction cometh] Or, excision from the North cometh, cometh, certo, cito, penitus venit, *Ezek.* 7. 6. there come those that shall cut up this fair heifer, or fat calf.

Ver. 21. Also her hired men in the midst of her like fatted bullocks] Heb. *bullocks of the stall*, not like to do much good service in respect of their luxury and petulancy: For *Eglon* had but sluggish souldiers. *Campania* with her delicacies, marred *Hannibals* forces. These mercenaries carried themselves as if hired *non ad militandum sed saginam*, not to fight, but to fat themselves.

Ver. 22. The voice thereof (of Egypt) shall go like a serpent] *Submissa voce loquatur*, she shall hiss and whisper, as being daunted and damped, scarce able to mutter or utter ought for fear, *Esa.* 9. 4.

Ver. 23. They shall cut down her fortress] i. e. Her many Cities. *Herodotus* telleth of one thousand and twenty Cities that were in the land of Egypt, in the dayes of King *Amasis*.

Because they are more then the grasshoppers] The Babylonian fellers are: and those many hands, will make light work.

Ver. 24. The daughter of Egypt shall be confounded] This is, in plain termes, the sum of all that had been said before.

Ver. 25. The Lord of hosts, the God of Israel saith] And shall he say and not do? *Num.* 23. 19. shall the Word of God be broken? *Job.* 10. 35.

Ver. 26. Behold I will punish the multitude of No] Called *populus No*, *Nah.* 2. *He dicatur* 3. 8. (populous as *Nineveh*) to Galilee of the Gentiles: some render it *nourish*. *Alexandrii* *ing No*.

And their Kings] Here *Calvin* conjectureth that *Pharaoh* had made many of his Princes Kings for his greater magnificence: but this came down soon after. A bulging wall is near unto a downfal.

And Pharaoh] *Hopbra*, *chap.* 44. 30. And all them that trust in him] As the Jews in Egypt did.

Ver. 26. And afterward it shall be inhabited] Forty years after, *Ezek.* 29. 13. sc. in the dayes of *Amasis*, whom *Cambyses* the Persian conquered: after which it remained subject to the Persian Monarchs 150. years saith *Emsebius*, being but a base and tributary Kingdom.

Ver. 27. But fear not thou, O my servants Jacob] If Egypt find so much favour, as *ver.* 26. what mayst not thou hope for? See the same, *chap.* 30. 10.

Ver. 28. Fear thou not O Jacob, &c.] See *chap.* 30. 11.

But correst thee in measure, &c.] God dealeth much otherwise with his own people then he doth with unbelievers, whose prosperity as it is full of thornes, so their adversity is but a foretaste of eternal torment: whereas all things, even afflictions also, work together for good to them that love God, &c.

CHAP. XLVII.

Ver. 1. Before that Pharaoh smote Gaza] Called also *Gazer* and *Gazera*, having its name not from the Persian *Gaza* signifying wealth or treasure, but from an Hebrew word signifying strength. It was first smitten by Pharaoh at his return from Carchemish likely, after he had slain *Josiah*, and afterwards worsted the Babylonians at *Embrates*. Next by *Nebuchadnezzar*, this and the four other satrapies of the Philistines were overrun then when he came against Egypt. After that, it was besieged and taken by *Alexander* the great who laid it waste. Yet was it built again and called *Constantia* after the name of *Constantine* the great his sister, being one of the chief Cities in Syria, and having received the faith.

Euseb de vit.
Constant. l. 4.

Ver. 2. Behold waters rise up out of the North] The Chaldean, as a mighty torrent, shall overflow the whole Country and bury all as it were in one universal grave of waters, as once at the deluge. So *Esa.* 8. 7. This seemeth to have been done

done somewhat before *Egypt* was destroyed: when *Moab*, *Ammon* and *Syria*, and therein *Palestine*, drank of the same cup.

Ver. 3. *The Fathers shall not look back to their children*] Though never so dear to them (as the *Greeks* call them, and the *Latines* have their *Filius* of *quid*) but shall be solicitous of their own lives only; *qui de Deo ne tantulum quidem fuerant solliciti*.

For feebleness of hands] Through fear and fail of vital spirits: so as to forget natural affection also.

Ver. 4. *Because of the day that cometh to spoil all the Philistines*] God will find a time of vengeance to fall upon the wicked enemies of his people, though he bear long with them. *Patientia Dei quo disturnitur, eo minacior*. The wicked practiseth against the just and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. *Psal.* 37. 12, 13.

And to cut off from Tyrus and Sidon] The inhabitants whereof were the *Philistines* kinsmen and confederates, but could not rescue them or deliver themselves from the *Chaldean* Conqueror.

The remnant of the Country of Caphtor] These *Caphterim* were neither the *Capadocians*, the *Cyprians*, nor the *Colchians*, as sundry make them; but as of the same lineage with the *Philistines*, *Gen.* 10. 13, 14. so their complices and confederates, with whom therefore they were to fare alike.

Levit. 19. 27. 28. Jer. 16. 6. *Ver. 5. Baldness is come upon Gaza*] i. e. Extreme grief, which might have been prevented, had she profited by her former calamity, *ver.* 1. But till God come in with sanctifying grace, Afflictions, those hammers of his do but beat upon cold iron.

Adrichom. *Akelon is cut off*] Or, is silenced: which was wont to be full of singing, dancing and loudluring. Here was born, they say, *Herod* the infanticide, surnamed therefore *Akelonia*.

With the remnant of their valley] *Palestine* lay most of it low, and was yet to be laid lower.

Ver. 6. *O thou sword of the Lord*] So called because whencesoever it cometh, it is barked in heaven, *Isa.* 34. 5. See *chap.* 25. 29. *Judg.* 7. 18, 20.

Aug. de Civit. Dei. *How long will it be ere thou be quiet?* *Erisse in opere semper?* wilt thou ever be eating flesh and drinking blood? war, the shorter, the better. Of the Pirates war, as the *Romans* called it, *Augustine* reporteth to the just commendation of *Pompey*, that it was by him *incredibili celeritate & temporis brevitate confectum*, quickly dispatched, and made an end of.

Ver. 7. *How can it be quiet?*] Heb. *How shalt thou be quiet?* Here the Prophet quieteth himself howsoever by an humble submission to his holy will, who had put the sword in commission. Gods will is the rule of right, neither can force or entreaty prevail ought against it in this world: much less in the world to come, where each one must hold him to his doom, which is irreversible.

CHAP. XLVIII.

Ver. 1. *A Gain? Moab*] That haughty brood, infamous for their inveterate hatred of Gods *Israel*, at whom they were anciently *irked*, *fretted*, *vexed*, though no way provoked, *Num.* 22. 3. whom also they *outwitted*, by the counsel of *Balaam*, in the business of *Baal-peor*, *Num.* 25. had been plagued and judged by the Kings of *Israel* (by *David* especially) as also by *Sennacherib*, *Isa.* 35. and 36. but were no whit amended: and are therefore here, and *Ezek.* 25. 9. threatened with utter destruction by the *Chaldeans*; and that very much in a scoffing way: like as they were a proud, petulant, scornful people, despisers of all other Nations, but especially of the Jews their near neighbours and *Allies*.

Epipoll. *Woe unto Nebo*] Their oracular City, as it may seem by the name. See *Esa.* 15. 2. *Kirjathaim is confounded*] It is of a dual forme: and so seemeth to have been a double City, as was of old *Jerusalem*; and as are now *Rome*, *Prague*, *Cra-covia*.

Misgab

Misgab is confounded] It signifieth the high place: and is the same, say some, with *Bamoth*, *Num.* 21. 20. & *Sela*, *Isa.* 16. 1.

Ver. 2. *There shall be no more praise of Moab*] This may be taken either of a City so called, or of the whole Country: as now *Muscovia* is oft put for all *Russia*. *Atropolis* in *Hesbon* they have devised evil against it] Or better thus, *De Hesbone*, &c. *A. Hs.* As concerning *Hesbon*, they (the *Chaldees*) have devised evil against it. There is an elegant allusion in the original, to the names of the places both in *Hesbon* and in *Madman*. *Atropolis* scilicet *Prophecia ad singularem civitatem nominata*.

Ver. 3. *A voice of crying*] They would not cry for their sins: they shall therefore cry for their miseries with desperate and bootless tears: and yet worse one day. *Jun.*

Ver. 4. *Moab is destroyed*] i. e. Shall be shortly.

Her little ones have caused a cry to be heard] Whilst they either are forsaken of their parents, as *chap.* 47. 3. or else see them to be slain, or carried away captive.

Ver. 5. *Continual weeping shall go up*] Heb. *weeping with weeping shall go up*, i. e. They shall weep abundantly.

Ver. 6. *Flee, save your lives*] Whatever else ye lose.

And be like the heath in the wilderness] Which is little worth: See *chap.* 17. 6. Sit there sad and solitary.

Ver. 7. *For because thou hast trusted in thy works*] Thy creature-confidence and thine idolatry have undone thee.

Chemosh shall go forth into captivity] *Chemosh* (*ḥmš*) was the *Moabites* God, and is thought to be the same with *Bacchus*, or *Priapus*. He is here called *Chemosh* by way of contempt.

Ver. 8. *And the spoiler shall come*] i. e. *Nebuchadnezzar*.

As the Lord hath spoken] Who hath given him a commission, and made him his executioner.

Ver. 9. *Give wings unto Moab*] Let him flee his utmost — *addas timor alai*: but the *Chaldean* Eagle will easily overreach him.

Ver. 10. *Cursed be he that doth the work of the Lord deceitfully*] Or *slyly*, or *hastily*, to the halves; *Late pater hac sententia*. The work of destroying *Moab* is here mainly meant. But the text taketh in all lawful employments; these are Gods works, and must be done vigorously, with all our might, in obedience to God, and for his greatest glory. Not Souldiers only that have a good cause and in a good calling, must likewise take a good courage, and do execution lustily: but Magistrates also, who are *Keepers of both Tables of the Law*, must do right to all without partiality: accounting it better to be counted a *busy Justice* than an *honest Gentleman*. Ministers must look to the Ministry which they have received of the Lord, to fulfil the same. Every man in his particular place and station must be not *slothful in business but fervent in Spirit, serving the Lord: non tanquam canis ad Nilum, sed ut Cygnus ad Thamesin*: in Gods immediate service especially, men must stir up themselves to take hold of him: minding the work, and not doing it in a customary, formal, bedulling way. A very Heathen could say, *Ignavia in rebus divinis est nefaria*, Dullese in divine duties is abominable. And *Numa* King of the *Romans* made a Law, that none should be careless or cursory in the service of God: and appointed an Officer to cry oft to the people at such a time *Hoc agite*, Mind what ye are about, and do it to your utmost. He that is ambitious of Gods curse, let him do otherwise.

Ver. 11. *Moab hath been at ease from his youth*] And his ease hath destroyed him, as *Prov.* 1. 32. He dwelleth near the *Mare mortuum*, and is become a very *mare mortuum*: i. e. a dead Sea. Because he hath had no changes, therefore he feareth not God, *Psal.* 55. 19. *Sibi confus in saculatisibus*, &c. he is rich and resty: here's good booty for the Souldiers, who should therefore bestir them.

And he hath settled on his lees] As having never been turned out of his Country: which may well be called his *mother*, as the lees are called the *mother of wine*. But now his time is come to be *trausfused*, to be emptied from vessel to vessel, to be carried captive.

Ver. 12. *Thus I will send him wanderers*] *Peregrinantes qui peregrè agant eum*, the *Chaldean* vagrants (as he proudly calleth and counteth them): but they shall make a vagrant of him in good earnest.

Z z

And

And shall empty his vessels. &c.] Moab abounded with the best wine: but dwelling so near Sodom, his grapes also became grapes of Sodom and clusters of Gomorrah: his manners were Sodomitical too. It was but time therefore to send those that should empty his vessels and break his bottles: carry him into another Country where he might get a new taste, and his sence be changed.

Ver. 13. *As the house of Israel was ashamed of Bethul*] When their golden calf was carried into captivity.

Ver. 14. *How say ye We are mighty?*] *q. d.* Ye have great cause to crack, and to stand upon your pantables, as ver. 2. 29, 30.

Ver. 15. *Moab is spoiled*] *Qua hucusque, eadem majore cum luce repetit.* The same again, but with more exornations.

Ver. 16. *The calamity of Moab is near to come*] See on ver. 15.

Ver. 17. *All ye that are about him, bemoan him*] And that ye may not want a form, say ye, *How is the strong staff broken!*

Ver. 18. *And sit in thirst*] *i. e.* In want of all things.

Elegia est
Proposita.

Ver. 19. *Stand by the way and spy, &c.*] What brave Rhetorick is here? *Tendunt quidam, Prophetas & Apostolos non affectasse artem dicendi: vide tamen quantâ eloquentiâ peroravit Spiritus Sanctus.*

Ver. 20. *Moab is confounded*] See on ver. 15.

Tell it in Arnon] In the Cities standing upon that river.

Ver. 21. *And judgement is come upon the plain country*] Such as the most part of Moab was.

Ver. 22. *And upon Dibon, and upon Nebo*] These Cities beyond Jordan belonged to Israel; but Moab had seized them, and now Gods Judgement cometh upon them.

Ver. 23. *And upon Kiriatbaim*] See on ver. 1.

And upon Bethmeon] *Etiam Isay calleth it, chap. 15. 2.*

Ver. 24. *And upon Bozra*] Called also Bazer, Josh. 22. 36.

Ver. 25. *The horn of Moab is cut off*] *i. e.* His strength, power, glory, Kingdoms: his Sultans and Princes, saith the Chaldee.

Ver. 26. *Make ye him drunk*] *Ebrietas modis omnibus maledicta:* but here is meant a dry drunkenness with the fierce wrath of God. Most things here spoken are to be found in Isay: but here more clearly exprest. See chap. 25. 21.

Moab also shall wallow in his vomit] As once he did when drunk with wine to the derision of others, so now he shall when drunk with wrath. It will be a woe time with drunkards one day doubleless.

Ver. 27. *For was not Israel a derision unto thee?*] *sc.* When he was carried captive by Salmanser: didst not thou make thy self merry in his misery, and compose Comedies out of his Tragedies?

Was he found among thieves] Was he therefore obnoxious because religious? What reason hadst thou to shout after him, as one would do after a thief that is taken stealing?

Thou skippest for joy] Thou shakest thy self, that is thy head: or thou laughest till thou art ready to break thy midriff;

Impotentissimè
cachinnas.

— Petulantis plene cachinnas.

Ver. 28. *And be like the dove*] That is glad to creep in at any cranny of the craggy rock, to be hid from the Hawk.

Ver. 29. *We have heard the pride of Moab*] See Isay 16. 6. Proud he was then, and the same he is still: no changeling is he.

Ver. 30. *I know his wrath*] Passion is the eldest daughter of pride. See Isay 16. 6. *Hic lyas nulli non so efficitur*] Heb. his barres. Lyes were his refuge, his strength the barres he trusted to and leaned on.

Ver. 31. *I therefore will I howle*] Isay 16. 7. & 15. 5.

Ver. 32. *I will weep with thee for the weeping of Jazer*] Or, more than the weeping of Jazer. *i. e.* saith *Isaius*, more largely and lamentably, than Isay bewailed Jazer, Isay 16. 8. 9.

Ver. 33. *And joy and gladness is taken*] See Isay 16. 10.

Their shouting shall be no shouting] Their cheer shall be changed, their note altered

red from what it was wont to be, at their gathering in the vintage. So it shall one day fare with the drunkards and belly-gods; whose *læticia vertetur in luctum*, *plausus in planctum*, &c. mirth shall be turned into mourning, clapping of hands into wringing of hands, hollowing into howling.

Ver. 34. *From Hesbon even unto Elealeh*] See Isay 15. 4, 5, 9.

As a heifer of three-years old] Which at that age, beginneth to low after the bull.

Ver. 35. *Moreover I will cause to cease*] Such a scarcity there shall be of people.

See ver. 7. & Num. 21. 28.

Ver. 36. *Therefore my heart*] See Isay 15. 5. & 16. 11.

Ver. 37. *For every head shall be bald*] This was the doings among the Eakerlings, in times of mourning.

Ver. 38. *There shall be lamentation*] See Isay 15. 3.

Like a vessel wherein is no pleasure] See chap. 22. 28.

Ver. 39. *How hath Moab turned the back with shame?*] Heb. neck.

Submisit trifidi colla superba jugo.

Ver. 40. *Behold he shall fly as an Eagle*] To an Eagle Nebuchadnezzar is compared, for his strength, swiftnesse, and ravenousnesse.

Ver. 41. *Kerioth is taken*] Of this City, some say, was *Judas Iscariot*.

As the heart of a woman in her pangs] Which is very low: neither is such a one in case to defend her self.

Ver. 42. *Because he hath magnified himself against the Lord*] *i. e.* Against his people, who are as the apple of his eye.

Ver. 43. *Fear and the pit*] See Isay 24. 17.

Ver. 44. *He that fleeth*] See Isay 24. 18.

Ver. 45. *Stood under the shadow of Hesbon*] As thinking they had had a good bush on their backs.

But a fire shall come forth out of Hesbon] As once before it did, Num. 21. 28, 29. and became a proverb.

Of the tumultuous ones] Of those revelling gallants.

Ver. 46. *Wo be unto thee, O Moab*] See Num. 21. 29.

Ver. 47. *Yet will I bring again the captivity of Moab*] *Latiora demum annuntiat.* But because this was never that we find fulfilled in the letter, therefore it was a preface of the calling of the Gentiles to an interest in Christ, and benefit by him.

CHAP. XLIX.

Ver. 1. *Concerning the Ammonites*] Who are taxed in Scripture for their pride, petulance, and contempt of Gods Israel, whom they had always infested, and now grossly injured, by encroaching upon part of their Country, which they had seized on, as if Israel had been heirlesse, and themselves next akin, which was nothing so. See Zeph. 2. 8.

Has he no heir?] Yes, *Judas* and *Benjamin* not yet captivated.

Why then dost their King inherit Gad?] *i. e.* Gilead (*Gad's* portion beyond Jordan) because it lyeth convenient for him. This, they would have done long before, viz. in *Jephthah's* dayes: but then it would not be. Afterwards, *Saul* and *David* subdued them; but in *Jehoshaphat's* time they came again, together with the *Moabites* and the men of mount *Seir*, to make a disturbance: but were defeated, 2 *Chron.* 20. Now, when those *Israelites* beyond Jordan were carried away, and their land desolated first by the *Syrians*, 2 *King.* 10. 33. and afterwards by the *Assyrians*, 2 *King.* 15. 29. then, in likelihood, it was that the *Ammonites* thus invaded the Country, and laid it to their own (Confer *Am.* 1. 13.) that they might dwell alone, in that part of the earth.

Ver. 2. *Behold the dayes come, saith the Lord*] *sc.* After the subversion of the Jewish

Jewish Nation, Ezek. 21. 33; &c. For Judgement commonly beginneth at the House of God.

And I will cause an alarm of war to be heard in Rabbah] Megalopolis the Metropolis of the Ammonites: it was afterwards called Philadelphia, from Ptolome Philadelph who reedified it.

And it shall be a desolate heap] Heb. an hillock of desolation.

And her daughters] The neighbour Towns, and Villages.

Then shall Israel be heir unto them that were his heirs] It hath been often observed, that God loveth to retaliate. How this was fulfilled, see 1 Maccab. 5. 6. and Joseph. l. 13. c. 21.

Ver. 3. How! O Heshbon] A City of the Gadites, but seized upon it seemeth, first by the Ammonites, and then by the Moabites, chap. 48. 2, 24, 25.

For Ai is spoiled] Not that Ai, Josh. 7. 1. but another of that name, beyond Jordan: Gaja Ptolome calleth it.

And run to and fro by the hedges] Hide you behind the hedges.

For their King] Or Malcham their idol: as Chemosh, chap. 48. 7.

Ver. 4. Wherefore gloriest thou in the valleys] Because fat and fertile: as being near to Sodom and Gomorrah, that pleasant plain, Gen. 13. 10.

O back-sliding daughter] Or untoward and refractory. Sept. Then daughter of rashness, or of impudence, quæ ita lascivus sicut puella quæ libidinatur, & virum

Appellat homi-
nes regni erro-
res fidam
vagant.

quærit, saith Oecolamp.

That trusted in her treasures] Never yet true to those that trusted them, 1 Tim.

6. 17. Psal. 52. 7.

Who shall come unto me?] Or, Who can come at me?

Ver. 5. Behold I will bring a fear upon thee] Panicum vel bellicum.

Ver. 6. I will bring again the captivity] Then, when Christ shall come, the Gentiles also shall be freed from the tyranny of sin, and terror of hell.

Ver. 7. Wisdom nowhere in Teman?] The Edomites, and especially the Temanites (of whom Elephas, Job's friend was one) were famous for wisdom, Obad.

8. which although it be of excellent use for putting things to the test, yet without the fear of God (which is the beginning of wisdom, Prov. 1. 7.) and his blessing, it proveth not only unprofitable, but pernicious also. It is, saith James, earthly, sensual, and devilish. See what the Scripture speaketh of it, Job 12. & 1 Cor. 3.

Ver. 8. Dwell deep] Hide your selves in holes of the earth, grots in the ground, clefts of the rocks, where you may best secure your selves from the pursuing enemy.

Ver. 9. If grape-gatherers, &c.] See on Obad. 5.

Ver. 10. I have uncovered his secret places] Where he had hid himself, or his treasures, those secrets of war.

And he is not] i. e. Any more a State or a people. Time shall triumph over him, so that he shall but live by fame.

Ver. 11. Leave thy fatherless children, &c.] Thus God speaketh to the profane Edomites in derision; but to all true Israelites, in serious sadness: and so it is very comfortable, and must needs be a good stay of mind to a dying Saint, as it was to Claviger a Dutch Divine. He was held happy of whom Cassiodore saith, So many children, so many Counsellors to the State: but he is happier that can say, So many children, so many of Gods clients, heavens heirs, &c.

Selnee. Pedog.
Christ. par. 2.
p. 379. Quot
dedit familie
juvenes, tot
redidit Curie
consulares.

Ver. 12. Behold they whose judgements, &c.] See chap. 25. 29. See also Obad. 19.

Ver. 13. I have sworn by my self, saith the Lord] Because it seemed incredible that Beza should be beaten down: as also to shew how exceedingly God was incensed against the Edomites, to whom therefore also no comfort is spoken, as is to Amon and Moab, in after-times.

Ver. 14. I have heard a rumour from the Lord] See on Obad. 1.

Ver. 15. For low I will make thee] See on Obad. 2. whence Jeremy took this, and more besides, or else Obadiah from him.

Ver. 16. Thy terriblest] i. e. Thine insolency and cruelty wherewith thou frightest folk. Or thine idol, that terrible business, so called in contempt. Though thou shouldst make thyself] See Obad. 4.

Ver. 17. And Edom shall be a desolation] Heb. for a desolation. See on ver. 13.

Ver. 18.

Ver. 18. as in the overthrow of Sodom] See Gen. 19. 24, 25.

And the neighbour Cities] Whereof See Dent. 29. 23.

No man shall abide there] As little as in the dead Sea, where no creature can live.

Ver. 19. Behold he shall come up] Nebuchadnezzar shall.

Like a Lion from the swelling of Jordan] As Lions at such a time are forced to quit their dens, near Jordan.

Against the habitation of the strong] i. e. Against Idumea.

But I will suddenly make him run away from her] As having soon conquered her: or rather I will suddenly make him over-run it. i. e. Get above it, and become Master of it.

And who is a chosen man that I may appoint over her] Or, For I will give charge

to him that is a choice one against her: i. e. To Nebuchadnezzar.

For who is that shepherd that will stand before me?] q. d. There is no standing before God, and his Lion sent by him.

Ver. 20. Therefore hear the counsel] Now by counsel things are established.

And his purposes] Or, contrivements that he hath contrived.

Surely the least of the flock] The meanest of Nebuchadnezzar's men shall drag them out of their shelters, as dogs do a dead carcase.

Ver. 21. In the red Sea] i. e. A long way off: yet not so far as the doating Talmudists say, the Serpents cry was heard (when the Angels came down and cut off his legs, according to that doom past on him, Gen. 3. 14.) viz. all the world over.

Ver. 22. Behold he shall come up and fire] See chap. 48. 40. 41.

Ver. 23. Concerning Damascus] The chief City of Syria, so pleasantly situate, so rich and luxurious, that one compareth it to Corinth or Ephesus. Julian the Emperour in his Epistles, calleth it the City of Jupiter, and the Eye of the whole East. Tamerlan would not come into it, lest he should be detained there by the delights and delicacies of it. He destroyed it in a displeasure, and built three Towers with the skulls of those he had there slain (for a trophy) with singular skill. It was built again by the Soldan of Egypt, and is now possessed by the Turkes.

There is sorrow on the sea, it cannot be quiet] Or, There is sorrow as upon the sea which cannot rest.

Ver. 24. And fear hath seized on her] Horrorem fibrilem apprehendit, Shee apprehendeth as in a fit of an Ague.

Ver. 25. How is the City of praise not left?] Why is so praise-worthy and renowned a City so demolished? See ver. 23. Cause enough there was, because it was a valley of vanity, Am. 1. and Comus, Venus, and Bacchus there made their dividend, and shared their Devotion.

Ver. 26. Therefore her young men] Or, Surely.

Ver. 27. And I will kindle a fire] See on Amos 1. 4.

Ver. 28. Concerning Kedar] These Kedarens, the off-spring of Kedar-Jismail's son, Gen. 25. 13. dwelt or rather abode for most part in Arabia the stony, or desert. Hagarens they were also called, and afterward Saracens of Saraca their chief City, saith Stephanus: or of Saracab, for more credit sake, as others hold. Of this people came Mahomet that grand-Impostour: and the Turkes who have now gotten into their hands so great a part of the habitable world. A rude people they were in Jeremie's dayes, and uncivilized: yet because wicked, they are here doomed.

And concerning the Kingdoms of Hazor] Their head-city.

Ver. 29. Their tents and their flocks] For which they were termed Scenite and Nomades, as living a pastoral life in tents.

And they shall cry unto them, Fear is on every side] Magor-misabib might be their word, wherewith, loudly-uttered, they might fright and overcome these enemies: like as the Britons our Ancestours once overcame a mighty Army of Saxons and Picts in this Land, by ringing out the word Hallelujah with a courage among the mountains, nigh to the which the enemy had encamped.

Ver. 30. Rise, get you far off] See on ver. 8.

Ver. 31. Arise, go you up into the wealthy Nation] Or, quiet Nation; that dwelleth without care] Heb. in confidence: but such a security doth not secure any, but oft

Usser. de
Brit. Ecclef.
primord.

oft betrayeth. *Infelix felicitas que non est in Domino*, saith *Osculampadius* here: There's no true happinesse, or safety but in God.

Ver. 32. *Them that are in the uttermost corners*] Or, that have the corners of their hair cut. See chap. 9. 26. and 25. 23.

Ver. 33. *And Hazer shall be a dwelling for Dragons*] See chap. 9. 11. and 12. 22. and 51. 37.

Ver. 34. *Against Elam*] i. e. The *Medes*, say some; the *Persians*, say others; or a people betwixt both: whose head-City was that *Susa* where *Alexander* found fifty thousand talents of gold besides silver. *Aristagoras* also thus cheered up his souldiers that besieged it; This City if you can but take, *Cum Jove de divitiis licet certetis*, you may vie with *Jove* himself for wealth. These *Elamites* joyned with the *Chaldees* against the *Jews*, when they first wasted *Judea*, and carried away *Jeboiakim*: Hence they are here so threatened, for their cruelty then.

Ver. 35. *Behold I will break the bow of Elam*] In the use whereof they excelled; being very skilful Archers, *Esa. 22. 6.* Gunnes now-a-days carry it, as bowes of old.

Ver. 36. *And upon Elam will I bring the four winds*] i. e. Great concussions, enemies on all sides, *Scythians* and *Sarmatians* especially out of the North. *Calvin* thinketh this Prophecie was fulfilled after *Alexanders* death, when his captaines strove most fiercely for the Kingdoms of the earth, which he had subdued.

Ver. 37. *For I will cause Elam to be dismayed*] q. d. They trust in their great strength, and hold themselves invulnerable: but I can easily dispirit (and so destroy) them. See ver. 5. 14, 29.

Ver. 38. *And I will set my throne in Elam*] i. e. I will solemnly execute my judgements upon these people, as if I sat in my Judgement-seat in a publick Court, in the midst of them.

Ver. 39. *I will bring again the captivity of Elam*] Principally by bringing them to *Jesus Christ*. And so we read, *Act. 2. 9.* of *Parthians*, *Medes* and *Elamites* amongst those first and best believers. *Eusebius* also telleth us, that in the Council of *Nice* there was a Bishop from *Persia*. And *Theodoros*, a very good man, withal a great writer, served the Churches of the *Elamites*.

CHAP. I.

Ver. 1. *The word that the Lord spake against Babylon*] Which was built by *Nimrod*: as *Ninive* was afterwards by his nephew *Ninus*, *Gen. 10. 11.* Of the greatnesse of this City, besides what we read in holy writ, much may be read in *Herodotus* and *Pliny*. It was the head-City of the *Assyrian* and *Chaldean* Monarchy, which lasted above 1700. years, till *Cyrus the Persian* took the Kingdom. *Esa* prophesied against it in several Chapters. *Habakkuk* maketh it his whole business. *Jeremy* had set forth how *Sheshak*, that is *Balthasar*, should drink the dregs of the cup of Gods wrath, chap. 25. 26. Here, and in the next Chapter, he discourseth it more at large, shewing how it was that *Babylon* was to drink of that cup: and for more certainty, it is spoken of in this prophesie as already done.

Ver. 2. *Declare ye among the nations*] Let all take notice of the good news: there shall be a general good-delivery; sing therefore *Triumphs*.

Say, Babylon is taken] So *Esa* 21. 9.

Bel is confounded] This *Bel* was *Nimrod*, whose nephew *Ninus* set him up for a god. *Merodach* (a restorer of their Empire, whereof *Nimrod* had been founder) was likewise idolized. They are called dirty deities (*seductes & percora*, a name good enough for them) and said to be confounded. See *Esa. 46. 1.* Sorrows also: because their sorrows shall be multiplied that hasten after another God, *Psal. 16. 4.*

Ver. 3. *For out of the North there cometh up a Nation against her*] i. e. Out of *Media* and *Persia* which lay Northward from *Chaldea*. The *Jews* had their bane out of the North, (as had been foretold, *Jer. 1. 14, 15.*) so from *Babylon*, and now *Babylon* is to be baned from the same quarter. This was some comfort double to the poor *Jews* in captivity.

Which shall make her land desolate] This was not fulfilled, till many years after. *Cyrus*

Merodach
omni
suu
Chaldea
ap-
pellatione.

Cyrus indeed began it: but *Selencus Nicanor* finished it, by building near unto it another great City called *Selucia*.

Flia. lib. 6.
cap. 26.

Ver. 4. *In those dayes, and at that time*] *Destructio Babel salut est populo Dei*: so shall it be at the ruine of *Rome*.

The children of Israel shall come and the children of Judah together] In better times they could not agree: but when they were both in a weeping condition, misery bred unity: as it did also betwixt *Hooper* and *Ridley*, when they were both in prison for the truth.

Going and weeping] Teares of sorrow for their sinnes; and teares of joy for their deliverance by *Cyrus*, but especially by *Christ*.

They shall go and seek the Lord their God] Whom they had long been without: and do now long and linger after.

Ver. 5. *They shall seek the way to Zion with their faces thitherward*] As intent upon it, and minding nothing else in comparison. It is good for a man to have his face set towards heaven and to make Religion his business: looking at other things by the by, and out at the eyes end, as it were.

Come and let us joyn our selves to the Lord] Be so joyned to the Lord, so glewed unto him, as to be one spirit with him, in a conjugal perpetual covenant.

Judith ad-
heribunt Do-
mino.

Ver. 6. *My people have been lost sheep*] *Per avia peccatorum aberrantes*, lost in the maze of sin and misery.

Their shepherds have caused them to go astray] True also of *Papists* and *Sectaries*: miserably misled by their pretended Pastours; *Impostors* rather.

Ver. 7. *All that found them have devoured them*] As ravenous creatures do wandering sheep. Stragglers are a fit prey for Seducers.

And their adversaries said, We offend not] i. e. God will have it so. *Jer. 40. 2.* but this was no good plea; *Jer. 2. 3.*

The habitation of justice] Or, in the habitation of justice: in a land of uprightness have they dealt unjustly, *Esa. 26. 10.* which was no small aggravation of their sin.

Even the Lord the hope of their Fathers] But these, as degenerate children, have no such hope.

Ver. 8. *Remove out of the midst of Babylon*] *Ho, Ho, come forth*, as *Zach. 2. 6.* Away, this is not your rest, for it is polluted, *Mic. 2. 10.* See *Esa* 48. 20. *Rev. 18. 4.*

Be as the bee-goats] That lead the flocks, *generose & festinant*, freely and readily. Sheep are fearful, and therefore go behind: goats are not so, and therefore go before. There is good hope, saith one, that we are going out of *Babylon*, when the bee-goats go before the flock: when men of publick place and authority are active for reformation.

Ver. 9. *From the North country*] See on ver. 3.

Their arrows shall be as of a mighty expert man] Or, of a potent prosperous man, that can hit where he pleaseth, and that without faile.

None shall return in vain] No shaft shall: or no souldier shall misse of booty, for whereas *Babylon*, like a sea, had taken in the wealth of all Nations; so it was meet that it should be exhausted: like as *Rome* was by the *Goths* and *Vandals*, and as *Constantinople* was by the *Turks* and *Tartars*.

Ver. 10. *And Chaldea shall be a spoye*] See on ver. 9.

Ver. 11. *Because ye were glad, because ye rejoiced*] *sc.* In a thing of naught, as *Causam ponit Am. 6. 13.* and in the miseries of my people ye were madly merry: therefore shall ye be let blood in the *vena cava*.

petulantiam
& dicacitatem
Oecol.

Because ye are grown fat] Ye have laughed your selves fat, you have fattened your selves as in a day of slaughter, or of good cheer. It was at a feast that *Babylon* was taken.

And bellow as bulls] Or, neigh as steeds, lusty steeds.

Ver. 12. *Your mother shall be sore confounded*] i. e. *Babylon* your mother-City: or *Babylonia* your country: or your Monarchical greatnesse, which being in the last place laid waste after other Nations, as *Jer. 25.* was foretold, shall with shame cry out, *Hui tam cito me qua primas obtinebam*, &c. How is it, that I, who was the head of Nations, am now the taile, &c?

Ver. 13.

Ver. 13. *It shall not be inhabited, but be wholly desolate*] Babylon standeth not now in the same place as of old: nor is there hardly any ruines of the old City remaining, as travellers tell us. *Pausanias* saith, that in his time, there was naught to be seen of it but the walls only: and *Hierom* saith, that in his, it was turned into a park for deare. *Omne in medio spaciū solitudo est.* See on ver. 3.

Ver. 14. *For she hath sinned against the Lord*] Yes she is a sink of sins, the contagion of the world, the shop of Satan, the adversary of the Saints, &c. So, and much more then so is spiritual Babylon, cito itidem casura, si essetis viri (said *Petrarch* long since) that groaneth for a downfall.

Ver. 15. *Shout against her round about*] As they did once at *Jericho*; she shall come down assuredly.

She hath given her hand] i. e. She hath yielded and cryed quarter: add hereunto, that two Princes of Babylon being displeased by *Balthasar*, sent for *Cyrus* to take the City, and shewed him how he might best do it. This was giving the hand saith *Calvin*.

As she hath done, do unto her] — *Nique enim lex justior u'la est.* See *Judg.* 1. 5. with the Note.

Ver. 16. *Cut off the fower*] Leave not so much as an husbandman alive: who yet are generally spared as harmlesse, and useful: they were left and let alone by the *Chaldeans* when they carried away the Jews, 2 *King.* 25. 12. But here is enjoyed a more severe execution.

Ver. 17. *First the King of Assyria hath devoured him*] Many *Assyrian* Kings successively: but especially *Sennacherib*.

Hath broken his bones] Heb. hath boned him: hath left nothing of him but the bare bones.

Ver. 18. *As I have punished the King of Assyria*] And accordingly so he did: for as *Sennacherib* first lost his army, and then his life; and then soon after, that Monarchy was dissolved: so after that *Balthasar* was slain, the Empire was translated unto the *Perians*.

Ver. 19. *And I will bring Israel again to his habitation*] Or to his fold, or his pastures: See ver. 6. 17.

Ver. 20. *The iniquity of Jacob shall be sought for, and there shall be none*] Because to the justified no sin is imputed. *Nihil obvisci solet prater injurias.* He forgetteth nothing but injuries only, said *Cicero* of *Cesar* flatteringly, say we of God truly. Thus to have known, is to feed in those soul-fatting pastures, ver. 19.

For I will pardon them whom I reserve] *Tegam quod fuit; quod eris, regam.*

Ver. 21. *Go up against the land of Merathaim* — and against the inhabitants of *Peled*] Two *Babylonian* Provinces, *Ezek.* 23. 23. *Calvin* rendreth it *The land of exasperators, and the inhabitants of visitation*, i. e. that deserve to be punished. This is Gods commission to *Cyrus*.

Utterly destroy after them] i. e. Their posterity, as *Dan.* 4. 11.

Ver. 22. *A sound of battle is in the land*] *Barritus militaris*: this is (not the joyful but) the woful sound: for war is a woe, which no words, how wide soever, can sufficiently set forth.

Ver. 23. *How is the hammer of the whole earth cut asunder?*] *Babylon* was the mawle of many Nations. *Nimrod* began it, and his successours took after him. *Charles Martel* King of *France*, was so called for like cause. *Augustine* also was worthily stiled *Hæreticorum malleus* the hammer of hereticks: and *Mr. Arthur Hildersam* *Schismaticorum malleus*, the mawle of Schismatics.

Ver. 24. *I have laid a snare for thee*] Thou *mid-bull*, ver. 27. *Babylon* was unexpectedly taken by a stratagem, whilst they were in the midst of their revels.

And thou wast not aware] The palace was suddenly seized upon: but some parts of the City knew not that the enemy was entred, till three dayes after: for it was the greatest City that ever the Sun beheld, saith *Pausanias*; and the most suddainly surprized.

Because thou hast striven against the Lord] Heb. *hast mingled thy self with the Lord, incertamen scilicet*, to wrestle and fall with him, and to try masteries.

Ver. 25. *The Lord hath opened his armoury*] Heb. *treasury*. Now Gods armoury

is *omne id sub celo usque ad diabolum*, all things both in heaven and under the cope of heaven, as far as the very devils; whereby he is able to subdue his enemies, and to bring them to nothing. Out of this treasury God took *Darius* and *Cyrus* with their forces, and set them upon this expedition.

Ver. 26. *Come against her*] This he speaketh to the *Medes* and *Perians*; who though they were farther remote then they that could heare the Prophet; yet God, who spake by him, could and did speak home to their hearts, stirring them up by a secret instinct to do this execution.

Ver. 27. *Slay all her bullocks*] Heb. *sword them*, sheath your swords in their sides. See ver. 24.

Ver. 28. *The vengeance of his Temple*] Spoiled and burnt by the *Chaldeans*, those *masters*, as their name also signifieth. Woe then to such as destroy Gods living Temples.

Ver. 29. *According to all that she hath done*] See ver. 15.

For she hath been proud against the Lord] Who setteth himself in battle array against the proud, 1 *Pei.* 5. 5.

Ver. 30. *Therefore shall her young men*] See on chap. 49. 26.

Ver. 31. *Behold I am against thee O most proud*] Heb. *O pride*, in the abstract, i. e. *O Balthazar*; as of a certain Pope was said,

Conditur hoc summo & scelus & vitium.

Ver. 32. *And the most proud shall stumble*] Heb. *Pride*, or that *man of pride*. *Profratarius ille*, so *Orcolampadius* rendreth it, that stubborn man; who will do wickedly against conviction of conscience.

Ver. 33. *The children of Judah, and the children of Israel were oppressed together*] Or, were oppressed alike, &c. In their several deportations; and God mindful of his Covenant, sheweth himself sensible of it; though for present he seemed not to care what became of either of them;

Ille dolet quoties cogitur esse ferox.

Ver. 34. *Their Redeemer is strong*] Or, *But their strong Avenger*, whose name is the Lord of hostes, he shall thoroughly plead their cause, i. e. right their wrongs. That he may give rest to the land] See on 2 *Thes.* 1. 8. 9.

Ver. 35. *A sword is upon the Chaldeans*] Those sworn swordmen of the Devil.

Ver. 36. *A sword is upon the Iars*] i. e. The prognosticators and wizards. *Mendaces nominat divinos*, as it was wont here to be said *A friar, a Iyar*.

Ver. 37. *A sword is upon their horses*] Upon all their military preparations; whereof see *Herodotus* lib. 1.

They shall come as women] *Elumbes*, cowardly and cretinal.

A sword is upon her treasures] Which how inestimable they were, see *Strabo* lib. 15. and *Plin.* l. b. 33. cap. 3.

Ver. 38. *A drought is upon her waters*] Which *Cyrus* did so drain by many outlets, that without any great difficulty he took the City: afflicting it on two sides. *Lib. 3. cap. 7.* *Frontinus* saith that thrice *Babylon* was taken by this stratagem. 1. By *Semiramis*.

2. By *Cyrus*. 3. By *Alexander* the Great. *And they are mad upon their idols*] *Deos terrificos & truces*, statues of their Kings *ἱεροδωμάτων* and Worthies which were of a huge vast stature. See *Dan.* 3. 1.

Ver. 39. *Therefore the wild beasts of the desert*] See *Ez.* 13. 21.

Ver. 40. *As God overthrew Sodom*] See *Ez.* 13. 19. and chap. 49. 18.

Ver. 41. *Behold a people shall come from the North*] As ver. 3. 9. See chap. 6. 22.

Ver. 42. *Against thee, O daughter of Babylon*] In like sort as thou didst once against Gods *Israel*, chap. 6. 23. Now thou shalt meet with thy match.

Ver. 43. *The King of Babylon, &c.*] See chap. 6. 24. *Dan.* 5. 6.

Ver. 44. *Behold he shall come up*] See chap. 49. 19.

Ver. 45. See on chap. 49. 20.

Ver. 46. See on chap. 49. 21.

Aaa

CHAP.

CHAP. LI.

Ver. 1. **B**ehold I will raise up against Babylon, and against them that dwell in the midst] *sc.* Of the land of Chaldaea, in the royal seat and center of that great Monarchy.

A destroying wind] Blasting and boisterous : See chap. 4. 11, 12.
Ver. 2. *And I will send unto Babylon fanners*] Who shall make as clean work, as they once did in Judaea, disperse her inhabitants and dissipate her riches.

Ver. 3. *Against him that bendeth*] *Periphrasis Babylonii, omnibus gentibus infestis.*
Ver. 4. *Thus the slain shall fall*] Both within the walls and without. *¶ Quoniam in aere & in terra* there shall be neither measure nor end of manslaughters : as *Plin.* *truth* faith of *Rome* in *Sylla's* time.

Ver. 5. *For Israel hath not been forsaken*] Heb. *Widowed.*
Though their Land was filled with sin] Heb. *guile*, or delinquency, or devastation. This Scripture hath been fully made good to us of this Nation : whilst the fulness of sin in us hath not yet abated the fulness of grace in God toward us. See those four gracious *Yess*, *Zach.* 1. 17. with the Notes there.

Ver. 6. *Flee out of the midst of Babylon*] See chap. 50. 8. So in the new Testament we are called upon to flee and avoid the corruptions of the world and of Antichrist, 1 *Joh.* 2. *Ephes.* 5. *Rev.* 14. & 18. 4.

For this is a time, &c.] As chap. 50. 15, 25, 27, 28. So 46. 10.
Ver. 7. *Babylon hath been a golden cup*] See chap. 25. 15. *Rev.* 17. 4.
In the Lord's hand] i. e. *Oeconomia & dispensatione ejus* : He had the mixing and distributing of it.

Ver. 8. *Babylon is suddenly fallen*] Chap. 50. 2. So — *ruet also à culmine Roma*, *Rev.* 14. 8. & 18. 2, 10.

If so be she may be healed] *q. d.* Try you may ; but tis to no purpose. See c. 46. 11.
Ver. 9. *We would have healed Babylon*] Say the forreign nations that came to help her, or the people of God, say others, that were kept captive by her, as *Daniel* & the rest. *But she is not healed*] Or, *she could not be healed.* See *Hof.* 7. 1.

For her judgments reacheth unto heaven] *It celo clamor*, proportionable to her sin, *Rev.* 18. 5.

Ver. 10. *The Lord hath brought forth our righteousness*] i. e. Our just cause and the righteousness of our religion, derided by the *Babylonians*.

Ver. 11. *Make bright the arrows*] *q. d.* Do so O *Chaldeans*, if ye think it will boot you any thing at all for the shooing up of your tottering State, when as the Lord is resolved to bring it down.

Ver. 12. *Set up the standard*] An Irony all along, as *ver.* 11.

Ver. 13. *O thou that dwellest upon many waters*] *Euphrates* and *Tigris* especially, famous rivers running from *Babylonia* into the *Persian* sea. Hence most *Geographers* hold, and not improbably, that that land was a part of the garden of *Eden* : fruitful it was beyond credulity.

Thine end is come, and the measure (Heb. the cubit) of thy covetousness] *Cujus avaritia totius non sufficit orbis.* The covetous *Cormorant's* mouth (with his Give Give) shall shortly be stopped with a spade-full of mould : and his never-enough quit with fire enough, in the bottom of hell.

Ver. 14. *Surely I will fill thee with men as with caterpillars*] So they shall seem both for multitude and humming noise, *barriis militari.*

They shall lift up a shout against thee] As *peasants* did at their harvest-home. See chap. 48. 33.

Ver. 15. *He hath made the earth by his power*] And can therefore easily and quickly unmake this great Monarchy. See chap. 10. 12. with the Note.

Ver. 16. *When he uttereth his voice, &c.*] See chap. 10. 13.

Ver. 17. *Every man is brutish*] See chap. 10. 14.

Ver. 18. *They are vanity*] See chap. 10. 15.

Ver. 19. *The portion of Jacob, &c.*] See chap. 10. 16.

Ver. 20. *Thou art my battle-ax, and weapon of war*] *Cessasti mihi*, Thou halt

Ventum pestilentem.
Vulg.
Sept.

Vox elationum.
Oecolamp.

Horatio l. 6. v. 14.
Pisc.

hast been my pole-ax, such as horse men use to batter their enemies helmets and other harnesses.

Ver. 21. *And with thee*] O *Babylonian King.*
Will I break in pieces] Or rather, *have I broken in pieces.* And hence thy perdition.

Ver. 22. *With thee also will I break (or by thee have I broken) in pieces man and woman*] But especially my people of the Jews, whom I more valued then all the men and women in the world besides.

Ver. 23. *The shepherd and his flock — the husbandman and his yoke, &c.*] This particular enumeration is very Emphatical : lo chap. 50. 35, 37, 38.

Ver. 24. *And I will render unto Babylon*] See chap. 50. 15, 29. *Isa.* 47. 6, 8. & 10. 5, 6, 12.

In your fight] You my prisoners of war : shall live to see it, *Psal.* 79. 10.

Ver. 25. *O destroying mountain*] O *Babylon*, thou that art amplifying & attitudining in *avar montis* ; for thy large command and lofty buildings like a mountain, and that dost abuse thy power to other mens destruction.

And will make thee a burnt mountain] A great heap of ashes and rubbish, such as burned and ruined Cities are.

Ver. 26. *And they shall not take of thee a stone*] Thou shalt never be reedified : So it is foretold of *Rome*,

Tota eris in cineres quasi nunquam Roma fuisset.

Ver. 27. *Set up a standard*] Thus God the great *Induperator* bespeaketh the *Medes* and *Persians*, as his field officers.

Prepare the Nations against her] Heb. *Sanctify*, call them together to wage this sacred war against *Babylon*.

Call together against her the Kingdoms of Ararat, Minni, and Ashkenaz] i. e. Of both the *Armenians* and of *Assania* subdued by *Cyrus*, before he marched against *Babylon*. *Varabian* will have *Ashkenaz* to be *Gotthland* ; the *Jewes*, *Germany* : but these were too far remote.

Ver. 28. *Prepare against her*] Heb. *Sanctify*, as *ver.* 7.

With the Kings of the Medes] *Darius* and *Cyrus*.

Ver. 29. *And the land shall tremble and sorrow*] As a travelling woman, so shall it be pained.

Ver. 30. *The mighty men of Babylon have forborn to fight*] At *Cyrus* his first coming they gave him battel : but being worsted, they from thenceforth remained in their holds till *Babylon* was taken.

Their might hath failed] Or, *their courage is shrunk*, as *Jacob's* sinew did, *Gen.* 32. 32. *They became as women*] See chap. 50. 37.

Ver. 31. *One post shall run to meet another*] Observe how punctually all things were foretold in the several circumstances, above fifty years before.

At one end] *sc.* where *Euphrates* had run, till diverted and dried up by *Cyrus* : See on chap. 50. 38.

Ver. 32. *And that the passages are stoppt*] Or, *taken, seized, surprised*, as *cb.* 48. 41. *And there did*] Or *Marishes*, made by *Euphrates* overflowing. It is well observed, that the *Babylonians* might by this Prophecy have been forewarned and forearmed against *Cyrus* his stratagem : But they slighted it, and never enquired after it, likely.

Ver. 33. *The daughter of Babylon*] Proud of her wealth and strength, as young maids, many are of their beauty.

And the time of her harvest shall come] When God shall put in his sickle, and cut her down, being ripe and ready. See *Rev.* 14. 16. *Gen.* 15. 16.

Ver. 34. *Nebuchadnezzar — hath devoured me, he hath crushed me*] A graphical description of the *Babylonical* cruelty.

He hath cast me out] He hath gorged himself with me, and laid up his gorge.

Ver. 35. *The violence done to me and to my flesh*] Torn and tost as carrion, by that ravenous beast : the Lord look upon it and require it.

A a a 2

Ver. 36.

Ver. 36. *Behold I will plead thy cause*] Not so much verbally as really : here's a present answer to Israel's cry.

Ver. 37. *And Babylon shall become heaps*] See chap. 50. 39.

Ver. 38. *They shall roar together like Lions*] When hungerbit : The *Babylonians* terrified, and the *Persians* tumultuating together. The old Latine Version hath it, *they shake their shaggy hair*.

Ver. 39. *In their heat I will make their feasts*] Or, *I will dispose their drinkings* : that is, I will pour into their cups the wine of my wrath : Now poison mixt with wine, worketh the more furiously. God can punish one kind of drunkenness with another worse.

That they may rejoice] That they may revel it and sleep their last : and so they did, as being slain in a night of publike solemn feasting, and great dissoluteness, which was soon turned in *marorem & metum*, into heaviness and horror.

And not wake] Till awakened by the sound of the last trump. The *Chaldees* here hath it, *They shall dye the second death, and not be quickened in the world to come, &c.* unto life everlasting.

Ver. 40. *I will bring them down like lambs to the slaughter*] All that with followeth here to the end of this oration is no lesse easy then elegant; in holding forth the power, justice, and truth of God in fulfilling this Prophecy exactly, though divers years after.

Ver. 41. *How is Shebäck taken*] i. e. How is *Babylon* destroyed beyond all expectation ! See chap. 25. 26.

Ver. 42. *The sea is come up upon Babylon*] A sea of hostile forces; what wonder therefore though she be taken ?

Ver. 43. *Her Cities are a desolation*] See chap. 2. 6. & 9. 12.

Ver. 44. *And I will punish Bel in Babylon*] *Nimrod* was after his death called the *Babylonian Saturn* : *Belus*, who succeeded him, the *Babylonian Jupiter*, as *Berosus* testifieth. This Idol of massy gold and of a huge bignesse, was carried away by *Cyrus* : thus *Bel* was punished.

And I will bring forth out of his mouth that which he hath swallowed up] *Bolus ex ore Bel* : such an elegancy there is also in the Original. Of the rich presents, spoils, costly furniture found in *Bel's* Temple, see *Diodore lib. 2*. Those taken from Gods Temple at *Jerusalem*, and laid up in his, 2 *Chron.* 36. 7. he was forced to fergurgitate, *Exr.* 1. 7. & 5. 14. See *Job* 20. 12, 15.

Tea the wall of Babylon shall fall] Which yet was strong to a miracle, as being two hundred cubites high (of the Kings cubites which were larger then ordinary) and fifty cubites thick; having a hundred brazen gates, and many stately towers, &c. All shall down saith the Prophet.

Ver. 45. *My people, go ye out of the midst of her*] This is much pressed, chap. 50. 8. ver. 6. and it was but need; for many of the Jews were as hardly drawn to depart thence, as a dog ab uncto corio, from a fat morsel.

Ver. 46. *And lest your hearts faint*] Or, *And let not your hearts faint*.

And ye fear for the rumour] sc. Of *Cyrus* his coming : fear it not, all's for the best to you : your redemption draweth nigh.

A rumour shall bush come one year] sc. Of *Cyrus* his preparation, and then another of his expedition toward *Babylon*.

Ruler against Ruler] i. e. *Cyrus* against *Belshazzar* : so *Constantine* against *Maxentius*, *Maximianus*, *Licinius*, &c. this was for the best to the poor Church of *Christ*.

Ver. 47. *I will do judgement*, &c.] See chap. 43. 12, 13. *Exod.* 12. 12.

And all her slain shall fall] *Her dancers* One rendereth it : their merry dance shall end in a miserable downfall.

Ver. 48. *Then the heaven and the earth, &c. shall sing*] There shall be as it were a new face set upon the world, and all the creatures shall appear to be well-aped at the downfall of *Babylon* : under the oppressions whereof they even groaned and laboured. See what a like general joy there will be at the ruine of *Rome*, *Rev.* 18.

Ver. 49. *So as Babylon shall fall the slain of all the earth*] Or rather of all the land, i. e. of all *Babylon*, or *Affyria*. When God once cometh to make inquisition for the blood of his Saints, woe to the wicked, &c.

Ver. 50:

Ver. 50. *Ye that have escaped the sword*] sc. Of the *Medes* and *Persians*, who at the taking of the City killed all promiscuously.

Get away, stand not still] Haste home to your own Country : for therefore hath the Lord delivered you from so many deaths and dangers : See ver. 25.

Remember the Lord afar off] Should not we mind heaven, and hasten thither ? If *Plotinus ap. a Heathen* could say ought not we much more ? *Fugiamus in est ad clarissimam patriam*, Aug. 11. de *ibi Pater, ibi omnia*, Haste we home to heaven : there's our Father, there are all things. *cro. Dec. 1. 9. c. 16.*

Ver. 51. *We are confounded because we have heard reproach*] This is the Jews lamentation, as in the next verse we have the answer to it.

Ver. 52. *Wherefore behold the day is come*] So soon is God up at the cry of his poor people, *Psal.* 12. 5.

I will do judgement] See ver. 37. & 49.

Ver. 53. *Though Babylon should mount up to heaven*] As her walls are said to have been of an incredible height (see on ver. 44.) and her tower to have been little lesse then four miles high, threatening heaven as it were.

Ver. 54. *A found of every commeth from Babylon*] See chap. 48. 3.

Ver. 55. *Because the Lord hath spoiled Babylon*] Heb. *is spoiling* : for it was long in doing : but as sure as if done together and at once. In like sort many of the promises are not to have their full accomplishment till the end of the world : as those about the full deliverance of the godly, the destruction of the wicked, the confusion of Antichrist, &c.

And destroyed out of her the great voice] Of the revellers and roaring-boys : or of their enemies (as some rather sense it) breaking in upon them.

Ver. 56. *For the Lord God of recompences*] *Princeps ille & arbiter justa talionis*, God who loveth to retaliate.

Ver. 57. *And I will make drunk*] See ver. 39.

Ver. 58. *The broad walls of Babylon*] See on ver. 44. Or, *the walls of broad Babylon* : the greatest of all Cities, saith *Strabo* : the compass whereof within the walls was near upon threecore miles, saith *Pliny*.

Ver. 59. *The word which Jeremiah the Prophet commanded Seraiah*] This is now the last part, viz. a type used for confirmation of this prolix preceding Prophecy; uttered at *Jerusalem* haply in the fourth year of *Jehoiakim*, which was the first of *Nebuchadnezzar*, and now to be read at *Babylon* in the fourth year of *Zedekiah*, which was seven years before the destruction of *Jerusalem*, and above Sixty years before the destruction of *Babylon*. God loveth to fore-signify, but *Babylon* would not be warned; which was a just both desert and presage of her ruine.

When he went with Zedekiah] In company with him, say some out of the *Jewes Chronicle* : at which time *Nebuchadnezzar*, who had made him King, took an oath of him to be true to him : which he afterward brake, and was punished accordingly, 2 *Chron.* 36. 13. Others think that *Seraiah* went not with *Zedekiah*, but for him, and from him with a present to *Nebuchadnezzar*, that he might keep his favour, or that he might be reconciled unto him after his revolt from him, 2 *King.* 24. 20.

And thus Seraiah was a great Prince] One that opposed the rebellion against *Nebuchadnezzar*, or a peace-maker at Court, or the great Chamberlain, Heb. *a Prince of rest*, or, *Prince of Mennucha*, a place so called, *Juig.* 20. 43. or a quiet, honest and humble Prince : otherwise he would not have been thus commanded by a poor Prophet : especially in a matter of so great danger, as it might have proved, if publicly noticed.

Ver. 60. *So Jeremiah wrote in a book all the evil*] For *Babylon's* commotion (if at least the book were read publicly, as some hold it was) and the Jewish captives consolation.

Ver. 61. *When thou comest to Babylon and shalt see*] sc. The sinfulness, as well as the stateliness of that City.

And shalt read all these words] Or, *then shalt thou read all these words*. They who hold he did it publicly, extol the authority of the Prophet, the boldness of *Seraiah*, and the mildness of the King of *Babylon*, somewhat like that of the King of *Nineveh*, *Jon.* 3. but the most think he read it privately : yet not in some closet apart by

by himself, but in some private house to his country-men who came unto him.

Ver. 62. *Then shalt thou say, O Lord, &c.*] The promises are to be prayed over, and then we may expect their accomplishment. Prayer also added to the outward sign, according to God's holy Word, maketh it a sacramental sign.

Ver. 63. *Thou shalt bind a stone to it*] See the like *Symbol* or *Chria*, Rev. 18. 21. Where, by the mighty Angel, *Alcazar* understandeth the Prophet *Jeremy*.

Ver. 64. *Thus shall Babylon sink*] *Ceremonies* are to little purpose, unlesse they have divine expositions annexed unto them.

And they shall be weary] That seek either to save it, or to restore it.

Thus far are the words of Jeremiab] *sc.* Concerning *Babylon*: See the like concerning *Adoab*, chap. 48. 47.

CHAP. LII.

Ver. 1. **Z** *Edekiab was one and twenty years old, &c.*] For the exposition of this whole chapter, see the Notes on 2 *King*. 24. & 25. 2 *Chron*. 36. & *Jer*. 39. 1, 2, 3, &c. It is altogether historical, and set here fitly by *Ezra* or some other Prophet, as an *Appendix* to the foregoing Prophecy, and as a Preface to the Book of the *Lamentations*, which is nothing else but *Jeremy's* Elegy over their dolorful Captivity: not over King *Josiah's* death as *Hierom* would have it: nor yet is it that Book that *Jehojakim* cut and afterwards cast into the fire. *Jer*. 36. as some of the Jew-doctors have doted. The *Septuagint* have set this title upon it, *And it came to passe after that Israel was carried captive, and Jerusalem laid wast, the Prophet Jeremy* [at weeping, and wailing and bitterly lamenting the case of his people. Thus they knit together this Chapter and the ensuing *Lamentations*: which the Jews also are still said to read together in their Synagogues, on the ninth day of the moneth *Ab*, which answereth to our *July*: because that on that day, the City was taken and destroyed by the *Chaldeans*, *Jer*. 52. 7.

A Lapid
P. 67g. in
Thron. ex
Ietro a Fig-
netro.

A Com-



A COMMENTARY OR EXPOSITION ON THE Lamentations of JEREMY.

CHAP. I.

Ver. 1. **H** *ow doth the City sit solitary*] Some tell us of *Jeromyes cave*, near to *Acheldama*, where he sat in sight of the City now destroyed, and made her this *Epitaph*: not altogether unlike that which *David* once made for his dear *Jonathan*, 2 *Sam*. 1. 17. There he hath his *Scab* admirantus & *com-miserantis*, his wondring and condoling *How* once and again, and a third time, ver. 19. 25, 27. And our Prophet hath the self-same (in sense at least) three several times in this one verse: whence the *Hebrews* call the whole book by the name of *Echa* (*How*) which is the first word in it: and beginneth with the first letter of the *Hebrew* Alphabet. For it must be observed here that (for memory sake especially) this piece of holy writ is, most of it made up in order of Alphabet, *v. z.* the four first chapters; and all of it with singular artifice in a poetical strain: take that one passage for a taste, chap. 5. 16. *Oi na lanu, chi chatanu* (which runneth rhythmically) *i. e.* wo to us that we have sinned. And whereas other Poetry is the *luxury* of such learning as is in words restrained, in matter (usually) loose, here it is altogether otherwise. For the Prophet or Poet whether, *il sibi negoti credidit solum duri*, maketh it his whole business, to set forth his peoples misery in the cause thereof, their sins and excesses: pressing therefore to patience, to repentance, to earnest prayer, and to a confident expectation of a gracious issue, together with a sanctified use of all their sufferings: he had himself been a man of many sorrows all along: and now had his share as deep as any in the common calamity. Besides which, he could truly say with *Cyprian*, *Cum singulis pellus meum cupulo, mororis & funeris pondera luctuosa participo: cum plangentibus plango, cum dolentibus desleo*, *i. e.* in St. Paul's words, *Who is weak, and I am not weak? grieved and I grieve not? offended, and I burn not?* 2 *Cor*. 11. 29. And this he expresseth in a stately stile and figurative terms, full of Passion and compassion; as, to shew his love to his Country, so to work upon his hard-hearted Country-men, and to excite them to repentance and better obedience.

How doth the City] Late a City, yea the City, the most famous of all the Cities of the East, saith *Pliny*; but now, alas, of a City become an heape: so true is that

that of *Seneca* speaking of a great City burnt to ashes, *Una dies interstet inter magnam civitatem & nullam*, there was but one day betwixt a City and no City.
 H *Sit solitaria*] Sit on the ground in a mourning posture, as *Job* did among the ashes; and as *Vespasian*, after the last destruction of *Jerusalem* by his son *Titus*, caused money to be coined, whereon was stamped the picture of *Judaea* in form of a captive woman, sitting sorrowfully under a Palm-tree.

How sits this City late most populous,
 Thus solitary? like a widow thus?
 Empress of Nations, Queen of Provinces
 She was, that now thus tributary is.

That was full of people] Full indeed at the three solemn anniversary feasts especially. *Josephus* testifieth that at the last destruction of this City by the *Romans* there were more than eleven hundred thousand people got into it. And although *Judaea* was not above two hundred miles long and fifty miles broad; nothing near so big as *England*, yet what huge armies brought they into the field in the dayes of *David*, *Aja*, *Jehaphat*, &c?
How is she become as a widow] Having lost her King, if not her God: happy, if in this last respect, she be but *quasi vidua*, as a widow only and no more (see 2 *Cor.* 6. 8. with the Note) if God at any time should say unto her, as *Zach.* 10. 6. *She shall be as if I had not cast her off, and I will hear her*: or if she could say of her self as that good widow in *Rory* did, *Sola reliqua solum Deum sequor*, Being left alone, I will follow after God alone.
She that was great among the Nations] So was *Athens* once the glory of *Greece*, for both Arts and Arms; now a dog-hole in comparison. *Sparta* also, that other eye of *Greece*, is now a small Burrough called *Misthra*, having nothing to boast of but the fame and thoughts of its former greatness.
And Princess among the Provinces] In *David's* and *Solomon's* dayes especially, when that State was in the flourish; i. e. the praise of the whole earth, and terror to all Nations.
How is she become tributary?] And by that means *messed* and exhausted, as the *Hebrew* word importeth. So was *England* once, when the *Popes* *Affs*: Oh the huge sums that he sucked hence, to the wasting and impoverishing of the land! Of one of his Agents here it is recorded, that at his departure he left not so much money in the whole Kingdom, as he either carried with him, or sent to *Rome* before him. Some of them derive their *Masse* from the *Hebrew* word *Mass* in the text, signifying tribute; and in some respects well they may: *per eam scilicet piasas omnis lingua facta est & dissoluta*, saith *Rives*; for it is the bane of mens souls, and a purge to their purses.
 Ver. 2. *She weepeth sore*] Heb. *weeping she weepeth*, i. e. Sadly and soakingly, or as we say, favourily: seeking that way to ease her sorrow, which is so deep and downright.

Expletur lacrymis, egeriturque dolor.

In the night] When grief may have its full forth: and when widows are most sensible of their solitary and forlorn condition.

Jam jacet in viduo squalida facta toro.

And her tears are on her cheeks] *Herent & perennans*, seldom or never are they off. As hinds by calving, so she by weeping cast out her sorrows, *Job* 39. 3.

Among all her lovers she hath none to comfort her] *Optimum solatium sodalium*, saith one: And, *Afferat solatium ingentibus suspiriorum societas*, saith another Father. It was no small aggravation of *Jerusalem's* misery, that her confederates proved miserable comforters, and her allies kept aloof off, so that she had none to compassionate her. This is also none of the smallest torments of the damned *C. hells*, that they are unpitied of their best friends and nearest relations.

AB

All her friends have dealt treacherously with her] The *Edomites* and *Mobabites*. *Ismael* the son of *Nethaniah*, and *Johanan* the son of *Kereab*, &c. Every sinner shall one day take up this Lamentation: And why? they have forsaken the fountain of living waters, and hewed them out broken cisterns that can hold no water, *Jer.* 2. 13.

Ver. 3. *Judah is gone into captivity*] But with no good will: God hath driven them out, for their cruel oppressions and hard usage of their poor brethren that served them. Thus the *Chaldee* Paraphrast, and not amiss. Others thus; *Judah*, i. e. the inhabitants of the Kingdom, goeth away, i. e. willingly leave their country, goods, and dwelling, &c. before the delolation of *Jerusalem*, because of affliction, i. e. extremity of trouble, and great slavery, &c.

She dwelleth among the heathen] Where she can get nothing better then guilt or grief.

She findeth no rest] No more then did the dove in the deluge, *Gen.* 8. 9.

All her persecutors took her in the straits] i. e. At the most advantage to mischief her: a term taken from hunters or high-way-men. The *Chaldee*s took the City; when it had been first distressed with famine: and then the *Jews* that went down to *Egypt* for succour and shelter after *Gedaliah's* death, they caught there, as mice in a trap, as this Prophet had foretold them, *chap.* 42. 43. and 46. but they would not be warned. *Misraim* proved to be their *Misraim*, i. e. *Egypt*: their pound, or prison.

Ver. 4. *The wayes of Zim & Murn*] So they seem to do because unfrequented, overgrown with grass, and out of their kindly order.

Her Priests sate] For want of employment.

The virgins were afflicted] Or discomfited: those that are usually set upon the merry pin, and were wont to make mirth at those festivities.

And she is in bitterness] *Zion* is: but for nothing so much, as for the decay of religion, and the losse of holy exercises: when this befalleth, all things else are mere *Ichabods* to good people. See *Zeph.* 3. 18.

Ver. 5. *Her adversaries are the chief*] Heb. *are for the head*. This was threatened, *Deut.* 28. 13, 14, 43, 44. This, when it falleth out, is a great grief to the godly. Therefore the Prophet *Nabum*, for the comfort of Gods *Israelis* wholly in letting forth the destruction of their enemies, the *Assyrians*.

Her enemies prosper] See *Jer.* 12. 1. they prevail and do what they list; so that there seemeth to be neither hope of better, nor place of worse.

For the Lord hath afflicted her] Not so much her adversaries and enemies, or her oppressors and haters (as the words properly signifie) that is, those that oppress them in action, and hate them in affection.

Her children are gone into captivity] Those that were able to go: for the rest were slain, *chap.* 4.

Before the enemy] Driven before them, as cattle.

Ver. 6. *And from the daughter of Zion all her beauty is departed*] Her glory, as *Esa.* 5. 14. that is chiefly the Temple, and the service of God in it: It is now *Ichabod* with her. The beauty and bulwark of a Nation are Gods holy ordinances.

Her Princes are become like harts] i. e. Heartlesse, bereft of courage; they dare not make head against an enemy.

Before the pursuer] R. *Solomon* here observeth, that the *Hebrew* word *רודף* is written at full, so as it is scarce anywhere else, to note the fullness of the persecution.

Ver. 7. *Jerusalem remembered in the dayes of her affliction*] *Misery* is the best art of Memory. Then those priviledges we prized not in prosperity, we recount with regret: *Bona à tergo formosissima*: the worth of good things is best known by the want of them: and as we see things best at a distance, so here. Afflictions are *pilum*, that do notably clear the eye-sight.

The adversaries saw her] sc. With a pitiful and scornful eye.

And did mock at her Sabbaths] Calling the *Jews* in contempt *Sabbatarians*: and jearing them as those that lost more then a seventh part of their time that way; and telling

B b b

She weeps when she should sleep.

Cultus Dei deservit, & omnia subvertit. *Juu.*

Cuncti scripti sunt ne hec potestas detur adversariis. *Oecolamp.*

Magna carentia quam fruendo.

telling them in scorn, that now they might well awhile to keep a long Sabbath, as having little else to do. *Juvenal* thus describeth a Jew,

Satyr. 5.

*cui septima quæque fuit lux
Ignavæ, & partem vite non attingit ullam.*

Paulus Phagius telleth likewise of a black-mouthed Egyptian, who said that Christians were a colluvies of most loathsome lecherous people, that had a foul disease upon them, and were therefore fain to rest every seventh day.

Perpetua, affi-
dus & gravi-
ter peccavit.

Ver. 8. *Jerusalem hath grievously sinned* Heb. *hath sinned sin*, hath sinned sinningly, doing wickedly as she could. *Jer.* 3. 4. and having many transgressions wrapped up in her sins and their circumstances, *Levit.* 16. 21. And this is here acknowledged as the true cause of her calamity. Profane persons lay all the blame in this case upon God: as He in the Poet,

Virg. *Æneid.*
2.

*O patria, O divum domus Ilium, & inextincta bello
Mœnia Dardanidum: servus omnia Jupiter Argos
Transiit.
Postquam res Asia Priamique evertere gentem
Immeritam visum superis, &c.*

Therefore she is removed] Heb. therefore is she unto removing or wandering, as *Cain* was, when he went to live in the land of *Nod*: or as a menstruous woman is separated from the society of others. *Nidah* for *Niddah*.

Ad modum
Cain fratrici-
de.
Figuier.

All that honoured her] When her ways pleased the Lord. *Because they have seen her nakedness*] Her infamous wickednesses, for which she hath done penance, as it were, and is therefore despised. Or else it is a term taken from a naked captive woman.

Tea she sigheth and turneth backward] *sc.* To hide her nakedness from publick view. Or, going into captivity she looked her last look toward her dear country, and fetcht a sigh.

Palschafius.

Ver. 9. *Her stinkiness is in her skirts*] *Taxat impudentiam infignum*. She rather glorieth in her wickedness, then is any whit abashed of it: a Metaphor from a menstruous woman that is immodest. *Oh quam vulgare hoc hodie malum!* See *Isa.* 3. 9. But whence this gracelessness?

Plura de ex-
tremis loqui
pays ignavie
est.
Tact. lib. 2.
Eliß.

She remembreth not her last end] *i. e.* What a black trail of plagues sin draweth after it, and that for all these things she must come to Judgment. *Memorare novissima* is a good preservative from sin: but most men are of *Otho* the Emperours mind who thought it a piece of dastardly to speak or think much of death: whereas *Moses* assureth us, that by keeping out the thoughts of death, we keep our spirits void of true magnanimity: and that one of those that will consider their latter end would chase a thousand, *Dent* 32. 30.

Therefore she came down wonderfully] Heb. *with wonderment*: Her incogitancy and inconsiderateness, together with the licentious wickedness following thereupon (being more heavy then a talent of lead, *Zach.* 5. 7.) brought her down with a powder, as we say, *ita ut admiraculum corruperit*.

O Lord, behold mine affliction] If not me (as utterly unworthy) yet mine affliction, as thou once didst *Hagar's*, *Gen.* 16. 13. and if I may obtain no favour, yet why should the enemy insult to thy dishonour? *Dint.* 32. 27. *Psal.* 35. 26. & 38. 16. *Jer.* 48. 26, 42. *Zeph.* 2. 26.

Ver. 10. *The adversary*] The common enemy both of God and us, out of hatred of the truth and the professors thereof.

Hath spread out his hand] His plundering and sacrilegious hand. *Upon her pleasant things*] But especially those that were consecrated to the service of God in the Temple. The *Rabbins* here by pleasant or desirable things, understand principally the book of the Law, which say they, the *Moabites* and the *Ammonites* fought for in the Temple, that they might burn it, because therein was forbidden their admission into the Church for ever.

Ver. 11.

Ver. 11. *All her people sigh*] And so think to ease their grief.

They shall seek bread] The staff of life, which, without repaire by nutrition, would be soon extinct; so in the spiritual life; which made *Job* prefer the word before his necessary food. There is a famine of the Word, which is much worse, *Amos* 8. 12. 5. Pray against it, and prevent it.

They have given their pleasant things for meat] Which must be had at any rate: much more must the food of the soul. Our forefathers gave five *Markes* or more for a good book: a load of hay for a few Chapters of St. *James* or of St. *Paul* in English, saith Mr. Fox. The Queen of Castile sold her jewels to furnish *Columbus*, for his discovering voyage to the West Indies, when he had shewed his Maps (though our *Henry* the seventh loth to part with money, flighted his proffers) and thereby the golden mines were found, and gained to the Spanish Crown. Let no man think much to part with his pleasant things for his precious soul: or to sacrifice all that he hath to the service of his life; which next to his soul should be most dear unto him. Our ancestors in Queen *Maries* dayes were glad to eat the bread of their souls in peril of their lives.

To relieve the soul] Heb. to make the soul come again. For *Anima* is *cujusque* vita in fuga est: Life must be fetcht again by food, when it is fainting away.

See O Lord and consider] *Quam delicata epulatrix facta sum*, to what hard meat I am held, to how strait an allowance: See it, and be sensible of my prisoners' pitance, and how I have made many a meals meat upon the promises, when I have wanted bread, as that good woman once said.

Ver. 12. *Is it nothing to you all ye that passe by the way*] *Siste viator*, Stay passenger, hast not a tear to shed? &c. *Sanchez* thinks that this is *Jerusalem's* Epitaph made by her self, as to be engraven on her tomb to move compassion. The *Septuagint* have *in teipis vultus*; *Hei, id vos, subaudi clamo*: Woe and Alasse, cry I to you. Make ye nothing of my misery? I wish the like may never befall you: *Ne sit super vos*; for so some render the words.

Behold and see if there be any sorrow like unto my sorrow] What we see in the water, seemeth greater then it is: so in the waters of *Marah*: See chap. 3. 1. This fire, that no temptation taketh us, but what is humane, or common to man, 1 Cor. 10. 13. But what did the man *Christ Jesus* suffer? All our sufferings are but chips of his cross, saith *Luther*, not worthy to be named in the same day, &c.

Wherein the Lord hath afflicted me] This was yet no small allay to her grief, that God had done it. The *Stoicks*, who held that all came by destiny, were noted for their patience, or rather tolerance, and acquanimity in all conditions.

Ver. 13. *Form above hath he sent fire into my bones*] Like as when the marrow and natural moisture is dried up by a violent fever: or rather, as when the solid parts of bodies below are lightning-struck from above, and scorcht by these sulphureous flames that pierce unto them.

And it prevailed against them] Or. And he ruled it, viz. the fire: *i. e.* he directed and disposed it.

He hath spread a net for my feet] And so hamperd me an unruly creature, ut *constricta fuerim in ruinam*, that there is no escaping from him: yea the more I strive to get out, the faster I flick.

He hath turned me back] Laid me on my back.

He hath made me desolate and faint] My calamities come thick, one in the neck of another; words are too weak to utter them: and yet here is very great copy and variety of words: so that *Palschafius* saith this book may well be called the Lamentations: like as *Solomon's* Song is called for its excellency *The Song of Songs*.

Ver. 14. *The yoke of my transgressions is bound by his hand*] *Compactum est*. Or, is bound upon his hand: that is, the Lord carrieth them in his continual remembrance.

They are wreathed] Wrapped and wreathed together as a strong cord. My sins are twisted together, saith *One*, and sadly accented: so are the punishments of my sins, saith the Church here, neither can I get free: but as the heifer, by wriggling against the yoke, galleth her neck, so do I.

And come up upon my neck] *Praclarum scilicet mobile, & torques, mearum virtutum index, & insigne.* Bbb He

He hath made my strength to fall] Heb. *he hath caused my power to stumble*, i. e. so to stumble, as to fall: for he who stumblcth and yet falleth not, getteth ground.
From whom I am not able to arise] Only God can raise me: and it is a work worthy of God, who

Deiicit ut relevet: premit ut solatia prebet.

Ver. 15. *The Lord hath trodden under foot*] As unfavoury salt; that is, he hath covered with the greatest contempt.

All my mighty men] Vulg. *My Magnificos or Gallants*; in whom I too much trusted.

In the midst of me] In the very bosom of their mother; as *Caracalla* killed his brother *Geta*, consecrating the sword wherewith he so killed him.

He hath called an assembly against me] *Vocavit adversum me tempus*, so the Vulgar version hath it; (and *Calvin* to the same purpose) *He hath called the time against me*: i. e. a set time wherein to destroy my strong ones. Howbeit One maketh this inference from the words. For the very time which we have condemned, we shall be condemned: and for every day which we have spent idly, we shall be spent severely. This is true, but little to the present purpose: like as *Hushai* said, *Ahiope's* counsel was good, but not now.

The Lord hath trodden her as in a wine-press] By another like Metaphor, God is said to have threshed *Babylon* as a threshing-store, Jer. 51. 33.

Ver. 16. *For these things I weep*] I *weep* for these things, as ver. 2. Or, I *weep* for these things.

Nam faciles motus mens generosa capis.

Mine eye, mine eye runneth down with water] *Continuitatem significat: immo emphasis dicit*; *Noble-like I weep excessively*, and without intermission. God would not have the wounds of a godly sorrow to be ever healed up, but that they may bleed afresh again upon all good occasion. As for worldly sorrow, there must be a stop put to it, lest what we have over-weep, we be forced to unweep again.

Because the comforter that should relieve my soul is far from me] This was very sad, and made both eyes run down with water. God stood aloof off, men were slack to shore up a poor sinking soul. This was a condition and complaint not unlike that of *Saul*, 1 Sam. 28. 15. *I am sore distressed: for the Philistines are upon me, and God is departed from me*, &c.

Ver. 17. *Zion spreadeth forth her hands*] But to whom? To God? She should have done it sooner; namely whilst he stretched out his hands to her all the day long. To the Babylonian? as *barbarus* nil *nisi* *spiras*, but his tender mercies are mere cruelties. God will not take the wicked by the hand, saith *Bildad*, Job 8. 20. Men may not, when as God will not. No better course can be taken in this case than that prescribed, Lam. 3. 40, 41. then God will repent, and men shall relent toward a distressed creature.

And there is none to comfort her] See ver. 16. This is oft complained of as a most heavy affliction.

The Lord hath commanded] What marvel then that their hearts were so set off from him, who had been so careless of keeping Gods Commands?

Jerusalem is as an unclean woman amongst them] Or, as an abomination, sanguis quisque, vel sanguis fœda aliqua sordet. Gods people are more shamefully slighted and reproached in the world, than any else; and the godliest, most of all.

Ver. 18. *The Lord is righteous*] Whatever I suffer, or say haply in my passion, that may seem to found to the contrary. Righteous art thou O Lord, and just are thy judgements, said *David*, Psal. 119. 137. and after him *Mauricius* the Emperor (when depozed by the traitor *Phocas*) and the noble *Du-plexis* when he heard of the death of his only son, slain in the Low-Countries.

For I have rebelled against his Commandments] Heb. *against his mouth*; and have therefore deserved thus to feel the weight of his hand; to hear the rod and who hath appointed

appointed it: because I would not hear the word and who preached it. *I have imbibed his mouth*, as some render the Hebrew text, and therefore am worthily imbibed by him.

Hear I pray you, all people] See ver. 12. But how agreeth this with that of *David*, 2 Sam. 1. 20. *Tell it not in Gath*? It is answered that *David* there would not have that slaughter in *Gilboah* to be reported as the hand of the Philistines, but of God.

My virgins and my young men are gone into captivity] Are carried out of this land; the signe of Gods favour, and of heaven itself: And here lay the pinch of their grief. Let yong ones and maids (*quibus hoste frangi laxari solent*) obey God, unlesse they had rather perish.

Ver. 19. *I called for my lovers, but they deceived me*] My confederates, idols; and other sweet-hearts, never yet true to any that trusted them. See Jer. 22. 20. & 30. 14.

My Priests and mine Elders, &c.] What then became of poor folk? and how gracious was God to *Jeremy* in the provision made for him by the King, who yet loved him not?

Ver. 20. *Behold O Lord, for I am in distress*. Thus ever and anon he is lifting up her soul to God by an holy *Apophrophe* in some short yet pithy expressions. And surely if a long look toward God speedeth, *Psal.* 34. 4, 5. *Pson.* 2. 4, 7. how much more an hearty Ejaculation, as here?

My bowels are troubled] *Lululant, bulliant, vel innumescunt: non solum fluctuant, aut strepunt, ut alibi*. My bowels boyle and bubble, or are thick and muddy, as waters are after and in a tempest: or it is a Metaphor from mortar made by mingling water with lime and sand. She was in a great perurbation: and fought ease by submitting to Gods Justice, and imploring his mercy.

Mine heart is turned within me] Or, *turneth it self upside down*. See *Hos.* 11. 8.

For I have grievously rebelled] This was the right way to get ease and settle all within, viz. to confesse sin with aggravation, putting in weight, laying on load.

Ahead the sword bereaveth, as home there is as death] Famine especially (which is worse then the sword, chap. 4. 9.)

— & plurima mors est imago.

R. *Solomon* interpreteth it of evil Angels.

Ver. 21. *They have heard that I sigh*] My friends have; and yet they pity me not: this was a great vexation, and is much complained of. See ver. 2. 16, 17, 19.

All mine enemies have heard of my trouble: they are glad] This *anxiosa* is the devils disease: the wicked compose Comedies out of the Saints Tragedies, and revel in their ruines. But God people, in this case, have a double comfort. 1. That God hath done it (and not the enemy) that he hath a holy hand in all the troubles that befall them. 2. That their enemies shall not scape scotfree, but be soundly punished.

That thou hast done it] Or, *but thou hast done it*: and sure we are, thou wilt not overdo.

Thou wilt bring the day that thou hast called] The dismal day of vengeance, that thou hast threatened *Babylon* with, especially by *Ilay* and *Jeremy*.

And they shall be like unto me] Their future desolation is my present consolation.

Ver. 22. *Let their wickedness come before thee*] God had pronounced *Babylons* destruction, and therefore the Church might safely pray it: Think the like of spiritual *Babylon*. God seemeth to forget the infolencies of his enemies, and deliverance of his people: we must minde him, and then it will be done. Only let us see to it, that our fire of zeal for Gods glory burn clear, without the smoke of self-ends, and of private revenge.

As thou hast done unto me for my transgressions] This was it that put a sting into all her sufferings: but then she had this to support her, that her sighs for her sins were many, and that her heart was faint or heavy through fear of wrath; yet not without

without hope of mercy, which made her thus to repaire unto him by Prayer. *Qui nihil sperat, nihil orat.*

CHAP. II.

Ver. 1. **H**ow hath the Lord covered the daughter of Zion with a cloud? Heb. *With a thick cloud*: nothing like that bright cloud wherein he appeared to his people, as a token of his grace, at the dedication of the Temple, 1 Kings 8. 10. How comes it about, and what may be the reason of it? Oh in what a wonderful manner and by what strange means hath the Lord now clouded and covered his people (whom he had established as Mount Zion) with blackest calamities and confusions, taking all the lustre of happiness and of hope from her, and that in his anger, and again in the day of his anger?

— tantene animi celestibus ira?

And cast down from heaven to the earth i. e. From the highest pitch of felicity, to the lowest plight of misery. This was afterwards indeed Capernaums case: but when Micah the Morastite prophesied, that Zion should be plowed as a field and Jerusalem laid on heaps, it seemed a Paradox, and very few believed him. Christ's disciples also had a conceit that the Temple and the world must needs have one and the same period: which occasioned that mixt discourse made by our Saviour, Mat. 24. But Gods gracious presence is not tyed to a place: The Ark, Gods foot-stool (as here it is called) was transportative till settled in Zion: so is the Church militant in continual motion, till it come to triumph in heaven: and those that with Capernaum are lifted up to heaven in the abundance of means, may be brought down to hell, for an instance of divine vengeance.

And remembered not his foot-stool The Temple and therein the Ark: to teach them, that he was not wholly there included; neither ought now to be sought and worshipped anywhere but above. *Sursum corda.*

Ver. 2. *The Lord hath swallowed up all the habitations of Judah* *Katēnēnēt*, as the sea swalloweth up a ship; as an earthquake swalloweth up whole town-ships: as fire swalloweth up fuel, or as Moses his serpent swallowed up the Sorcerers serpents.

And hath not perished This was worse then all the rest, 1/a. 47. 6.

He hath thrown down Not shaken them only and so left them standing; but utterly subverted them, and that in great displeasure, *Dei irritato, & irato*, God set on the Chaldees, and was the Author, not of their evil will, but of their work.

He hath brought them down to the ground Though for their height they seemed to threaten heaven.

He hath polluted the Kingdom and the Priests Which were held holy and inviolable: *Profanavit regnum cali*, say some Rabbiners here, He hath profaned the Kingdom of heaven: for so they accounted the Commonwealth of Israel; which Josephus calleth *Θεοκρατία* a God-government. But now God had disprivileged them, and cast them off as a thing of naught.

Ver. 3. *He hath cut off in his anger all the horns of Israel* i. e. All the strength and beauty: the royal majesty especially, *Psal.* 89. 24. & 132. 17.

He hath drawn back his right-hand Wherewith he was wont to shelter them, and to fight for them: Or, *Israels right-hand*, sc. by disabling them: for it is God that strengtheneth and weakeneth the arm of either party, *Ezek.* 30. 24.

And he burned against Jacob Or, in Jacob: i. e. He declareth his displeasure among his people as clearly as a flame of fire that is easily discerned.

Ver. 4. *He hath bent his bow like an enemy* He doth not only help the enemies, but himself fighteth against us with his own bare hand. He hath bent his bow, *id est, vim suam ultricem*, saith Origen, that is, his avenging force: So the Poet faineth that Apollo shot his deadly shafts into the camp of the Grecians.

He stood with his right-hand Heb. *He was set*: *Vulg.* Firmavit dextram suam,

suam, he held his right hand steddily, that he might hit what he shot at. *In the tabernacle of the daughter of Zion* In Jerusalem that was sweetly situated, as a tabernacle pitched in a pleasant plain; but now a field of blood.

He hath poured out his wrath like fire i. e. Abundantly and most vehemently, *perinde ac Aetna, Hecla, &c.*

Ver. 5. *The Lord was an enemy* This, the secure and foolish people would not be drawn to believe, till now they felt it: therefore it is so reiterated.

He hath swallowed up Israel, he hath destroyed, &c. This he had said before, *ver. 2.* but in cases of this kind people love to say the same things over and over.

And hath increased — mourning and Lamentation Heb. *Lamentation and lamentation*, q. d. this is all he hath left us. And thus he speaketh mourning, but not murmuring: *non litem intendis Deo, sed confessionem edit.*

Ver. 6. *And he hath violently taken away his tabernacle* *Redd. ad deplorandam religionem*: nothing grieves a good soul so much as the losse of religious opportunities. Old Eli's heart was broke before his neck, at the news of the Ark taken.

As if we were of a garden As if it were some cottage or hovel set up for a short time in a garden, for the repose of the gardiner, *El.* 1. 8.

He hath destroyed his places of the assembly Whence we were wont to hope for help, in answer to our prayers. There it was that he formerly brake the arrows of the bow, the shield, and the sword, and the battle, *Psal.* 76. 3. See the Note there. Hence 2 Chron. 4. 9. the great Court of the Temple, where the people used to pray, is called *Gnazarab*, that is help and defence.

The King and the Priest Zedekiah, and Serajib; and with them, the Kingdom and the Priesthood,

Hac jam pro vili, sub pedibusque jacent.

Ver. 7. *The Lord hath cast off his Altar* She goeth over it again, as the main matter of her grief, that he was bereft of the outward exercises of religion. His Altar God had cast into a corner, as that which was an eye-sore to him: — his Sanctuary he abhorred or dissolved, &c.

They have made a noise in the house of the Lord Where God was wont to be praised with heart and voyce, now the enemies reboate and roar out *Jo triumphe, Jo triumphe*, Paan, Victoria, all's our own.

Ver. 8. *The Lord hath purposed to destroy* *Non casu, non subito, non temere, sed maturo & destinato decreto*. Gods Providence (which is nothing else but the carrying on of his decree) extendeth to smallest matters; much more to the subversion of States and Cities.

He hath stretched out a line sc. Of destruction, or a levelling line: See 2 King. 21. 13. *Esa.* 34. 11. Jerusalem was built by line; and so it was destroyed by him who doeth all things in number, weight and measure.

Ver. 9. *Her gates are sunk into the ground* So they seem to be, because laid on the ground, and covered with rubbish. The Rabbiners fable, that the gates sank indeed into the ground, that they might not come into the enemies power, because the Ark had once passed thorough them; and when the Priests that carried it sang, *Lift up your heads O ye gates, &c.* they opened of their own accord.

The Law is no more sc. Read, or regarded. *Inter arma silent leges*: the noise of wars drowneth the voice of Laws.

Her Prophets also find no vision from the Lord See *Psal.* 74. 9. with the Note. *Jeremy* was alone, and haply thought when he saw all ruined, that he should prophesie no more. *Ezekiel* and *Daniel* were far remote. This was no small affliction that is here complained of. How woe-begone was sinful *Sual*, when in his distresse he could have no answer from God, either by *Urim*, or *Vision*, &c. but had the devil to preach his funeral?

Ver. 10. *The elders of the daughters of Zion* Who sat once aloft passing sentence; and held themselves, haply, too high to be told their duties by a poor Prophet.

Sit upon the ground After the manner of mourners.

And

Mic. 3. 12.
Jer. 26. 18.

Sept.

And keep silence] Who were wont to be the oracles of the Country.
They have cast dust upon their heads] Those white heads of theirs, which they had stained with foul practices.

They have girded themselves with sackcloth] Heb. *sackz*, instead of silkes.
The virgins of Jerusalem] Who were wont to walk haughtily, and with stretched-out necks, *I sa.* 3. 16.

Hang down their heads to the ground] As if they were ashamed of themselves, and had small joy of their beauty, and former bravery.

Ver. 11. Mine eyes do fail with tears] Those fountains (as the Hebrew word signifieth) are even drawn dry. I have wept till I can weep no more, as *David* did; or I have wept my self blind, as *Fausius* the son of *Portiger* (once King of *England*) is said to have done.

My bowels are troubled] Heb. *bemuddled*. See *chap.* 1. 20.

My liver is poured upon the earth] I have well-nigh vomited up my gall, as *Job* 16. 13.

For the destruction] Heb. *the breach even to shivers*: as young trees or ships are broken by tempests.

Because the children and sucklings swoon in the streets] *Miserabile etiam hostibus spectaculum*, a cruel sight.

Ver. 12. They say to their mothers] *Lege & lege*.

Tu quibus ista leges incertum est, Lector, oculis:
Ipse quidem sic scribere vix posui.

Orat. 1.
pacifica.

As oft as I read the *Lamentations* of *Jeremy* (saith *Gregory Nazianzen*) my voice faileth me, and I am overwhelmed with tears: the misery of that poor people cometh under my view as it were; and my heart is therewith very much affected, and afflicted.

Where is corn and wine] *Frumentum dicunt non panem*: Corn they would have been glad of, though unground with one: Wine they ask for and not water, which noteth an ill custom in their mothers to drink wine, and to give it their little ones: but by corn and wine here may be meant necessary food, to keep them alive.

When their soul was poured out into the mothers bosom] As it were giving them their lives again, seeing they yielded them no food to preserve them alive.

Ver. 13. What thing shall I take to witness for thee?] *q. d.* Thou art such a mirror of Gods heavy judgements, that I know not whence to borrow arguments, nor where to find examples for thy comfort, so matchlesse is thy misery. It exceedeth that of the *Egyptians* under *Moses*, of the *Canaanites* under *Jeshua*, of the *Philistines* under *David*, of the *Hebrews* under *Eli*, &c. It is even imparalld, and inexpressible: I have but one *Simile* to set it forth by: and it is this,

Thy breach is great, like the sea] As far as the sea exceedeth the rivers, so doth thy calamity exceed that of other nations.

Who can heal thee?] None but an Almighty Physician: surely in mans judgement, thy bruise is incurable, and thy wound is grievous, *Jer.* 30. 12.

Ver. 14. Thy Prophets] Thine and not mine; for thou art miserable by thine own election, accessory to thine own ruine.

Have seen vain and foolish things for thee] Visions of vanity, saplesse and savourlesse fluffe: the fruit or rather froth of their own fancies, *Jer.* 23. 9, 10, &c.

And they have not discovered thine iniquity] Conviction maketh way for conversion, and so preventeth utter subversion.

But have seen for thee false burdens] viz. Against *Babylon*: in confidence whereof thou hast been hardened and heartened in thy sinful practices, to thine utter undoing. *And causes of banishment*] *sc.* Eventually, and as it hath proved.

Ver. 15. All that passe by thee clap] See *chap.* 1. 18.

Is this the City] Gods palace upon earth, the porch of Paradise, &c. as they said of *Jerusalem* when she lay torn with dogs, *Is this that Jerusalem?*

O quantum hac Niobe Niobe mutatur ab illa?

Ver. 16.

Ver. 16. All thine enemies opened their mouths against thee] They speak largely and freely to thy dishonour, the very banks of blasphemy being broken down, as it were.

We have swallowed her up] But shall find her to be hard meat, such as they shall digest in hell. See *ver.* 2. 5.

Certainly this is the day that we look for] Pray we, that the *Papists* may never see here their long looked for day, as they have long called it.

Ver. 17. The Lord hath done that which he had devised] Or, performed what he purposed. See *ver.* 8.

He hath fulfilled his Word that he had commanded] That is, his threats annexed to his commands, and of as great authority as they.

In the days of old] And not two or three dayes only since. Gods menaces are ancient, and infallible: not uttered in *terrorem* only: neither is his forbearance any acquittance.

And he hath caused thine enemy to rejoice over thee] Still the Prophet calleth off this distressed people from the jeares and infolencies of their enemies whom they too much looked upon, to the just judgement of God who turned those dogs loose upon them, to bark at them, and to bait them, in manner aforesaid.

Ver. 18. Their heart cryed unto the Lord] i. e. They cryed seriously at least, if not sincerely. Some think it was not a cry of the *Spiritus* for grace; but only of the *Flesh*, for ease and freedom from affliction: wherefore the Prophet in the next words turneth to the walls of *Jerusalem* which were now broken down, bidding them weep, such the people would not. And surely the stony walls of mens houses, standing with bells of water on their faces before foul weather, shall witness against such hard hearts as relent not, and so prevent not the terrible tempest of Gods wrath for their iniquities. There are that render and sence the text thus, *Their heart cryed against the Lord*, i. e. the adversaries set their whole power to devise blasphemy against God: let the Church therefore pray in hope to be heard and to speed the better for the others infolencies. These by wall understand the people within the wall: Others *O Mure*, *quinnunc es mure ruina*, O poor shattered wall; or *O City* which art now nothing but bare walls, without housing and inhabitants.

Ver. 19. Arise, cry in the night] A fit time for meditation and prayer, as we read of *David*, *Psal.* 119. and of the son of *David*, *Luk.* 21.

In the beginning of the watches] When others are in their first (which is their deepest and sweetest) sleep, break thy self of thy rest, that thou mayst give God no rest. *Esa.* 62. 6, 7. *Omnibus signis et modis miseriam tuam expone Domino*, bellicr thee every way: altho' but little enough.

Pour out thine heart like water] That is, saith *Sanchez*, weep till thou hast wept thy very heart out, if it were possible. Or as others, *pour out thine heart to God* in humble and ingenuous confession and supplication: but then pour it forth as water; (whereof every drop will come out) and not as oyle, whereof some will still stick to the sides of the vessel. *Tundens pectus & non effundens visum*, ea consol. dit, saith *Austin*. He who pretendeth to repeat, and yet parteth not with his sins, doth but increase them.

Lift up thine hands toward him] But withal thy heart, *chap.* 3. 41.

For the life of thy young children] See on *ver.* 11. 12.

Ver. 20. Behold, O Lord, and consider to whom thou hast done this] Even to thine own inheritances, who suffer harder and heavier things commonly then any others: And why? *Ingentia beneficia, ingentia flagitia, ingentia supplicia*, their offences are increased, their punishments are aggravated by their obligations.

Shall the women eat their fruit, children of a span-long?] That they did so in the siege of *Jerusalem* by the *Chaldees*, it appeareth by this question. In the famine of *Joseph*, de bel. *Samaria* under *Foram* they did likewise: as also at the last destruction of *Jerusalem* by the *Romans*: and at the siege of *Sancerre* in *France*, Anno 1572. See the sad effects of sin, and shun it, if but for the ill consequents of it.

Shall the Priest and the Prophet be slain in the Sanctuary of the Lord?] It seems they were so, (but who they were we read not) although God had cautioned, *Touch not mine anointed and do my Prophets no harm*. Priests were slaughtered, where they

Ecc

used

used to slaughter beasts for sacrifices: but it may be they were nothing better then *Thomas Becket* the devils Martyr here, and *Adam Bion* that butcherly Archbishop in Scotland, who when himself was butchered, cryed out *Kill me not, for I am a Priest.*

Ver. 21. *The young and the old lye on the ground in the streets* Oh the woe of war! oh the bloody work that the sword maketh wheresoever it is in commission! Well may it be called *an evil, an only evil* by an *Antonomasie*, *Esa. 45. 7.*

Ver. 22. *Thou hast called as in a solemn day my terrors* i. e. My terrible enemies the *Chaldeans*, being called in by thee their *Generalissimo*, came on as cheerfully as if they had come to a solemn feast or some merry-meeting; and not to a siege, and to a bloody war; which they cannot but know to be *utrinque triste*, such as both sides usually suffer by.

Those that I have swaddled and brought up *Singula hec verba ponderanda sunt: singula enim ingens habent pathos.* Here every word is very ponderous, and pathetic: Indeed this whole book is so: which is the reason that there is no great coherence in some places thereof to be discovered. For as he that is under some grievous affliction, without observing of order, now cries, now prays, now laments, now complains, &c. so doth the Prophet here, in the name of the Church, pour forth himself tumultually in a flood such words as his grief ministered unto him: and grief is no methodical speaker.

CHAP. III.

Ver. 1. *Am the man* Here *Jeremiah* in the name and place of all the Jewish people, setteth forth his sufferings very passionately, and elegantly: *Ουδεν δὲ τῶν μελόντων προεικὼς ἔχειν*, saith *Synesius*, for nothing is more Rhetorical then a man in misery: See on chap. 1. 12.

By the rod of his wrath i. e. Of Gods wrath, whom yet he nameth not *pro magnitudine afflictus*, but referreth to him all his sufferings, and alludeth here, say some, to that rod, *Jer. 1. 11.*

Ver. 2. *He hath led me and brought me into darkness* *Perstat semper in Metaphora pastoris*, say some, who by rod in the foregoing verse understand Gods *shepherd's* wand, wherewith, when he is displeased, he driveth his unruly sheep into dark and dangerous places: See *Psal. 23. 3. 4. Mic. 7. 9.*

Ver. 3. *Surely against me he is turned* *Metaphora a colaphis, utitur*, a Metaphor from buffetters who double their blows; beating their adversaries on both sides, as the smith doth his red-hot iron upon the anvil, till he hath shaped it.

Ver. 4. *My flesh and my skin hath he made old* *Withered* it and *waxed* it, so that I am not like my self: *facta videbor anus*, as she said: See *Psal. 32. 3.*

He hath broken my bones Decayed and impaired, and that with greatest torment, as befalleth when bones are broken.

Ver. 5. *He hath builded against me* Bulwarks and batteries.

And compassed me with gall and travel Or, with *venom and vexation*: See *Jer. 8. 14.* In these and the like hyperbolical expressions we must note, that words are too weak to utter the greatness of the Saints grief, when they lye under the sense of Gods wrath, and heavy displeasure.

Ver. 6. *He hath set me in dark places* Dungeons haply which are a kind of graves, and where poor prisoners lye as forgotten. The *Persians* called their prisons *oblivio*: And *Ezekiel* saith that *Babylon* was to the Jews as a grave, where they lay for dead, till those dead bones lived again, chap. 37.

As they that be dead of old Free among the dead, and forgotten. It may be said of a Saint in some cases, that

Vivis, & est vite nescius ipse sua.

Ver. 7. *He hath hedged me about* Surrounded me with troubles, brought me into straits inextricable, and importable.

Ver. 8.

Ver. 8. *Also when I cry and shout* A poor Prisoners use to do, for relief and release.

He shutteth out my prayer Or *shutteth his eare to my prayer*. This was very grievous to any good heart: more then it could be to *Tully*, a stranger to the true God, who yet bewaileth the matter to his brother in these words, I would pray to the gods for those things; but that, alas, they have given over to hear my prayer.

Ver. 9. *He hath enclosed my wayes with broken stone* i. e. Most strongly and closely, so that none can come at me.

He hath made all my paths crooked So that all things go croos with me: and although they were never so well deviled, yet still they fort out unto the worst.

Ver. 10. *He was unto me as a Bear lying in wait* So that if I do but offer to stir, or seek to make escape, I am in danger to be devoured.

And as a Lion in secret places God hath many waies and means to bemeet with sinners. He can stop them in their course, as he did *Balaam*, *Jonas*, others.

Ver. 11. *He hath turned aside my wayes* As ver. 9.

And pulled me in pieces As a Bear or Lion doth the silly sheep, that falleth into their paws. *Carnali quadam intemperie hec affusa sunt.* The Vulgar hath it, *He hath confregit me, broken me in pieces*, &c. Attempting to leap over his hedge, ver. 7. his stone-wall, ver. 9. In the year 1590 *Nicolas Frischlin* that famous Poet, Oratour, and Philosopher, attempting to escape out of prison, was so broken, *à capite ad talos, à cune ad ossa*.

Ver. 12. *He hath bent his bow* Chap. 2. 4.

And set me as a mark Which he is sure to hit. The *Benjamites*, *Judg. 20.* the *Parthians*, *Alcon the Cretian*, *Damian* the Emperour were excellent archers: but

Non semper feriet quodcumque minabitur arcum.

Gods arrow never misseth the mark.

Ver. 13. *He hath caused the arrows of his quiver to enter into my reins* Heb. *Reus sum se, des libidinis.* the sons of his quiver, by an Hebraism: So *Horace* hath

pharetram gravidam sagittis.

Lib. 2. ed. 21.

Job hath many like complaints, chap. 7. 20. & 8. 4. & 16. 12, 13. See there.

Ver. 14. *I was a derision to all my people* Or, to all peoples. Our Saviour suffered all this, and much more, for us.

And their song all the day Or their *lute* or *kit*, whom they plaid on at pleasure, and desired no better sport.

Ver. 15. *He hath filled me with bitterness* Heb. *bitternesses*: alluding as some think, to that *jus semibramma* in quo intingebant agnum Paschalem, sawce of bitter herbs wherewith they did eat the Paschever (the juce of them expressed:) to minde them of the bitter afflictions which they suffered in *Egypt*.

He hath made me drunk with wormwood Or *Henbane*, or *wolfe-bane* rather, *succo cicuta*.

Ver. 16. *He hath also broken my teeth with gravel-stones* i. e. With gritty bread: See *Prov. 20. 17.*

He hath covered me with ashes The Greek and Latin have it, *He hath fed me mors.* with *ashes*, which was worse then that bread made most of saw-dust, wherewith they fed the Martyrs in the *Marian* times.

Ver. 17. *And thou hast removed my soul far off from peace* Prosperity and I are twain; we are utterly unacquainted.

Ver. 18. *And I said* But not so wisely. I was even almost tumbling into the pit of desperation: I was straddling over it, as it were, but God preserved me.

My strength and my hope is perished My strength to bear these miseries, and my hope to be ever freed of them.

Ver. 19. *Remembering mine affliction and my misery, the worm-wood and the gall* i. e. The bitterness that was in it, but of mine own commingling. *Impatiens quique bis affligitur*, Impatience redoubleth an affliction.

Ccc 2

Ver. 20.

Ver. 20. *My soul hath them still in remembrance*] But it is not good to plod overmuch in this case. Such bitter pills should be swallowed whole, and not chewed upon, unless it be for our further humiliation.

Ver. 21. *This I recall to my mind*] This? what? Gods infinite mercies, that *Cape of good hope*: See ver. 22. So *Psal.* 119. 56. *This I had*; that is, this comfort, or this ability to keep thy precepts.

Ver. 22. *It is of the Lords mercy that we are not consumed*] That we are yet on this side hell. This sentence was much in the mouth of that famous *Maria Egyptiaca*: and should be much in all our minds and mouths, for a lenitive!

Because his compassions fail not] Or are not spent, wasted: but, as the oil in the cruse, as the spring ever runneth, the Sun ever shineth, &c. This should ever shine in our hearts, as the Sun doth in the firmament.

Ver. 23. *They are new every morning*] Yea every moment. We have continual experiments.

Exercitant
torrutes, me-
talia exhaus-
untur, flumina
deficiunt, pra-
etitem cum
fucibus, &c.

Great is thy faithfulness] Gods mercy moved him to promise: his Truth to perform. See 2 *Sam.* 7. 18, 21. with the Notes.

Ver. 24. *The Lord is my portion*] And that's enough for me, should I never have more. See Notes on *Psal.* 16. That which giveth content in any portion, is, 1. The favour and presence of God. 2. That it is from the hand of a Father. 3. That it comes to us in the Covenant of Grace. 4. That it is the purchase of Christ's blood. 5. That it is an answer of prayers, and a blessing from above on honest endeavours, &c. *Vide autem, pie Lector, fidei an Expositour*, See here, good Reader, how this Prophetical Lamentation beginneth to be a guide to godliness. For it doth not, after the manner of silly women, throw out empty words without wisdom: but teacheth all along, either overtly or covertly, that all things here below, how highly soever esteemed, are vanity and soon lost: but the grace of God is solid and stable. — *Christum tollere nemo potest*. Christ is a portion unloosable, as One once answered to those that asked him, why he was still merry and cheerful?

Pet. & Figu-
licola Abbas.

Said my Soul] Not my mouth only: but I speak it from my very heart, which rejoiceth in God my portion more than the many do in the increase of their corn and wine, *Psal.* 4. 7.

Emphasice lo-
quitur.

Therefore will I hope in him] *Exspectabo ut teneam per speciem, quem teneo per spem*. Ver. 25. *The Lord is good unto them that wait for him*] Which few can skil of, and I have somewhat to do to hit on, but would not now have missed of for all the world.

Et hoc aperiam
evaditionem
continere. Figu.

To the soul that seeketh him] Not giving over till he findeth him. Ver. 26. *It is good that a man should both keep and quietly wait*, Heb. *be silent*: not with a Pythagorical or monastical silence, *ut non liceat loqui locis & horis certis*, but with an humble submission to Gods holy will, a patient and peaceable behaviour under his hand; waiting for a good use thereof, and a gracious issue in the best time: To frame the heart whereunto, *Aurea his subnectitur sententia*.

Quo semelisse
inbuita rucens
servabit odo-
rem vestra diu.
Hor.

Ver. 27. *It is good for a man that he bear the yoke from his youth*] The yoke of Gods law, and the discipline of afflictions: it is good to be betime in Gods nurturing-house, and remain a good while there, that he be trained up in the School of afflictions, that he be a well-beaten Souldier to the Crosse. The description of such a one followeth.

Ver. 28. *He sitteth alone*] *Sessio solitaria*, as being much in meditation, according to that counsel of the Preacher. *In the day of adversity consider*.

And keepeth silence] When Gods hand is upon his back, his hand is upon his mouth: See on ver. 26.

Because he hath borne it upon him] Or, *when he hath taken it upon him, taken up his crosse*, as being active in suffering.

Ver. 29. *He putteth his mouth in the dust*] He lyeth low at Gods feet: putting himself into the hands of Justice, yet in hope of mercy. See 1 *Cor.* 14. 25.

If so be there may be hope] Heb. *Peradventure there is hope*, q. d. doubtlesse there is: however, I will try, sith I have lost many a worle labour.

Ver. 30. *He giveth his cheek to him that smiteth him*] Humility (the product of

of affliction sanctified) is still at her lesson, or rather practising what she hath learned. *David* having suffered by *Abolom*, can well enough bear with *Shimei's* tongue smitings: and the Apostles, after they had been in prison, departed from the Council rejoicing that they were so far graced as to be disgraced for the name of Jesus, *Acts* 5. 41.

He is filled full of reproach] He can bravely bear all contumelies and contempts for his conscience, taking them as crowns and confirmations of his conformity to Christ.

Ver. 31. *For the Lord will not cast off for ever*] No, nor at all: however he may seem to some so to do. *Non deserit etiam si deserat*, saith a Father: *He doth not put his people far from him*, as the word here signifieth.

Ver. 32. *For though he cause grief*] As sometimes he doth in very faithfulness, and that he may be true to his peoples souls.

Yet he will have compassion] He will repent and return and leave a blessing behind him: that's certain, *Psalm* 2. 14.

Ver. 33. *For he doth not afflict willingly*] Heb. *From the heart*; *Non nisi coactus*, *Non est Deus* as that Emperor said, when he sealed a writ for execution of a condemned person: *I would not do it but upon necessity*. It goeth as much against the heart with God, as it can do against the hair with us:

Ille dolet quoties cogitur esse ferox.

Ver. 34. *To crush under his feet all the prisoners of the earth*] i. e. All those that are in misery, to lay more load upon them, and so to crush them to pieces, yea to grind them to powder. This he could as easily do as bid it be done: but he takes no such delight in severity and harshness.

Nulla enim
supplicia illi
cruentur &
ingrunt. De
Vehal.
ducent.

Ver. 35. *To turn aside the right of a man*] To wrest his right by false witness and corrupt means, as wicked men use to do before the face of the most High, or of a Superior under colour of law: God liketh none of all this, though elusiveness for excellent ends he suffereth it so to be, and ordereth it when so it is.

Ver. 36. *To subvert a man in his cause*] By legerdemain to tilt the ballance of Justice on one side.

The Lord approveth not] Heb. *saith not*. *Non videt*, i. e. *non ei visum est*, it seemeth not good unto him: he liketh it not.

Ver. 37. *Who is he*] *Tam imprudens & imperitus*? Can any one be so simple as to think that the enemy could do ought against us, but by the divine permission and appointment? God, as he made all by his power, so he manageth all by his Providence. This, the *Egyptians* hieroglyphically set forth by painting God, 1. As blowing an egge out of his mouth, that is, as making the round world by his Word. 2. As compassing about that Orb with a girdle, that is, keeping all together, and governing it by his Providence.

Ver. 38. *Out of the mouth of the most High proceedeth not evil and good*] i. e. Prosperity and adversity? q. d. Who doubteth of that? *Amos* 3. 5. *Isa.* 45. 7. Talk not then of Fate and blind Fortune.

Ver. 39. *Wherefore doth a living man complain?*] Mourn immoderately, or murmur causelessly? If he mourn let him mourn for his sin, as the cause of his suffering, let him revenge upon that. If he be tempted to murmur, let him remember that he is yet alive, and that's more than his part cometh to, sith it is the Lords mercy that he is not consumed, and sent packing hence to hell. Life in any sense is a sweet mercy: even that which to the afflicted may seem a lifeless life, as *Prov.* 15. 15. Let this patient us, that we are yet alive.

A man for the punishment of his sin?] Heb. *man for his sin*? for sin doth as naturally draw and suck punishments to it, as the Load-stone doth Iron, or Turpentine fire: wherefore also the same word in Hebrew signifieth both.

Ver. 40. *Let us search and try our ways*] i. e. Make accurate enquiry into them: so shall we soon find our selves to be a whole new-found world of wickedness. Search we therefore, and do it thoroughly: Many either search not at all (they cannot endure these domestical Audits: its death to them to reflect and recognize what they

they have done) or as though they desired not to find : they search, as men do for their bad money : they know they have it, but they would gladly have it passe for currant among the rest. Heathens will rise up in judgement against such : for they prescribed and practised self-examination ; Pythagoras once a day ;

*Non prius in dulcem declines lumina somnum,
Quam prius exaltis reputaveris astra diei, &c.*

Serm.

Phocylides thrice a day, if Stobæus may be believed.

And turn again to the Lord] Let self-examination end in reformation : esse sin will be thereby but imboldened and strengthened, as idle vagrants and lawlesse subjects are, if questioned only, and not punished and restrained. Of turning again to the Lord. See the Notes on Zach. 1. 2.

Ver. 41. *Let us lift up our hearts with our hands*] Holy hearts, pure hands. Instead of wrangling with God, as ver. 39. let us *wrastle* with him in prayer : this is the only way to get off with comfort. Nazianzen saith, that the best work we can put our hands unto is, *in celos eam extendere, ad precesque expandere*, to lift them up to God in prayer. But then it must be with a true heart, Heb. 10. 22. See Job 11, 13. with the Notes.

Ver. 42. *We have transgressed and have rebelled*] We have committed evil, and omitted good, and failed in the manner, and are therefore justly punished. Let God hear such words fall from our mouths, let a work by our hearts, and then we may have any thing.

Ver. 43. *Thou hast covered with anger*] Overwhelmed us with thy Judgements. None out of hell have ever suffered more then the Saints : they have felt the sad effects of displeased Love.

Ver. 44. *Thou hast covered thy self with a cloud*] Hid thy face from us ; and *separated* thy self as a Judge doth (when he hath passed sentence upon a malefactor) that he may not be solicited to reverse it.

That our prayers should not passe through] The veil of the Temple was of no *de-* barring matter but thin and pervious, that the incense might easily passe thorough it into the Holy of Holies : but now it was otherwise ; God had set a *barre* betwixt him and his people.

Ver. 45. *Thou hast made us as the off-scouring*] *Eradicationem* saith the Vulgar : *rasuram potius*, not the rooting out, but the scrapings off. As the Jews did rather *extrinsecus radere peccata quam intrinsecus eradicare*, shave off their sinnes outwardly then root them out from within : so God made them as despicable as the parings of a pavement, or of a leprous house.

And refuse] See 1 Cor. 4. 13. with the Notes.

Ver. 46. *All our enemies have opened their mouths again? us*] i. e. Reviled and derided us : See chap. 2. 16.

Ver. 47. *Fear and a snare is come upon us*] Heb. *a pis* : Great terrour, and no way to escape. See Isa. 24. 17, 18.

Ver. 48. *Mine eye runneth down*] Heb. *mine eye descendeth*, i. e. Falleth as it were wholly away. See chap. 1. 16. & 2. 18.

Ver. 49. *Mine eye tricketh down and ceaseth not*] Put fire under the flint, and water droppeth from roses. Fiery afflictions cause drops of repentance : and Repentance, like the Philosophers stone, maketh golden afflictions, 1 Pet. 1. 7.

Ver. 50. *Till the Lord look down*] Let God but see the Rainbow of sound Repentance in our hearts, and he will soon shine forth, and cause it to clear up.

Ver. 51. *Mine eye filleth my heart*] *Isidoro quibus videmus oculis fletus*, we see and weep with the same eyes. But *Tully* wondereth where that humour is at other times, that floweth out of the eyes so readily and plentifully in case of grief.

Because of all the daughters of my City] Or, *more then all the daughters*, &c. more then the most passionate women use to weep, when they are most grieved.

Ver. 52. *Mine enemies chased me sore*] In most eager and extreme manner, with utmost cruelty and craft.

As a Bird] Eaten from bush to bush.

Without

Serm.

Exultation
Stobæus & Ta-
monia. Ex-
cremencia &
excremencia.

lib. 2. cap. 32.

Pre omnibus
fletibus.

Without cause] *Jeremy* and the godly party might say so : but not *Zedekiah* and other perfidious ones.

Ver. 53. *They have cut off my life in the dungeon*] Where I lead a *lifelesse life*, such as did *Roger Bishop of Salisbury* in King *Stephen*'s time, who sustained such miseries in prison, *ut vivere nolueris, mori nequeris*, that live he would not, and yet dye he could not.

And cast a stone upon me] As they did upon the mouths of dens, dungeons or sepulchers, to make sure work. The *Chaldees* hath it, *they stoned me*.

Ver. 54. *Waters flowed over mine head*] Many and great miseries have overwhelmed and oppressed me, both in body and soul. These are frequently compared to *Waters*.

Then I said, I am cut off] i. e. From the land of the living, but God was better to me then my hopes.

Ver. 55. *I called upon thy name, O Lord, out of the low dungeon*] See *Psal.* 130. 1. *Jon.* 2. 1. with the Notes.

Ver. 56. *Thou hast heard my voyce*] Seem a mans case never so desperate, if he can but find a praying heart, God will find a pitying heart. Prayer is the best lever at a dead life.

Hide not thine ear as my breathing] As breathing is a proof of animal life ; so is prayer, though never so weak, of spiritual. If therefore you cannot speak, weep (*fletus sepe agitur non affatus*, teares also have a voyce, *Psal.* 39. 12.) if you cannot weep, sigh, (a storm of sighs may do as much as a shewe of teares) if you cannot sigh, yet *breath*, as here : God *feels breath* ; and happy is he that can say, *In te spero & respiro*, In thee I hope Lord : and after thee I breath or pant.

Ver. 57. *Thou drawest near*] This thou hast done, and thus I hope thou yet wilt do. Experience breedeth confidence.

Ver. 58. *O Lord thou hast pleaded the causes of my soul*] whereof those *Babylonians* were no just Judges.

Thou hast redeemed my life] It is the life, nay the soul of the Saints, that the wicked hunt after, though they do not always profess so to do.

Ver. 59. *O Lord, thou hast seen my wrong*] Thou hast seen it and art sensible of it : that's my comfort ; for

עָיַן בְּעֵינֶיךָ וְיָדְנוֹן עֲוֹנוֹנִי.

Judge thou my cause] As *Psal.* 43. 1. See there.

Ver. 60. *Thou hast seen all their vengeance*] See on ver. 59. The Saints fire the better for their enemies spite and cruelty : and they may very well plead and present it to God in prayer.

Ver. 61. *Thou hast heard their reproach*] Their spiteful speeches, and taunting terms have come into thine eares.

And all their imaginations] Heb. Their contrivements. As the eyes of the Lord are upon the righteous, and his eares are open to their prayers, *Psal.* 34. 15. so he both seeth the ill carriage, and heareth the ill language of gracelesse persons against the godly.

Ver. 62. *The lips of those that rose up*] See on ver. 61.

Ver. 63. *Behold, their sitting down and their rising up*] Or, *at their borb sitting down* (to meat) *and at their rising up* (from meat) I am their musick-maker, their table talk, and the matter of their mirth : they make sport with us, as the Philistines did with *Sampson*. *David* complaineth of the like evil-dealing, *Psal.* 35. 15, 16, 17.

Ver. 64. *Render unto them a recompence*] Call them to an account : and requite them. Let their musick be marred, and the meale once ended, send them in a reckoning.

Ver. 65. *Give them sorrow of heart*] In place of their mad mirth and sinful musick : turn their *Psalms* (as the vulgar rendrech the word *Musick* in the foregoing verse) into a *black Samsa*, as they call it, *ferale carmen*, a doleful ditty. *Dabis eis scinum cordis*, saith the Vulgar. And indeed the word rendred *sorrow* signifieth a *child*

A lapide
Mr. Burroughs
Hof.
Operculum cor-
dis, vel apofte-
ma cordis.

build or cover. It noteth, faith one, the *Cardiac passio*, whereby the heart is so oppressed, and there is such a stopping, that it is as it were covered *sicut scuto*, as with a shield; there is a *lid* as it were, put over the heart, to keep off the most refreshing cordials, and so the heart is suffocated with sorrow. It is as if he should say, put them into such a condition, that no creature may yield them the least refreshment, *Spiras* was in this condition.

Thy curse upon them] All the curses written and unwritten in thy book. This is not more a prayer than a prophecy. How effectual Christs curse is, may be seen in the withered fig-tree in the Gospel, presently dried up by the roots.

Ver. 66. *Persecute and destroy them in anger*] Sith they are thine and our implacable and irreformable enemies: be thou, Lord, implacably bent against them, to their utter destruction: and sith they think us not worthy to breathe in the common aire (whom thou hast made heires of the world together with faithful Abraham our Progenitor) destroy them from under these heavens of thine, in the compass and cope whereof thou reignest and rulest all.

From under the heavens of the Lord] Do thou, O Christ (to whom the Father hath committed all judgment) root them out from under the heavens of thy heavenly Father. Thus some Paraphrase the words: and observe therehence the mystery of the Trinity: like as they do from Gen. 19. 24.

CHAP. IV.

Per. 3. Fl.
gucir.

Ver. 1. *How is the gold become dim?*] How? by way of wonderment again, as chap. 1. 1. *q. d.* *Quo tanto scelere hominum, & qua tanta indignatione Dei?* What have men done? and how hath God been provoked, that there are such strange alterations here all on the sudden? By gold and fine gold here understand the Temple overlaid by Solomon with choice gold: or Gods people (his spiritual Temple) who had now lost their lustre, and dignity.

The stones of the Sanctuary are poured out] Come tumbling down, from the demolished Temple.

Sept. 7. quat.

Ver. 2. *The precious sons of Zion*] Those *Porphyrogini*, as the Greek Emperours children were called, because born and bred up in a room made up of precious stones. Understand it of the Jews in general (Gods peculiar people, precious in his sight and therefore honourable, Isa. 43. 4.) of *Zedekiahs* sons in particular who (as did also the rest of the Jewish Nobility, if *Josephus* may be believed) powdered their hair with gold dust, to the end that they might glitter and sparkle against the beams of the Sun. The precious children of the Church are all glorious within, by means of the graces of the Spirit, that golden oyle, Zach. 4. 12. and the blessings of God ours of Zion, which are far beyond all other the blessings of heaven and of earth.

Antiq. 1. 8. c. 7.

Psal. 134. 3.

As earthen pitchers] Weak and worthless.

Vulg. Lamiæ.

Ver. 3. *Even the sea-monsters*] Heb. *whales* or *Seals*: which, being *Amphibii*, have both a willingness, and a place convenient to suckle their whelps.

The daughter of my people is become cruel] She is so perforce, being destitute of milk for want of food, but much more by feeding upon them, ver. 10. and chap. 2. 20. Oh what a mercy is it to have meat! and how inexcusable are those unnatural mothers that neglect to nurse their children, not out of want but wantonness! Surely as there is a blessing of the womb to bring forth, so of the breasts to give suck, Gen. 49. 25. and the dry breasts and barren womb have been taken for a curse, Hes. 9. 14. as some interpret that text.

Ver. 4. *The tongue of the sucking child cleaveth*] For want of suck. That was a miracle which is recorded of the old woman of *Bolton* in *Lancashire*, who took up a poor child that lay crying at the breasts of her dead mother (slain, among many others, by Prince *Ruperts* party) and laying it to her own dry breasts that had not yielded suck for above twenty years before, on purpose to kill it, had milk came to nourish it, to the admiration and astonishment of all beholders. This and another like example of Gods good providence for the relief of little ones whom their mothers could

could not relieve, may be read of in Mr. *Clarks Mirror for Saints and Sinners*, Edit. 3. fol. 495. 507.

And no man breaketh it unto them] The parents either not having it for them, or not having an heart to part with it to them.

Ver. 5. *They that did feed delicately*] Such uncertainty there is of outward affluence. Our *Richard* the second was famished to death. *Henry Holland* Duke of *Excester*, grand-child to *John of Gaunt* was seen to run on foot bare-legged after the Duke of *Burgundy's* train begging his bread for Gods sake: This I saw, saith *Philip de Comines*. This *Henry* was brother in law to King *Edward* the fourth, from whom he fled.

They that were brought up in scarles] *Qui nutriebantur in croceis sive coctis*, that were gorgeously arrayed, or, that rolling on their rich beds, wrapped themselves in costly coverlets.

Embrace dung-hills] There take up their lodgings, and there also are glad to find any thing to feed on, though never so coure and homely. The *Lapwing* is made an *Hieroglyphick* of infelicity, because he hath as a coronet upon the head, and yet feedeth upon the worst of excrements. It is pity that any child of God, washed in Christs blood, should bedabble his scarlet robe in the stinking guzzle of the worlds dung-hill: that any one who hath heretofore soared as an Eagle, should now creep on the ground as a beetle, or wallow as a swine in the mire of sensuality.

Ver. 6. *For the punishment of the iniquity of Zion is greater*] For *Sodom* was destroyed by Angels, *Zion* by malicious men: The enemies were not enriched by *Sodom*, as they were by *Zion*. *Sodom* was destroyed in an instant; not so *Zion*, for she had her punishment piecemeal; first a long seige, and then the loss of all, after a world of miseries sustained in the seige. *Julius Caesar* was wont to say, It is better once to fall then always to hang in suspense. *Augustus* wished that he might dye suddenly: His life he called a *Comedy*, and said that he thought he had acted his part therein pretty handsomly; Now if he might soon passe through death, he would hold it an happiness. Soldiers wish is thus set forth by the Poet;

— quid enim? concurretur, hora
Momento aut cita mors venit aut victoria lata.

It is the ancient and manful fashion of the *English* (who are naturally most impatient of lingering mischiefs) to put their quarrels to the trial of the sword, as the *Chronicler* observeth.

Ver. 7. *Her Nazarites*] Who served God in a singular way of abstinence above other men. These had their rules given them, *Num. 6.* which whiles they observed, *They were purer than snow, whiter then milk*] Temperance is the mother of beauty, as luxury is of deformity. This is nothing to the Popish Votaries those *Epicures* and *Abby-lubbers*,

Quorum luxuria totius non sufficit orbis.

Some by *Nazarites* here understand their *Nobles* and such as wore coronets on their heads: *Nazar* is a crown, 2 Sam. 1. 10. 2 Kings 11. 12. thus *Joseph* was a *Nazarite*, Gen. 49. 26. So *Daniel* and his three Associates, in whom that was verified,

Gratior est pulchre veniens in corpore virtus.

Ver. 8. *Their visage is blacker then a coal*] Heb. *their visage* is more darkened then blackness. *sc.* With famine, fear, grief, and care: those *vultures* have so fed upon them, that all lightness and loveliness is lost. Think the same of Apostates: God may complain of such, as *Mic. 2. 8.*

Ver. 9. *They that be slain with the sword are better*] They suffer lesse pain in dying,

D d d

dying, they are soon dispatcht. See on ver. 6. But Famine is an hard weapon.

*Triste genus mortis miseris mortalibus omne:
Est tamen imprimis triste perire fame.*

Speed. 766.

Jam. 5.

Melanct.

For these pine away] By a lingering death, as *Drusus* the Roman : to whom meat being denied, he had eaten the stuffings of his bed, saith *Suetonius* : and our *Richard* the second who was *Tantalized* and starved to death at *Pomfret Castle*, where his diet being served in and set before him in the wonted Princely manner, he was not suffered either to taste, or touch thereof.

Stricken through for want of the fruits of the field] Those precious fruits of the earth, as *Jam. 5* the Apostle calleth them. These as a sword defend us from death : and the want of them, as a sword, runneth us thorough. In the time of *Otho* the Emperour there was so great a scarcity of bread corn in *Germany* for three years together, that many thousands dyed of hunger. In remembrance of which great dearth, there is yearly baked at *Erpord* a little loaf, such as was then fold for much money.

Ver. 10. The hands of the piteous women have soddan] Soddan them rather then roalled them, lest they should be discovered by the smell, and so in danger to be spoiled of them, as it fell out at the last siege by the Romans. *Legē & Luge.*

They were their meat] *In eadem viscera, ex quibus exierant, retrusit sunt* : they returned into the same bowels, whence they came forth.

Ver. 11. The Lord hath accomplished his fury] Which he had long deferred; but now hath paid it home. *Cave ut ira delata fiat duplicata.*

He hath poured out his fire as anger] As it were by whole buckets, or pails-fulls. Gods anger may be set out in *minims*, as there may be much poison in little drops : But woe be those on whom it is poured.

He hath kindled a fire in Zion] His wrath is like fire that furious Element, which at first burneth a little upon a few bords, but when it prevaleth, it bursteth forth into a terrible flame.

Ver. 12. The Kings of the earth, &c.] These knowing how impregnable a piece *Jerusalem* was : how the *Jeboisites* of old held out the Tower of *Zion* against *David*, how long it had kept out *Nebuchadnezzar*, viz. for two years space almost; how it had been preserved by God against *Sennacherib*, &c. looked upon it as in a fort insuperable, and could not but see a divine vengeance in the destruction of it.

Ver. 13. For the sins of her Prophets] These, these were the right cause of her ruine. Not that the People were not faulty (for they loved to have it so, *Jer. 5. ult.*) but those were the ring-leaders in that general defection.

Ver. 14. They have made us blind men in the streets] Well might a certain Expositour say, *Hic versus cum sequentibus varie exponitur*. The sense in short is this, saith One, that the Jews misled by their Prophets and Priests, were so blind in knowledge, that every example of sin led to evil : which, for want of grace, they could not refrain from.

Ver. 15. They cryed unto them] The enemies in a mockery said aloud unto the Jewes.

Derre ye, it is unclean, depart, depart] *Mimesis* : *q. d.* You that are so pure, and (as people say profanely amongst us) so *Pope-holy*, that none must come a-near you, but get away as far and as fast as they can, as if they were Lepers, &c.

They said among the Heathen] The blind *Erbukes* beholding the Jews wickednesse, have judged that it was impossible God should suffer them any longer to live in his good land, sith they would not live by his good Laws.

Ver. 16. The anger of the Lord hath divided them] Say the Heathen still, concerning the wicked Jewes : *continuator enim hic instituta Mimesis.*

He will no more regard them] Heb. look after them, *sc. facie blandā ac benivolā*, in mercy ; he hath utterly rejected them : For why ?

They respected not the persons of the Priests] But vilely intreated them : See *Chron. 36. 16.*

Ver. 17. As for us, our eyes as yet failed] With long and vain looking : as *Psal.*

Sacerdotes
apud omnes
gentes sunt
venerabiles ob
ministerium.

Psal. 119. 82, 123. For, As for us, some render Cum adhuc essemus, while as yet we were, sc. a Nation : for now we are none. Fuimus Troes.

In our watching we have watched for a Nation] *sc.* for the Egyptians, *Jer. 2. 18. 36. & 37. 7, 8.*

Ver. 18. They hunt our steps] There is an elegancy in the Original, as if we should say, *They hunt our haunts.*

That we cannot go in our streets] Because of their forts, from whence they shoot at us. Satan doth so much more :

— cui nomina mille,
Mille nocendi artes. —

Our end is come] We are an undone people.

Ver. 19. Our persecutors are swifter then the Eagles] Those swiftest of all foul : whom *Pindarus* therefore calleth the *Queen of Birds*, as the *Delphin* is of fishes for like swiftnesse. The Egyptians, their pretended helpers, were slow as snails ; the Chaldees swifter then Eagles.

They pursued us] Or they chased us, or traced us, like blood-hounds.

They laid wait for us in the Wilderness] They met us at every turn : and left us no means of escape.

Ver. 20. The breath of our nostriles] King *Zedekiah*, in whose downfall we drew as it were our last breath. The Chaldee Paraphrast understandeth it of *Josiah*, with whom indeed dyed all the prosperity of the Jews, as with *Epaminondas* did that of the Thebans ; and with *Theodosius*, that of the Western Empire.

The Anointed of the Lord] Who yet for his perfidy was vilely cast away like *Saul*, as though he had not been anointed with oyle, *2 Sam. 1. 21.*

Was taken in their pits] A term taken from hunters, *Ezek. 12. 13.* See *ver. 20. Jer. 52. 8.*

Under his shadow] As the chickens do under the hens.

Ver. 21. Rejoyce and be glad] This is spoken to *Edom* by a certain Ironical and bitter concession : *q. d.* Do so if thou hast any mind to it : but thou shalt soon be made to change thy cheer. Thy *searing* at us shall be soon turned into *searing* for thy self : thy mirth into mourning.

That dwellest in the land of Uz] *Job's* country, called also *Siria*, saith *R. Solomon*, and haply from *Seir*. Evil is at next door by to those who rejoyce at the evils of others.

The cup shall passe through unto thee] The quaffing cup of Gods Wrath, *Jer. 25. 18, 29.*

And shalt make thyself naked] To the scorn of all : as drunkards who are void of shame and common honesty, baring those parts that nature would have covered, See *Jer. 49. 10.*

Ver. 22. The punishment of thine iniquity is accomplished O daughter of Zion] A word of comfort in the clofe of this doleful ditty. The Sun of Righteousnesse loveth not to set in a cloud. See *Isa. 40. 1.* Profane *Elegies* have no comfort in them, as this hath.

He will no more carry thee away into Captivity] *i. e.* No more in haste ; after thy return from *Babylon*. Caried away they were again, many ages after by the *Romans*, whom to this day they therefore call *Edomites*, and the Popes hierarchy the wicked kingdom of *Edom*, which they say shall be certainly destroyed, as is here also foretold : and then shall they be brought back again to *Jerusalem*, and there resettled by their Messiah. See the Chaldee Paraphrast upon this text.

He will discover thy sins] *i. e.* Punish thee soundly for them, in the sight of all men. See on *Psal. 32. 1, 2. Job 20. 27.*

CHAP. V.

Propheta per
dramas et choro-
m repetit om-
nia mala supra
commemorata
& remedium
petit à Domi-
no. Figueh.

Ver. 1. **R**emember, O Lord, what is come upon us] This last Chapter is a brief Recapitulation of what had been said in the four former, that they might be the better remembered and considered by the Reader. The ancient Greek and Latin Bibles stile it *Jeremies prayer*. Herein the Prophet, or rather the Church layeth open, as a Lazar, her sores and sufferings: and beggeth to be remembered and considered of God. Not that either forgetfulness or inobservancy can be found in him (for All things both past and future are present with him) but these are Metaphorical expressions, and He alloweth us to be his Remembrancers.

Consider and behold] Heb. *behold and see*: *Affectum cum effectus conjunctum significat*.

Our reproach] This is that which mans nature is most impatient of: to the Saints, it is so much the more grievous, because they do quarter Arms with Christ.

Ver. 2. Our inheritance is turned to strangers] So the Jews called all other Nations, as the *Greeks, Barbarians*. From hence to ver. 19. there are so many verses, so many several complaints. Whiles we are in this vale of misery and valley of tears, we are sure of many ailments, and still to have somewhat to cry for.

Ver. 3. We are orphans and fatherless] And so are become thy clients: just objects of thy pity, *Hof. 14. 3.*

Ver. 4. We have drunk our water for money] Fire, water, and air, are common good, *que jure nature sunt omnium & singularum*, saith *Cicero*. *Lysimachus* paid dear for a cup of water when he parted with his Kingdom for it. *Dives* would have done as much in hell for a drop, and could not have it.

Our wood is sold to us] This was strange to them (who had enough of their own growing, or might have it from the Commons for fetching) but just upon them for their abuse of it to the service of the Queen of heaven, *Jer. 7. 18.*

Ver. 5. Our necks are under persecution] For that we would not stoop to the sweet yoke of thine obedience, but held it heavy, now we are under an intolerable yoke of extreme slavery.

We labour and have no rest] Who once troubled Gods holy rest by bearing burdens and working thereon, *Jer. 17. 21.* In many places amongst us, Gods Sabbath is made the *voyager* and dunghill for all refuse businesses. The Sabbath of the Lord the sanctified day of his Rest (saith a Reverend writer) is shamelessly troubled and disgraced. The Sabbath was never so profaned (saith such another Reverend man yet living) with heart, hand, foot, tongue, pen and Presse, as of late. And is it not just with God that those who would juggle his religious Rest out of its right, should be restless in their condition? as *Lam. 5. 5.* Thus He. All wicked men acted and agitated by the devil day and night, may well cry out as here, *We labour and have no rest*: but they are not sensible of this woful servitude.

Ver. 6. We have given the hand to the Egyptians and to the Assyrians] Enemies to the Chaldeans, no less then they were to us: but hard hunger (that driveth the wolf out of the wood) hath made us glad to be beholding to them for bread: so ill have the cruel Chaldees relieved and rewarded us for our work.

Ver. 7. Our fathers have sinned and are not] They had their payment, but not comparable to ours: who have *our-sinned them*, and do therefore justly bear the punishment of both their sins and our own too.

Ver. 8. Servants have ruled over us] And they are usually most insolent; as was *Tobiah* the servant, *Neb. 2. 19.* *Cicero*, after the defeat given to *Pompey*, complaineth in a certain Epistle, Lords we could not away with, and now we are forced to serve our fellow-servant. This was *Canaan* curse to be a servant of servants, *Gen. 9. 25.* See the Notes there.

Ver. 9. We gat our bread with the peril of our lives] So did our good Ancestors the bread of life, whilst their Preachers also were glad to do as *Jotham* did, *Judg. 9. 21.* when they had delivered what they had to say, run away, and fly for their lives. See *2 Sam. 23. 17.*

Because of the sword of the Wilderness] Where rovers and robbers lay in wait

Offic. 1.

B. King on
Jon. Lec. 7.

Mr. Ley his
Fall. term.
before Earl.
April 26.
1643.

Nobis foret
juvencius se-
mel moris
quam vicium
invitam vivu-
re.

wait for us: neither could we passe them without apparent peril.

Ver. 10. Our skin was black like an oven] Or, as a chimney, *Isa. 31. 9.* being fill beaten upon with the fire that is within it.

Because of the terrible famine] *Propter procellam famis*, because of the tempests of famine, which, like a violent storm, beareth down all before it.

Ver. 11. They ravished the women in Zion] Heb. *they humbled*, i.e. they dishonoured: although *Virgo invita vexari quidem potest, violari non potest*. The Chaldees Paraphrased thus, The wives were ravished by the Romans, and the maidens by the Chaldees: for the Jew-doctors do understand this book of the Lamentations concerning both the destructions of Jerusalem.

Ver. 12. Princes are hanged up by the hand] Made to dye a dogs death, and (as Calvin. some will have it) by their own hands, *autocryptus*.

The faces of the Elders were not honoured]

*Magna fuit quondam capitis reverentia cani:
Inque suo precio ruga senilis erat.*

Ovid.

But now it was otherwise with the Jewish Elders, who haply were not worthy of their years, as we say: like as the Princes had done wickedly with both hands earnestly, and were therefore not undeservedly hanged up by the hand: But if Quakers amongst us might have their way, our families (saith One) would soon be like the cabins of the *Lestringonians* in Sicily, where every body was at liberty, and none regarded or revered their Seniors or Superiours.

Ver. 13. They took the young men to grind] i.e. To do any base and abject business, *Exod. 11. 5. & 12. 29.* *Frustra enim hic Hieronymus & alii Solomonicum quid cogitant.*

And the children fell under the wood] Being not able to stand under such unreasonable burthens as were laid upon their backs.

Ver. 14. The Elders have ceased from the gate] Where they were wont to sit, *Gen. 34. 20.* to judge between party and party.

The young men from their musick] From their ordinary and honest recreations and disports.

Ver. 15. The joy of our hearts is ceased] Heb. *keepeth Sabbath*, i.e. is vanished, and that because we made not Gods Sabbath our delight, as *Isa. 58. 13.*

Ver. 16. The crown is fallen from our head] i.e. All our glory both of Church and State, because we refused to serve God, which indeed is to reign in righteousness. Now neither is all this, nor any of this spoken to exasperate or exasperate peoples hearts to fret against God, or to faint under their pressures, but to put them upon the practice of true humiliation: that so they may not lose the fruit of their Afflictions: whence the following passage,

Wee unto us that we have sinned] Which as it runneth sweetly and rhythmically in the Original: so it pointeth us to that favory and sovereign practice of lamenting our sins more then our miseries; and humbling our selves to the utmost under the mighty hand of God, that he may lift up in due season.

Ver. 17. For this, our hearts are faint] *Punit symbolum vere contritionis*, we are sin-sick even at heart: our sins are as so many daggers at our hearts, or bearded arrows in our flesh.

For these things our eyes are dim] we have well-nigh wept them out: whereby nevertheless our minds have been illightened.

Ver. 18. Because of the mountain of Zion which is desolate] q. d. Next unto our sins (which are our greatest sorrow) nothing troubleth us more then this, that the public exercises of Piety are put down: *Sion*, the seat of Gods Sanctuary is desolate.

Ver. 19. Thou O Lord remainest for ever] *Alioquin totius totius desperassem*, as that good man said once in like case: Otherwise I should have but small joy of my life. But thou art everlasting and invariable in essence, truth, will and promises: This is mine Anchor-hold.

Thy throne from generation to generation] i.e. Thy most equal and righteous ordering of all things, *ut nobis quadam confusio scilicet currere videantur*, though some things

*Lubique sunt
fucus cordis
contritus, seu
liquores anima
patientis.*

things may seem to us to be somewhat confusedly carried, and even to run on wheels, yet it shall one day appear that there was a wheel within a wheel, Ezek. 1. that is, an over ruling and all-disposing Providence.

Ver. 20. *Wherefore dost thou forget us?*] Sith thy Covenant runs otherwise? 2 Sam. 7. 14. See on ver. 1.

And for sakest us so long time] Heb. to length of dayes, as Psal. 23. 6. Not for Seventy years only, but to the end of the world: till wrath is come upon us to the utmost, as 2 Thes. 2.

Ver. 21. *Turn thou us unto thee*] That thou maist turn thee to us, as Zech. 1. 3. Let there be a through-reformation wrought in us: and then a gracious restauration wrought for us.

Est Apoptosis
ad peccatos.

Ver. 22. *But thou hast utterly rejected us*] This is a sad Catastrophe, or close of this doleful ditty. Sometimes Gods suppliants are put hard to it in the course of their Prayers: the last grain of their faith and patience seemeth to be put into the scale. When the Son of man cometh with deliverance to his praying people, shall he find faith in the earth? Hard and scarce: And yet he comes oft when they have even done looking for him: he is seen in the Mount, he helpeth those that are forsaken of their hopes: Hallelujah. Sure it is that God cannot utterly reject his people whom he hath chosen, Rom. 11. Tremellius rendereth it, and so the Margin of our Bibles hath it (and I think better) *For wilt thou utterly reject us, or be extremely wrath with us?* (sc. *supra modulum nostrum*, according to thine infinite power, and above all that we are able to bear? I cannot think it, neither doth it consist with thy Covenant.

Fretum Ma-
gellanicum.

Voxhora. bi-
flor. universat.

Here (as also at the end of Ecclesiastes, Isaiah and Malachi) many of the Hebrew Bibles repeat the foregoing verse, *Turn thou us unto thee O Lord*, &c. yet without pricks, lest any thing should seem added thereby to the holy Scriptures. The reason here of read in the end of the Prophecy of Isa. This is also here observed by the most renowned Mr. Thomas Gataker, whom for honour sake I name, and to whose most accurate and elaborate Annotations upon Isaiah and Jeremy I have been not a little beholden, all along. These he finished not long before his death, to the great glory of God and good of his Church: And of him, and this worthy Work of his I may fely say as a learned man doth of Magellanus the Portingal (that great Navigator) that the Strait or Sea now called by his name, *una navigatione simul & immortalis gloriam & mortem ei attulerit*, was both his death, and his never-dying Monument.

1 Sam. 7. 12.

Hitherto hath the Lord helped us.

A Com-



A
COMMENTARY
OR
EXPOSITION
ON THE
BOOK of the Prophet
EZEKIEL.

CHAP. I.



The Book of the Prophet Ezekiel] The Book of Ezekiel; so the Hebrews call it; and forbid any to read the beginning and ending of it till he be thirty years of age, because it is so abstruse and mysterious. Nazianzen calleth this Prophet, *The Reveler of great things*; and the Interpreter of visions and mysteries. Another calleth him the Hieroglyphical Prophet. A third *Jeremy veiled, a blind shut up, and A lap*. you know not what is in it, &c. Contemporary he was to Jeremy, though in another Country, and a great confirmer of what he had foretold, but could not be credited. To him therefore (as to many others) Ezekiel became (according to the import of his name) *The strength of God*, who mightily enabled him (as *Lavater* well noteth) with a stout and undaunted spirit, to reprove both people and Princes, and to threaten them more terribly and vehemently than Jeremy had done before him. But, in the substance of their Prophecies, there is no small conformity. *Fernus* *Ezechielem servum Jeremie prius existisse*, faith Nazianzen: Some have affirmed that Ezekiel had sometimes been Jeremia's servant, as was afterwards Baruch. Ver. 1. *Now it came to passe in the thirtieth year*] sc. Since the Book of the Law found, and that famous Passover kept in King Josiah's dayes, 2 King. 22. & 23. since the eighteenth year of his reign. ver. 33. So elsewhere, they began their account from some memorable mercy or remarkable accident: as from the promise made to Abraham, the birth of Isaac, the departure out of Egypt, the division of the Kingdom into that of Israel, and the other of Judah, &c.

In the fifth day of the month] Which was the Sabbath-day, say some: confer chap. 3. 16. Then was this holy Prophet in the Spirit, as was afterwards also John the Divine upon the Christian Sabbath, Rev. 1. 10.

As I was among the captives] In Chaldaea. That rule of the Rabbins therefore holdeth not, viz. that the Holy Ghost never spake to the Prophets, but only in the holy land.

Et

By the river of Chebar] Which was *rius vel ramentum Euphratis*, a part of channel of Euphrates. There sat the poor captives, *Psal.* 137. 1. and there this Prophet received this Vision (here) and his Vocation in the next chapter. It is observed, that by the sides of riversundry Prophets had visions of God: by a river side it was that *Paul* and his company met to preach and pray, *Act.* 16. 13. And of Archbishop *Usser* (that most reverend man of God) it is recorded, that to a certain place by a water-side he frequently resorted (when as yet he was but very young) sorrowfully to recount his sins, and with floods of teares to pour them out in confession to God.

That the heavens were opened] Not by a division of the firmament, saith *Hierom*, but by the faith of the beleever. The like befell *Steven* the Protomartyr (when the stones were buzzing about his eares, *Act.* 7.) and (if we may beleve the Monkish writers) *Wulfen* Bishop of *Salisbury*, when he lay adying.

And I saw visions of God] i. e. Offered by God, or excellent visions. *Ezekiel* was not only a Priest and a Prophet, but a Seer also: *Abraham* was the like, *Job.* 8. 56. with *Gen.* 20. 7. This was no small honour.

Ver. 2. In the fifth day] The Sabbath-day, likely, that *Queen of days*, as the Jews call it: see on ver. 1.

Which was the fifth year of Jeboiachims captivity] With whom *Ezekiel*, and other precious persons (called by *Jeremiah* good figs) were carried captive, chap. 40. 1.

Ver. 3. The Word of the Lord came expressly] Heb. by being bathed, or bath altogether been, *Accurate fallum est*, it really wrought upon me, and made me a Prophet. *Urio* *Ezekiel* the Priest] Whom therefore some have called *Urim* and *Thummim* in *Babylon*.

The son of Buzi] Thus this *Buzi* was *Jeremy* (so called because despised for his plaindealing, as some *Rabbines* have affirmed) it is true as that *Ezekiel* himself was the same with *Pythagoras* the Philosopher: which yet some Ancients have fondly fancied.

In the land of the Chaldeans] Though a polluted land, *Mic.* 2. 10. and the dwelling-place of wickedness, *Zach.* 5. 11. the mother of harlots, and abominations of the earth, *Rev.* 17. 5.

By the river Chebar] The *Rabbines* call it the Sabbath-river: and further tell us, that it runneth not, but reflecth on the Sabbath-day.

— Credat *Judeus* *Apella*:
Non ego —

And the hand of the Lord was there upon him] Not only came Gods Word expressly to him, but the power and Spirit of God came mightily upon him: so that he felt the intrinsecal vertue of this hand (as one phraseth it) the Spirit of God in his own heart; it was a quick and lively word unto him, and to as many as beleved.

Ver. 4. And I looked and behold] In this ensuing mysterious vision of a whirlwind, four Cherubims, four wheels, a Throne upon the firmament, *formidabilis Dei forma prepositur*, is set forth the appearance of the likeness of the glory of the Lord, as it is expounded, ver. 28. that hereby the peoples arrogancy might be the better subdued, the Prophets doctrine more reverently received, and the Prophet confirmed in his calling. The sum of this celestial vision is, that the Divine Providence doth rule in the world, and is exercised in all parts thereof, and not only in Heaven, or in the Temple, or in *Jury*, as the Jews then thought. As for the changes in the world (which are here compared to *Wheels*) they befall not at all adventures, or by hazard; but are effected by God, though all things may seem to run upon wheels, and to fall out, as it fortuneth. At the day of judgement, at utmost, men shall see an harmony in this discord of things: and Providence shall then be unriddled. Meanwhile, God oft wrappeth himself in a cloud, and will not be seen till afterwards. All Gods dealings, before, will appear beautiful in their season; though for present we see not the contiguity and linking together of one thing with another.

A whirlwind came out of the North] i. e. *Nebuchadnezzar* with his forces: See *Jer.* 1. 13, 14, 15. fitly compared to a whirlwind for suddenesse, swiftnesse, irresistibleness,

resistibleness. A lapide tellecth of whirlwinds in *Italy* which have taken away *stabulacum equis*, stables with horses, carried them up into the aire, and dashed them against the mountaines. See *Habbuk.* 1. 6, 7, 9, 10. and consider that those *Chaldeans* were of Gods sending.

A great cloud] *Nebuchadnezzars* army, *Jer.* 4. 13. that *pedum equinumque* Liv. nubes, (2 King. 25. 1. chap. 39. 9) that stormed *Jerusalem*.

And a fire infolding it self] Heb. that receiveth it self within it self, as in an house on fire. Understand it of *Nebuchadnezzars* wrath against *Jerusalem*, much hotter then that furnace of his seven times more then ordinary heated, *Dan.* 2. or rather of Gods wrath in using *Nebuchadnezzar* to set all on a light fire.

And a brightnesse was about it] The glory of Divine presence, shining in the punishment of evil-doers.

Out of the midst thereof as of the colour of Amber] Not of an Angel called *Hasmal*, as *Lyra* (after some *Rabbines*) will have it. *Jarchi* confesseth he knoweth not what the word *Hasmal* meaneth. This Prophet only hath it here, and ver. 27. and chap. 8. 2. as *Daniel* also hath some words proper to himself.

Ver. 5. Also out of the midst thereof] i. e. From Gods glorious presence.

Came the likeness of four living creatures] i. e. Angels chap. 10. 8. 14, 15, 20. *Intelligentia animales* Tully calleth them. See like visions, *Dan.* 7. 9. *Rev.* 4. 6, 7. *Quest. Acad.* These are said to be four: because God by his Angels diffuseth his power thorough the four quarters of the world.

They had the likeness of a man] i. e. For the greater part: they had more of a man then of any other creature, as hands, legs, &c. ver. 7. 8.

Ver. 6. And every one had four faces] To set forth, saith an Expositour, that the power of Angels is exercised about all creatures. It is as if the Angels did bear on them the heads of all living-wights, i. e. did comprehend in themselves all the Elements and all the parts of the world: not as if they did move or act by their own power, but as they are Gods hands and Agents, employed by him at pleasure, for the good of his Church especially, *Heb.* 1. 14. as being fit and ready to every good work: so should we strive to be, *Tit.* 3. 1.

And every one had four wings] To set forth their agility, their incredible swiftness, far beyond that of the Sun, which yet, if *Bellarmino* reckoneth right, runneth in the eighth part of an hour, seven thousand miles: others say many more.

Ver. 7. And their feet were straight feet] Importing their right progresse in executing Gods will. We must also make straight or even paths for our feet: lest that which is lame be turned out of the way, *Heb.* 12. 13. See ver. 9.

And the sole of their feet was like the sole of a calves foot] Round, and therefore easily turned: The Angels as they see every way, so they are apt to go every way; and this with the greatest facility that can be.

And they sparkled] So swiftly they went, that their feet seemed to sparkle or strike fire.

Like the colour of burnished brasse] Burnished not blemished, polished, not polluted.

Ver. 8. And they had the hands of a man under their wings] Faces, wings, hands: all to expresse, saith one, the sufficiency of Gods Providence for all means of help. A little of the Angels, saith another, is set forth by these faces, wings, hands, feet: but the distinct knowledge of Angels as Angels is reserved till we are like the Angels in heaven. Great Angels they are: but act invisibly, for most part: Their hands are under their wings.

Ver. 9. Their wings were joyned one to another] To shew the unity of Angels, the uniformity also of their motions in Gods service: there is a concordance and agreeableness betwixt them.

They turned not when they went] i. e. Till they had effected that they went for; and then they did, as ver. 14.

They went every one straight forward] The Angels, in the execution of their office, keep a straight course, without deviating or detrecting, without cessation or ceppitation. Our eyes should also look right on, *Prov.* 4. 25. and we should make straight steps for our feet, *Heb.* 12. 13. This is Angel-like. *St. Paul*, that earthly Angel did so, *Phil.* 3. 13, 14.

Ver. 10. *They four had the face of a man, and the face of a Lion*] Hereby is set forth the wisdom, strength, serviceableness, and perspicuousness of the holy Angels for the Churches good, all things requisite to great undertakings: neither forbear they to serve us, though we have the sent of the earth, and hell about us: *quantumvis tot prob dolor, fature peccatorum mon varo ledimus, Denique offendamus*, though by the stench of our sins, we do frequently annoy them, and offend God.

And they four had the face of an ox] Angels are obsequious, painful, patient, useful. The ox is of those beasts that are *ad usum & ad usum*; and is truly called *instrumentum adiuvando*.

They four also had the face of an Eagle] Angels are sharp-sighted, 2 Sam. 14. 20. vigorous and vivacious, swift beyond belief, Dan. 9. 21. and if they be once upon the wing, there is no escaping for any wicked people or person.

Ver. 11. *And their wings were stretched upward*] Faces and wings are both turned toward God; at whose beck and obedience the holy Angels wholly are, Psal. 103. 20. Or hereby may be imported the swiftness, sublimeness; and equality of their service.

Two wings of every one] See on ver. 9.

And two covered their bodies] See on Isa. 6. 2.

Ver. 12. *And they went every one straight forward*] See on ver. 9.

Whither the Spirit was to go, they went] That is the Spirit of God, by whose direction and conduct the Angels do all things. He is the great Agent that setteth Angels awork. Let us also be led by the Spirit of God: so shall we approve ourselves sons of God, Rom. 8. 14.

Ver. 13. *Their appearance was like burning coales of fire*] Angels are *effluvi* & *effluvi* ut ignis, of a fiery nature, and of a fiery operation: as is also the holy Spirit, (Isa. 4. 4. Mat. 3. 11. Mt. 2. 3.) whereby they are actuated. Angels are all on a light fire, as it were, with zeal for God, and indignation against sin. Let us be like-affected. Paul was an heavenly spark: John Baptist a burning and shining light. Chrysostom saith that Peter was a man made all of fire, walking among Rubble. Basil was a pillar of fire. Latimer cryed out *Dreft ignis*. In Bucholcero

Milb. Adam. *vivida omnia fuerunt*, &c.

It went up and down among the living creatures] The fire and flame did. Heb. it made itself to walk, of its own accord and pleasure.

And the fire was bright] Let us also labour to kindle and keep quick the fire of zeal upon the harts of our hearts, without all smoke or smutch of sin.

And out of the fire went out lightening] The Lord is known by the judgement which he executeth: his noble works done by those instruments of his the holy Angels are quickly noted and noticed: as in Sennacheribs army.

Ver. 14. *And the living creatures ran and returned*] As soon as ever their work was done, they came back to him who sent them out to know his further pleasure; and to do him more service. When the Angel had lessened the good women about our Saviours Resurrection, he biddeth them go quickly and tell his Disciples, &c. and then dismisseth them with *Loe I have told you*, Mat. 28. 6, 7. q. d. Be gone now about your business: you have your full errand: why linger ye? pack away.

As the appearance of a flash of lightening] Which appeareth and disappeareth in an instant.

Ver. 15. *Behold one wheel upon the earth*] Things here below are exceeding mutable, and therefore compared to *wheel*: because they may seem to run on wheels, and to have no certain course, but to be turned upside down oftentimes; such is the various, promiscuous administration of them, to many mens thinking. To set us right herein, here we have the vision of the *four wheels*: for each of the four living-wights had a wheel by him, ver. 16. and chap. 10. 9. to shew that God governeth all the four quarters of the world by the ministry of his Angels. This the Poets hammered at (but hit not on) in their foolish fable of *Fortunes* wheele. St. James speaketh of the *wheele of nature*, chap. 3. 6. And indeed this world is of a wheeling nature, moveable and mutable. But God, who moves this wheel, who ruleth the world, is unchangeable and eternal, Jam. 1. 17. and his providence, and the ministry of his Angels sets all the wheels in the world in motion.

Ver. 16.

Ver. 16. *The appearance of the wheels—was like unto the colour of a Beryl*] Heb. *as the eye or colour of Turbith*, i. e. the sea or Beryl which is of a sea-colour, even sea-green: whereby is represented the flux and fluctuating constitution of things here below.

And they four had one likeness] There is the same inflexibility of things in one place as in another, and the same over-ruling providence.

Their appearance and their work were as it were a wheel in the midst of a wheel] God hath a wheel (Providence) in all the wheeling businesses of the world. There are so one within another, as that all their motion dependeth on the Angels, whom he also moderateth, and ordereth at his own pleasure. Whensoever therefore we see such things come to passe that we can see no reason for (as the Churches overthrown, the wicked exalted, &c.) consider that *one wheel is within another*, and the wings of the Angels are one within another, &c.

Ver. 17. *When they went, they went upon their four sides*] Or, according to their four sides, i. e. thorough the four parts of the world, as they were moved by the four living creatures.

And they returned not when they went] But kept on strait forward, without stopping or stepping back. A figure of the constant and consonant harmony which God is in all the works of Gods Providence toward the world, but especially toward his Church.

Ver. 18. *As for their rings: they were so high*] *Applodes earum tam ampla seu alia ut propterea formidabiles*. The rings or strakes (Heb. *back*) of these wheels were so broad and high, that they struck terror into the beholders. It is hard to take the altitude of second causes. Well might one write a book of the *Vanitie of Sciences*, and another a *Tractat Quod nihil sciatur*. I would see the proudest of you all define the nature of a straw, as one preached in Cambridge to all the Schollars: so of a flower, of a fly, &c. Well might David say, Thy judgements, Lord, are a great deep, Psal. 36. 6. such as bath neither bank nor bottom. Well might Paul cry out *O the depth! how unsearchable are his ways*, &c. Rom. 11. 23.

And the rings were full of eyes] Instead of cart-nailes. Understand hereby Gods all-seeing Providence, which never erreth, but always ordereth the worlds disorders to his own glory.

Round about them four] The Divine Providence is like a well-drawn picture, which eyeth all that are in the room. See 2 Chron. 16. 9. Psal. 34. 15. Zach. 4. 10. Job 34. 21. and 36. 7. Jer. 16. 17. and 32. 17.

Ver. 19. *And when the living creatures went, the wheels went by them*] The Angels are Gods hands, as it were, whereby are acted and agitated this lower world and the second causes therein.

The wheels were life] The spirits of the creatures were heightened and elevated to some unwonted and more then ordinary service, by some special instinct. We use to say *Magnarum rerum tarda molimina*: when there are many wheels, some will be always out. But it is otherwise here: and that of Ambrose is verified, *Nescit tarda molimina Spiritus sancti gratia*. God can soon effect great things by his powerful grace.

Ver. 20. *Whithersoever the Spirit was to go*] See ver. 1. and take notice that whatever the instrument is or means of this or that occurrence, God is the main Agent. It is Christ who by his Spirit worketh all in all, in his Church, 1 Cor. 12. 16. Eph. 1. 11. Col. 3. 21. There falleth not a haire from a mans head (nay not a Spiritus vitalis).

For the spirit of the living creatures] Or, of life. The Divine inspiration was the procreant cause of the wheels motion. This is here called *Harnack*, that spirit, by an excellency: *Est Deus in nobis*. The spirit is in the wheels, as an invisible but irresistible Agent. The heart of the King is in the hand of the Lord: he turneth it whithersoever he will, Prov. 21. 1.

Ver. 21. *When those went, these went; and when those stood, these stood*] This is but the same again as before, but more fully and plainly: See the like, Job. 1. 2.

Ver. 22. *And the likeness of the firmament*] The glory of God in Christ is revealed to the Prophet in this ensuing vision: even that great mystery of godliness, God

Ecc 2

God manifested in the flesh, &c. 1 Tim. 3. whereof this was a kind of prelude. To like purpose also was that vision, *Iſa. 6. 1.* with *Joh. 12. 39, 40, 41.*

Upon the heads of the living creature] Between them and the Lord Christ, as a screen, and supplied likely the office of that other pair of wings, *Iſa. 6. 2.* See *Exod. 24. 10.*

Vide Plin. lib. 37. cap. 2. Ch. yſtallus est gelu concretum.

Was as the colour of the terrible crystal] Heb. of the formidable frost, that is, of the most vehement frost; a Periphrasis of crystal. All things above are dreadfully glorious: as all things below are pellucid, pervious, and clear to Gods eye, like a diaphanous body, *Heb. 4. 13.* Mountains of brass are as transparent to him as the clearest Crystal. The firmament is so clear, that Christ seeth through it. Its a molten looking-glasſe, *Joh. 37. 18.* and those Atheists are utterly out who ask *How doth God know? can he judge through the dark clouds?* *Joh. 22. 13.*

Ver. 23. Were their wings ſtraight] *ſc.* When they flew; for at other times they covered their bodies with them, *ver. 11.* in reverence to Christ, their Creatour, and Lord.

The one toward the other] They serve the Lord Christ with one shoulder or consent, they do all mind the same thing.

Ver. 24. And when they went, I heard a noise of their wings] A very great noise, as is here set forth by a threefold similitude,

Like the noise of great waters] Which fall with an horrible fragor, as with the Cataracts for instance: See *Pſal. 46. 3.*

At the noise of the Almighty] *i. e.* As thunder, *Pſal. 29. 4. & 18. 13.*

The voice of speech] When a man cryeth aloud, lifteth up his voice like a trumpet, *ſc. clamans ut Sientor a vincat.*

At the noise of an host] *Barrus ille militaris*, besides the roaring of Cannons, rattling of wheels, beating of drums; &c. This none heare, but the spiritual man, who discerneth all things, *1 Cor. 2. 15.* and hath his senses habitually exercised to discern good and evil, *Heb. 5. nlr.*

They let down their wings] As expecting a new commission.

Ver. 25. And there was a voice from the firmament] *i. e.* From above the firmament, even from Christ on the throne.

When they stood] When all was hush: So *Rev. 8. 1.* there was half an hours silence in heaven, that is in the Church on earth, when the seventh seal was opened. Sedate and silent spirits are fittest to hear Christ's voice, *Joh. 4. 16.*

Ver. 26. And above the firmament] See on *ver. 22.*

Was the likeness of a throne] Far beyond that of Solomon, *1 King. 10. 18, 19.* That was of Ivory, but this of Sapphire: that had a rich canopy over it, but this the azure sky under it: See *Exod. 24. 10.* all to set forth Christ's kingly dignity, and surpassing Majesty.

And upon the likeness] All was but likeness and appearance, because all was visional here.

As the appearance of a man] This was the Man Christ Jesus, and this is the last and best part of the vision, *viz.* Christ set by his father in supercelestial places, far above all Principality and Power, &c. *Ephes. 1. 20, 21.* One of *Auſtin's* wishes was to have seen Christ on earth. Beds comes after, and wisheth rather to have seen Christ in his glory, and on his heavenly throne.

Ver. 27. And I saw as the colour of amber] See *ver. 4.* Heb. *chafmal*, which being read backward (as the Cabbalists observe) is *Lammabach* or *Lammabach*, *i. e.* Messiah.

As the appearance of fire] Christ is very terrible in his executions: and even our God (as well as the Jews God) is a consuming fire, *Heb. 12. nlr.* See *Exod. 23. 20.*

From the appearance of his loins even upward] This may well be understood of Christ's Divinity; as the parts downward, of his Humanity, partaking of the same most resplendent glory, by virtue of the hypostatical union, and having partnership with the Godhead, according to its measure, in the works of redemption and mediation.

Ver. 28. As the appearance of the bow that is in the cloud] Here (as in the salt sea, or as in a pot of bony) the deeper the sweeter. The Rainbow was set for a sign of

of the Covenant of mercy to mankind, *Gen. 9. 12. Iſa. 54. 12.* See *Rev. 10. 1.* with the Note.

This was the appearance, &c.] For no more of God can be seen by any mortal wight, *Exod. 33. 20.* This and other Prophets saw the Chariot, but not the Rider in it, as the Rabbines say.

I fell upon my face] As astonished, and as adoring the Divine Majesty.

And I heard a voice] This, the Vulgar Latin prefixeth before the next Chapter. *Quasi scies tuos submit-*

CHAP. II.

Ver. 1. And he said unto me] *Christus solio sic insit ab alto*, Christ from his lofty throne thus bespake me, who had now my mouth in the dust, and had no more to say but this, *Speak, Lord, for thy servant heareth.*

Son of man] So this Prophet is called almost an hundred times in this Book: four times in this short Chapter. The reason hereof I take to be this, saith a judicious Divine. He had visions both more in number and more rare in kind revealed unto him, then any other Prophet had. Now, lest he should be exalted out of measure through the abundance of Revelations, the Lord often putteth him in mind of his estate by nature, that he was but a son of man, a mortal man, even a worm. *D. Gouge.*

Stand upon thy feet] God, for good ends, casteth down sometimes those that are dearest to himself: but then he comforteth the abject, *2 Cor. 7. 6.*

Deiſit ut releveret, premis ut ſolatio preſtaret.

And I will speak unto thee] So *Dan. 10. 11.* Oracles are for standers, not prostrate ones: they require utmost attention of body, intention of mind, and retention of memory. See *Nam. 23. 18. Judg. 3. 20.* with the Notes.

Ver. 2. And the Spirit entered into me] This was right, when Word and Spirit went together. See *Iſa. 59. 21.* with the Notes.

And set me upon my feet] Called me off from earthly cares, and made me hear savingly. In the Scriptures the Holy Ghost speaketh *piris*, *1 Tim. 4. 1.* Let him that hath ears to hear, hear &c. Let him draw up the ears of his mind to those of his body, that one and the same sound may pierce both.

Ver. 3. I send thee to the children of Israel] So they will needs call themselves: But what saith God, *Mic. 2. 7. O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his doings?* See the Notes there.

To a rebellious nation] Heb. *Gentiles*: so the Jews call us Christians in scorn: so the Jews call the Turks Ishmaelites, the Ethiopians Cushites, but Christians, as the Vulgar here hath it.

They and their fathers have transgressed against me] A serpentine seed they are, a race of rebels, neither good egg nor bird, but *Malicorvi mala ova.* Even unto this very day] being nothing bettered by all that they have suffered: See *Iſa. 16. 13. Iſa. 1. 5.*

Ver. 4. For they are impudent children] Heb. *hard of face*. Sin hath ooded such an impudency in their faces that they can blush no more then a sack-but. *Ostium ferreum*, saith *Cicero* to *Piso*, that brazen face of thine: and *Durus hic vultus lacrymarum neſcit*, Thou canst not blush, much less bleed for thine offences, saith *Seneca* to one.

And stiff-hearted] *Duri-cordes, incurvi cervicati, quosque citius frangeris quam flexuris*, such as will sooner break then bend. Many of our hearers, alas, are no better. We do even wash a tile-board, draw water with a scive, &c.

I do send thee unto them] About hard service: *ſed curam exegeris non curasionem*, it is the care and not the cure of the charge, that is charged upon thee. *Bern.*

Thou shalt say unto them] *Proſciſcere, & Prophetaſe.* Thou shalt be as my mouth, *Iſa. 15. 19.*

Ver. 5. And they, whether they will hear, or whether they will forbear] Some refractaries will not so much as hear a Minister of God; but bid him, as those old Italians

Italians once did the Roman Embassadour, *ad quercus dicere, se interim alia allurari*, speak to the posts, they had somewhat else to do then to give ear to them. See 1 Cor. 1. 22. Of those also that do hear, scarce the hundredth man believeth our report, saith Calvin: nay scarce the thousandth man saith *Chrysolom*.

For they are a rebellious house] This was small encouragement. Hence Prophets have so hung off, as *Moses, Isai, Jonab, Jeremy*, &c. Knox when called first to preach, burst forth into abundance of tears. *Braiford* was hardly persuaded by *Bucer* to enter into the Ministry, &c.

Al. & Mon. Let shall know that there hath been a Prophet amongst them] Let them prove incorrigible, they shall also prove inexcusable, and self-condemned. See 2 Cor. 2. 16. with the Notes. Convinced they shall be, if not converted: and who knows how the word, now slighted, may hereafter work upon them? *Sape fit ut audientes verbum moleste, suscipiant fructuosum*: they may better bethink themselves.

Ver. 6. Be not afraid of them] Of their lordly looks (such as *Steven Gardiner* set upon Dr. *Taylor*, and was well told of it) of their bitter scoffs, dreadful threats, as if they could undoe us at their pleasure. Our times are in Gods hands: kill us they may, but hurt us they cannot. See Jer. 1. 17. *Matth.* 10. 25. When *Bonner* said to *Hawkes* A faggot will make you turn; No, no, said *Hawkes*, a point for your faggot, you shall do no more then God permitteth you, &c. A Minister of God should live by faith, and not dye by fear: he should make his hearers afraid of him rather, as *Herod* was of the Baptist, *V. lens* of *Basil*, &c. When *Endoxia* the Emperesse threatned *Chrysolom*, Go tell her, said he, that I fear nothing but sin. I will rather choole to dye, said *Calvin*, then comply with those that refuse to submit to Church discipline.

Thougb bryars (or rebels) and thorns be with thee] *Refractarii & spinei*, such as thou canst not handle without hurt, deal with without danger, 2 Sam. 23. 6. *Psal.* 55. 21. & 58. 10. *Mic.* 7. 4. catching they are and scratching, as sharp-pointed thorns, *Numb.* 32. 55.

And thou dost dwell among scorpions] Which are most venomous and perilous creatures, joynd with fiery serpents, *Deut.* 8. 15. *Pliny* saith, that there is not one minute wherein it doth not put forth the sting to do mischief. It is also a crafty creature, & occultis machinationibus ferit. The Churches enemies are cruel-crafties, *Neb.* 4. 11.

Be not afraid of their words] Their bubbles of words.

Nor be dismayd at their looks] Their swellings and brow-beatings.

Though they be a rebellious house] A race of rebels.

Ver. 7. And thou shalt speak my words] Gods Word must be spoken, however it be taken.

Whither they will hear] See ver. 5. Christ, once at least, preached away the most of his hearers, *Joh.* 6. 66. *Biza* so delivered himself with that evidence and efficacy of truth in *Colloquio Possitano*, that Cardinal *Lorrain* wished that either he had been dumb, or that his hearers had been deaf. Too many of ours are so, &c.

For they are most rebellious] Heb. rebellion, in the abstract; as if they had been transformed into sins nature.

Ver. 8. Be not thou rebellious like that rebellious house] It is no hard matter to symbolize with sinners: See *Isa.* 6. 5. with the Note; to dwell among them, is dangerous: for sin is catching, and oft Epidemical. Precious therefore and worthy of all atception is the Apostles counsel, *Rom.* 12. 2. Lawyers tell us, that we must not look so much what men do at *Rome*, as what they ought to do.

Eat that I give thee] i. e. The roul, ver. 9. that is, whatsoever I shall henceforth dictate unto thee, do thou get it by heart, digest it, propound it to the people; work it first upon thine own, and then upon the affections of thine hearers. See *Rev.* 4. and observe how alike the Lord dealt with *Ezekiel* and *John* the Divine.

Ver. 9. Behold a hand was sent] A hand from heaven: A hand is *index rei & instrumentum operationis*.

And loe a roul of a book] The Jews folded or rouled up their books upon a cedar stick, to preserve them from dust and other dangers: See on *Isa.* 8. 1.

Ver. 10. And he spread it before me] Till Christ unfold heavenly mysteries, men under-

Quasi boves
effro agitati.
Theodoros.
Monitoribus
asperit. Hor.
Semper in idu
est, *Ulin.* l. 8.
c. 29.
Forit obliquo
illu & in-
flexu.

Palmoni bam-
midaber.
Dan. 10.

understand them not, *Rev.* 5. 3. *Matth.* 11. 27. 1 *Joh.* 1. 18. & 15. 15. Hets the excellent Interpreter.

And it was written within and without] To shew abundance of miseries coming on the Jews, and others.

Lamentation and mourning and wo] Foretold all along this volume, till Chapter 40. sad songs, doleful ditties.

717 gemius
sicut columba.
11. 38. 14.

CHAP. III.

Ver. 1. Son of man, eat that thou findest] Eat this roul or volume, without reservation, or so much as circumspection: yeild simple obedience to the heavenly vision: It was in vision doubtlesse, that the Prophet did eat the roul, and not in very deed; as the foolish Patient did the Physicians Recipe, or as Mr. *Lewis* of *Manchester* made the Bishops Summoner eat the citation which he brought for his wife (a Martyr in Queen *Maries* dayes) by setting a dagger to his heart, and to drink to it, when he had done. It was non reipsa, sed spiritum, saith an Interpreter: See ver. 10.

Eat this roul, and go speak unto the house of Israel] First learn, and then teach others; that thou maist utter my mind readily, dexterously, and affectionately; speaking a corde ad cor, and digging thy discourses out of thine own bosom, as it is said of *Origen*, and after him of *Parrus Comestor*, who merited that title, because by his Ex intimo con-

Ver. 2. Sol opened my mouth] Without delays or consults, I obeyed Christ's Alred. thro' command, & hausi quodammodo donum prophetie, and yielded to become a Prophet. This was well; but not long after, *Ezekiel*, through infirmity of the flesh, would have declined the office, and therefore sought to lurk among his countrymen at *Thelabih*, ver. 15. till Christ called him out again and new-employed him. v. 16.

And he caused me to eat that roul] See on ver. 1.

Ver. 3. Cause thy belly to eat, and fill thy bowels] i. e. Deeply and duely ponder and practise those holy truths thou hast to presse upon others: preach thine own experiences, &c. See 1 Tim. 4. 15.

And it was in my mouth as honey for sweetness] So was Gods Law to good *David*, *Psal.* 119. 29. 103. to *Austin*, *Scriptura tue sunt delicia mee*, saith he, Thy Scriptures are my delight: to *Alphonso*, King of *Arragon*, who professed he had rather lose his Kingdoms, then be without the knowledge of Gods blessed book, which he had read over above a dozen times, together with such Commentaries thereupon as those times afforded. See *Rev.* 10. 10.

Ver. 4. Gages thee unto the house of Israel] This was a hard task, all things considered: but hard or not hard, there was a necessity of going on Gods errand. Necessary est ut eat, non ut vivat, as he once said.

And speak with my words unto them] But see they be mine, and then I'll bear thee out: then also they will the sooner take impression. Speak as the Oracles of God, 1 Pet. 4. 11.

Ver. 5. For thou art not sent to a people of a strange speech and of an hard language] Heb. deep of lip, and heavy of tongue: as *Jonas* was so sent, and those that now preach to the Natives in *New-England* in their own language, not without some good success.

But to the house of Israel] Amongst whom thou must use *vulgari & vernaculo* sermone, who also are well seen in the Scriptures; they are indeed Gods Library-keepers, which is no small priviledge, *Rom.* 3. 2. and therefore the better to be dealt with.

Ver. 6. Surely had I sent unto thee, they would have hearkened] Or, If I had sent thee to them, would they not have hearkened unto thee? It may seem by the *Ninivites*, that they would, for they repented at the preaching of *Jonas*, *Matth.* 12. 41. at one single Sermon made by a meer stranger, who sang so doleful a ditty to them, that their City should be shortly destroyed, &c. *Vatabus* rendreth this text *Dispercam nistis audissent, si ad eos te misissem*. And couldst thou but skill of for-
rain.

Ubi mel ibi fel.

Qui frident
sermone, &
quasi d'profur-
do gutture ba-
barum loquun-
tur.

Mr. Wistel.
Prototyp.

raign languages, thou couldest not easily be without Disciples. The punishment of strange language, saith a grave Divine, was an heavy punishment; next to our casting out of Paradise, and the Flood.

Ver. 7. *But the house of Israel will not hearken unto thee* They will not: See the like, Job. 5. 40. and 8. 44. A mans will is his hell, saith Bernard. And it is easier, saith another, to deal with twenty mens reasons, then with one mans will. What hope is there of those that will not hear; or if they do, yet have made their conclusion aforehand, and will stir no more then a stake in the midst of a stream?

For they will not hearken unto me] Speaking unto them in the Scriptures. See Hof. 8. 12. Mat. 10. 24, 25. Job. 15. 18, &c. Let this speech of God to the Prophet comfort faithful Ministers contra cervicofos & cerebrofos istos hypocritas that reject or resist their preaching. What are we that we may not be slighted, when as Christ himself the Arch-Prophet is?

Curtius.

Impudent; Heb. *stiffe of forehead*: This was a point next the worst. *Ilum ego perijisse dico cui perijt pudor*, said that heathen: he is an undone man who is past shame.

Ver. 8. *Behold I have made thy face strong against their faces*] I have steeled thy forehead, and strengthened thine heart, that thou shalt budge for none of them: I have rendered thee insuperable.

Joh. Wower
Polymath.

Ver. 9. *As an adamant, harder then flint*] Heb. *strong above a Rock: instar rupis que in mari vadofo horridi Jovis, & irati, ut ita dicam, Neptuni servidis assultibus undique verberata, non cedit, aut minuitur; sed obtendit assuetum fluctibus latius, & firma duritie, clementis undae impetum sustinet ac frangit.* This invincible courage and constancy in Gods Ministers, the mad world calleth and counteth pride and pertinacy: but these know not the power of the Spirit, nor the privy armour of proof that such have about their hearts.

Dixit ut his
animus solido
ex adamante
creatus.
Hesiod.

Fear them not, &c.] See chap. 2. 6.

Ver. 10. *Son of man, all my words receive in thine heart, &c.*] This is to eat the rool, to turn it in succum & sanguinem, that it may surely nourish: See on ver. 1. 2, 3.

Go get thee to them of the captivity] The fruit whereof they have lost in great part; because so little amended thereby.

Unto thy people] For I can scarce find in my heart to own them. So Exod. 32. 7. God fathers that rebellious people upon Moses.

Whether they will hear, or whether they will forbear] q. d. let them chuse: and if they have a mind to it, be miserable by their own election. See chap. 2. 5.

Ver. 12. *Then the spirit took me up, and I heard behind me, &c.*] This was for the Prophets encouragement, and to put mettle into him, as it were, that he might the better bear up amidst all, such he should shortly bear a part in that Angelical consort, whose λειτουργία ἐστὶ λαμπρά, as Theodoret hath it, their daily service is singing of Psalms.

Blissed be the glory of the Lord from his place] i. e. From heaven, where Saints and Angels glorifie his name without ceasing or satiety. Monica after a discourse with her son Augustine, about the happiness of heaven, concluded thus, *Quantum ad me attinet, fili, nulla re amplius delector in hac vita. Quid hic facio? As for me, what make I here, sith I take no more pleasure in any thing that is here to be had? A picture of a globe of the whole earth, saith one, set out with all the brave things that sea and land can afford with this sentence encircling it round, To be with Christ is far better, is a Christians Emblem, and should be his ambition.*

Ver. 13. *I heard also the noise of the wings of the living creatures*] In consent with the former doxology.

That touched one another] Heb. *kissed*: noting the love and good agreement that is betwixt the holy Angels: no woman is so well affected to her sister, as they are one to another, in serving God and his people.

And the noise of the wheels] As the Angels, so all actions and motions do, as they can, sing praise to God.

Ver. 14. *So the spirit lifted me up*] At it did afterwards also Philip, Act. 8. 39, 40. not visionally but really.

And

And took me away] To Tel-abib.

And I went in bitterness, in the heat of my spirit] Heb. *I went bitter in the hot anger of my spirit*, q. d. I was in a great pee, as considering that Gods truths must be spoken, however they are taken: and full ill they would be taken from me by mine untoward Country-men. This made me, for the time, much out of temper: but I soon denied my self, and got the better of mine unruly passions. For

Hic ecce pillula
voluminis in
ore dule, in
ventre dissolu-
ta, ventrem
torquet & len-
ciat. Alapides

The hand of the Lord was strong upon me] I was overpowered by the Spirit of God, who soon brought those high thoughts of mine into captivity and conformity to Christ, 2 Cor. 10. 5.

Ver. 15. *Then I came to them of the captivity of Tel-abib*] Which was the name of some chief place or plantation of the Jews in captivity, saith Diodat. It was in the middle part of Mesopotamia, saith Junius, between two rivers, Chebar and Saccarab.

I [as where they sat] Sculking, and lasking, or at least not acting according to my propheticke function, and the gift bestowed upon me, which I ought to have stirred up and exercised for the good of my fellow-captives. This he freely confesseth, as giving glory to God, and taking shame to himself.

Seven dayes] Which circumstance of time increased his finnes, saith Polanus.

Ver. 16. *And it came to passe at the end of seven dayes*] Probably on the Sabbath-day, that day of grace, and opportunity of holiness. God glorifieth his free-grace in coming to his offending Prophet, as the Physician doth to his sick Patient; and by setting him a work again, feeding up his love to him: like as he also did to the eleven Apostles, by sending them abroad to preach the Gospel, after that they had so basely deserted him at his apprehension, and death upon the Crofs.

Ver. 17. *Son of man*] So Christ constantly calleth this Prophet, to keep him humble. See chap. 2. 1.

I have made thee a watch-man] I, who am the chief Bishop and Shepherd of souls, 1 Pet. 2. 25. have set thee in thy watchtower, with charge to look well to my flock, with golden fleeces, precious souls, that none be lost for want of warning. See therefore that thou be Episcopus, not Apiscopus, an over-seer, not a by-see; a Watcher, not a Sleeper: somnolentia Pastorum est gaudium luporum. Shall the Shepherds sleep when as the wolves watch and worry the flock? Alf. 20. 29, 30. Herodotus tel. de tim. Dei. Lib. 9.

leth of one Euenim, a City-Shepherd, who for sleeping and suffering the Wolf to enter the fold and kill sixty sheep, had his eyes pulled out. God threatneth the like punishment upon sleepy watchmen, idol-shepherds, Zach. 11. 17.

Therefore bear the word as my mouth] Who am the Arch-Prophet, the only Doctor of my Church, Mat. 23. 8. and 17. 4. admonish them therefore in my words, foresee and foretell them their danger in my name, and stead. See Habak. 2. 1. 2 Cor. 5. 20.

Ver. 18. *When I say to the wicked, Thou shalt surely dye*] When I bid thee tell the wicked from me it shall be ill with him; for the reward of his hands shall be given, Isa. 3. 11. even death the wages of sin, Rom. 6. 23. death of all sorts, which is the just hire of the least sin: woe then to the wicked, say.

And thou givest him not warning] Heb. *non exproberis*, Gr. *non distinxeris*, if thou do not distinctly and clearly warn him, seeking to rub off his rust, and to make his soul clear and circumspect, as Psal. 19. 12. Ecclef. 4. 13.

To save his life] That iniquity may not be his ruine. Sin hales hell at the heels of it.

But his blood will I require at thine hand] These are fulmina, non verba, not words but thunderbolts, saith Erasmus. This sentence sounding much in his eares made Austin constant and instant in preaching, and premonishing the people of their danger. Bernard also, for the same reason, thus bespeaketh his hearers: if I deal not freely and faithfully with you, it will be to your losse, and mine own danger.

Lib. 3. de verb.
dom. serm. 12.

Timeo itaque damnum vestrum: timeo damnationem meam, si tacebo. Ver. 19. *He shall dye in his iniquity*] Because now he falleth with open eyes. De Temp. 99: Many sorrows shall be to such wicked as will not be warned, Psal. 32. 9, 10.

But thou hast delivered thy soul] i. e. From thine other-mens sins, 1 Tim. 4. 16.

FFF

Ver. 20.

Ver. 20. *Again when a righteous man*] So esteemed by others, and haply also by himself; a self-deceiver.

Doth turn from his righteousness] As he may soon do, where it is but a semblance. Falling stars were never but *Messors*.

And commit iniquity] This a righteous man, rightly so called, doth not, *Job. 8. 34. 1 Job. 3. 8.* See the Note.

And I lay a stumbling-block before him] i. e. I cause him to prosper in his sin, saith *Yahabius*, which is an heavy judgment. Fatted ware is but fitted for the thambles.

Because thou hast not given him warning] Hast not uncafed and unkennel'd the hypocrite, driving him out of his starting-holes.

And his righteousness] His works that were materially good, but not formally and eventually. *Bonum non fit nisi ex integra causa.*

Shall not be remembered] i. e. Reckoned to him: he shall not thereby set off with God, or make amends by his good deeds for his bad: nay, his dissembled sanctity shall passe for double iniquity, and he shall be held therefore the worse, because he pretended to be better.

Ver. 21. *Nevertheless if thou warn the righteous*] As the best may need to be warned: and must take it for a mercy.

Ovid:

*Acer & ad palma per se cursurus honores,
Sic tamen horretis, fortius ibis equus.*

Ver. 22. *And the hand of the Lord*] i. e. The Spirit of the Lord, whereby he led his Prophet into all truth and holiness.

Arise, go forth into the plain] Or valley, where thou mayst be alone and at liberty, solitary and sedate, that I may further converse with thee.

Ver. 23. *Then I arose and went forth*] Such prompt and present obedience meeteth with mercies unexpected.

As the glory which I saw] The same as before, for the Prophets further confirmation. So *Act. 10. 10.* and so God fealeth to us again and again in the Sacrament of the Supper; shewing us all his goodness, as *Exod. 33. 19.*

And I fell on my face] The nearer any one draweth to God, the more doth rottenness enter into his bones.

Ver. 24. *Go thou thyself within thine house*] q. d. Thou hast a mind, I perceive to do so: but tis not thy wisest way to decline thine office, how hard soever it seemeth.

Ver. 25. *Behold they shall put bands upon thee*] Thy friends shall bind thee for a mad man: See *Mar. 3. 21.* with the Note.

Ver. 26. *And I will make thy tongue*] A spiritual and a special judgement upon the people, thus to silence the Prophet. So he dealt by our Ancestours, upon the setting up of *Queen Mary*.

Ver. 27. *But when I speak with thee*] As speak I will with thee again, by prophetic revelation, ere long be.

He that heareth, let him hear] See *chap. 2. 5.* whether more or fewer hearken to thee, be not troubled: I shall have my purpose howsoever.

CHAP. IV.

Ver. 1. *Thou also son of man*] Hitherto we have had the *Preface*: followeth now the *Prophecy* itself, which is both concerning the fall of earthly Kingdoms, and also the setting up of Christs Kingdom amongst men. The siege, famine and downfal of *Jerusalem* is here set forth to the life, four years at least before it fell out: not in simple words, but in deeds and pictures, as more apt to affect mens minds: like as he is more moved who seeth himself painted as a thief or *skelton* hanged, then he who is only called so. This way of teaching is ordinary with the Prophets, and was used also by our Saviour Christ: as when he set a child in the midst, waite his disciples feet, instituted the sacraments, &c.

Take

Occol.

Take thee a tile] An unburnt tile, saith *Lyra*; and so fit to pourtray any thing upon: some take it for a four-square Table, like a tile or brick, that will admit engraving. *Jerusalem*, the glory of the East, was here pictured upon a tile heard. How mean a thing is the most stately City on earth to that City of pearly, the heavenly *Jerusalem*!

And pourtray upon it the City] Not with the penfil, but with the gaving tool: Where yet (as in *Timanthus* his works) more was ever to be understood then was delineated.

Ver. 2. *And lay siege against it*] This to carnal reason seemeth childish and ridiculous: not unlike the practise of boyes that make forts of snow: or of the Papists *St. Francis*, who made him a wife and children of snow; fair, but soon fading comforts: or of his disciple *Masseus*, who is much magnified, because at his masters command, he did (not *Diogenes*-like, tumble his tub, but) himself tumble up and down as a little one, in reference to that of our Saviour, *Except ye be converted and Sedulius l. 3. c. 1* become as little children, ye shall not enter into the Kingdom of heaven, *Mat. 18. 3.* But it must be considered, that what the Prophet did here, he did by the Word and Command of the most wise God. This made the sacrifices of old, and doth make the Sacraments still to be reverend and tremend; because holy and reverend is his Name who instituted them. It cannot be said so of Popish ceremonies, mens inventions: they have not Gods image or inscription; and are therefore frivolous and fruitlesse, worthily cast out of our Churches.

Ver. 3. *Moreover take thee unto thee an iron pan*] *Sartaginem ferream*, in token of Gods hard and inflexible hatred bent against so hard-hearted a people: whom he will therefore fry as in a pan, and seeth as in a pot, *Jer. 1. 13.* so that they shall pine away in their iniquities.

Set thy face against it, and thou shalt lay siege] This the Prophet was to do in the name and person of God and his Souldiers, the *Chaldeans*. Hard hearts make hard times, yea they make *Deum, naturâ sua mollem, misericordem, & mollem, durum esse & ferreum*, (as one saith) God to harden his hand, and hasten mens destruction.

Ver. 4. *Lye thou also upon thy left side*] Which for so long a time to do, could not but put the Prophet to great pain, and try his patience to the utmost, especially if he lay bound all the while (as *Theodores* thinketh he did) to set forth *Jerusalem*s great miseries during the siege, or rather Gods infinite patience in bearing with their evil manners, with so perverse a people.

Thou shalt bear their iniquity] i. e. Represent my bearing it; and forbearing to punish them for it.

Ver. 5. *Three hundred and ninety days*] That is, say some, the siege of *Jerusalem* shall continue so many days; viz. thirteen months or thereabouts. But they do better, who taking a day for a year in both the accounts (as *v. 6.*) and making the forty of *Judah* to run along with the last year of *Israel* 390. end both at *Nabuzaradans* carrying away to *Babylon* the last reliques of *Israel* and *Judah*: and begin *Israel*s years at *Jeroboams* Apostasy, and *Judah*s at *Huldah*s prophely in the eighteenth of *Josiah*s reign, when the law was found but not observed by that idolatrous people (as appeareth by the complaints made of them by *Zephany* and *Jeremy*) neither were they warned by their brethrens miseries; the ten tribes being now carried into captivity.

Ver. 6. *And when thou hast accomplished them*] That is, art within forty years of accomplishing them.

Thou shalt bear the iniquity of the house of Judah forty days] i. e. Years: beginning at the eighteenth year of *Josiah*, or (as others compute it) at his thirteenth year, and ending them in the eleventh of *Zedekiah*, which are the bounds of *Jeremy*s prophecy. A very learned man yet living oblierveth, that God doth here set and mark out *Judah*s singular iniquity by a singular mark: for that they had forty years so pregnant instructions and admonitions by so eminent a Prophet as *Jeremy*: yet were they impenitent to their own destruction. And the like may well be said of *Dr. Usher*, that Prophet of *Ireland*, who (upon the Toleration of Popery there) preaching before the State at *Dublin* upon a special solemnity, made a full and bold application of this text unto them in these very words. From this year, said he

Fff 2

(vie)

Conf. i. c. 170.
1. 1. 2. with
3. 15. 24. 25.
26. 27. & 8. 1.

viz. Anno 1601.) will I reckon the sin of Ireland; and dare say that those whom you embrace shall be your ruine, and you shall bear this iniquity. And it fell out accordingly: for, forty years after, *viz. Anno 1641* began the Rebellion and destruction of Ireland, done by those Papists and Popish Priests then connived at.

Ver. 7. *Set thy face toward the siege of Jerusalem* Steel thy countenance, be stern and resolute, to shew that the Chaldees should be so. Thus this Prophet proceedeth to write as it were in Hieroglyphicks, and to preach in Emblems.

And thine arm shall be uncovered i. e. Thou shalt do thy work bodily: which when soldiers and servants set themselves to do, they make bare their arms, *ut sint expeditiores*, for quicker dispatch. Even Orators also pleaded with their right arm (*as Oecolampadius here noteth*) stript up, and stretcht out.

And thou shalt prophecy against it By these signes and dumb shews at least: See chap. 3. 26.

Ver. 8. *And behold I will lay hands upon thee* To shew that he was unchangeably resolved to ruine *Judah*, whom the Prophet here personateth. Some make the sense to be this, I will give thee strength to hold out in that thy long lying on one side, till the City be taken. Of a Noble-man of *Louvain* it is storied, that he lay sixteen years in one posture, *viz.* with his face upwards. And *Pradus* saith he saw a mad man who had lain upon one side fifteen years.

Ver. 9. *Take thee also unto thee wheat and barley, &c.* Promiscuam sarraginum, to shew what shall be the condition of the City in the time of the siege: Miscellaneous bread shall be good fare, but hard to come by in that grievous famine.

Three hundred and ninety dayes shalt thou eat thereof Not sleep all the while, as some Papists would have it, grounding their conceit upon their *Trent*-Translation of ver. 4. Sleep thou also upon thy left-side, &c. but lying and sleeping are distinct things, as may be seen, *Psal.* 3. 5. & 4. 8.

Ver. 10. *Twenty shekels a day* Five ounces, or ten at most: not Prisoners pasture, *quâ proinde per diem trahitur magis anima quam sustentatur*. See this complained of *Lam.* 1. 11, 19. & 2. 11, 12, 19, 20. & 4. 4, 9, 10. & 5. 6, 9, 10. They had sinned in excess, and now they are punished with cleanness of teeth. The famine of the Word is far worse.

Ver. 11. *From time to time shalt thou drink* i. e. At thy set times, in *stata temporâ comparato*, make no waste: the least drop is precious.

Ver. 12. *And thou shalt eat it as barley cakes* Baked on coales made of home-ly fuel, man-dung burnt.

And thou shalt bake it with dung For want of wood. *Lam.* 5. 4. To the hungry soul every bitter thin is sweet, *Prov.* 27. 7.

In their sight This then was more than a vision.

Ver. 13. *Eat their defiled bread* Not able now to observe that ceremonial purity in their meats which God had commanded. This was just upon them for their worshipping those their *dungy-dainties*.

Ver. 14. *Ab Lord God, behold my soul hath not been polluted* Neither had it been here by eating such like bread, because God bade him do it, and his command legitimateth any thing. But a good soul feareth and deprecateth all kind of pollution: *Keep thyself pure*, 1 Tim. 5. 22. Abstain from all appearance of evil, 1 Thes. 5. 22. The Prophet in this Prayer of his is very pathetic, *Ab Domine Jehovi*: not *Jehova* but *Jehovi*. See the like *Gen.* 15. 2, 8. *Deut.* 3. 24. & 9. 26.

For from my youth up Let us be as careful of spiritual cleanness, since the devil's excrement, the corruption of a dead soul. *Constantinus Copronymus* is reported to have delighted in flesh and filth. The Panther preferreth man's dung before any meat: so do many feed greedily on sins murdering morsels.

Ver. 15. *Loe I have given thee cow-dung* This was some mitigation. Something God will yield to his praying people when most bitterly bent against them.

Ver. 16. *Behold I will break the staff of bread* Bread shall be very scarce, and that which men have, shall not nourish or satisfy them; they shall have *appetitum caninum*. See *Isa.* 3. 1. with the Note, and take that good counsel, *Amos.* 5. 14, 15. lest we know the worth of good by the want of it.

Ver. 17. *And be astonished* At their straits and disappointments.

And

And consume away for their iniquity Levit. 26. 31. They shall pine away in their iniquity: this is the last and worst of judgements there threatened, after those other dismal ones.

CHAP. V.

Ver. 1. *And thou, son of man* See on chap. 2. 1.

Take thee a sharp knife This was the King of Babylon, as *Isa.* 7. 20. The Turk is at this day such another. *Mahomet* the first was, in his time, the death of 800000 men. *Selymus* the second, in revenge of the loss received at *Lepanto*, would have put to death all the Christians in his dominions.

Take thee a barbers razor Not a deceitful razor, as *Psal.* 52. 2. but one that will do the deed; sharp and sure. *Pliny* telleth us out of *Varro*, that the Romans had no barbers, till 454 years after the City was built: *an'è intonsi fuer.*

And cause it to passe upon thy head and upon thy beard As hairs are an ornament to the head and beard, so are people to a City. But, as when they begin to be a burthen or trouble to either, they are cut off and cast away: so are people by Gods Judgements, when by their sins they are offensive to him; dealing as *Dionysius* did by his god *Æsculapius*, from whom he presumed to pull his golden beard. *David* felt himself shaved in his Embassadors: so doth God in his servants (whose very hairs are numbered, *Matth.* 10. 30.) in his Ministers especially (who, by a speciality, are called *Gods men*, 1 Tim. 6. 11. & 2 Tim. 3. 17.) with whom to meddle is more dangerous then to take a Lion by the beard, or a bear by the hair.

Then take the ballances to weigh This sheweth that Gods Judgements are just, to a hairs weight: And *capillus noster suam habet umbram*, saith *Mimus*.

And divide the hair *Dii nos quasi pilas habent*, saith *Plautus*: *imò quasi pilos*, saith Another.

Ver. 2. *Thou shalt burn with fire a third part* i. e. with famine, pestilence, and other mischiefs, during the siege of Jerusalem. *Pythagoras* gave this precept among others, *Unguium, crinumque præsemina ne contemito*. But God findeth so little worth in wicked people, that he regardeth them not, but casteth them, as excrements, to the dunghill, yea to hell, *Psal.* 9. 17.

And smite about it with a knife They shall be slain with that sharp knife or sword, ver. 1. after that the City is taken.

Thou shalt scatter in the wind Sundry of them shall fly for their lives: but in running from death they shall but run to it, *Amos.* 9. 1, 2, 3, 4. & 2. 13, 14, 15, 16.

Ver. 3. *Thou shalt also take thereof a few in number* A remnant is still reserved, that the Lord God may dwell among men, *Psal.* 138. 18. See *Jer.* 44. 28. 2 King. 25. 12. *Isa.* 1. 9. & 6. 10.

Ver. 4. *Then take of them again and cast them into the midst of the fire* Thus evil shall hunt a wicked man to overthrow him, *Psal.* 140. 11. (See the Note there) he shall not escape, though he hath escaped: his preservation is but a reservation to further mischief, except he repent.

And burn them in the fire Such he meant as were combustible matter: for there were a sort of precious ones amongst them, who being brought by God through the fire, were thereby refined as silver is refined, and tried as gold is tried, &c. *Zach.* 13. 9. See the Notes there.

Ver. 5. *Thou is Jerusalem* i. e. This head and beard so to be shaved, ver. 1. by the hair of the head some think the wise men of that City are figured out, and by the hair of the beard are the strong men: the razor of Gods severity maketh clean work, leaveth no stub or stump behind it.

I have set it in the midst of the nations As the head, heart, and center of the earth: See *Psal.* 74. 10. *Ezek.* 38. 12. and God had peculiar ends it, that the Law might go forth out of Zion, and the Word of the Lord from Jerusalem, and that all Nations might flow unto it. *Isa.* 2. 2, 3. *Talis est Roma Christianis*, Such now is Rome to Christians, saith *à Lapide*; but *Lyra* straw there, say we; or as the Glosse saith upon some decrees of Popes, *Hec non credo*, I believe it not. See *Rev.* 17. 5.

Ver. 6.

Potius fac
ne simula-
chrum est.
Oecolamp.

Panem exhi-
buit Papa non
ad purum ig-
nem, sed ad
olietum. Quia
nec purum, nec
bonitatem, &
Canonicum
colum Pol.

Polan.

ppm contri-
butionem
dum sit.

Ver. 6. *And she hath changed my judgements into wickedness*] This was a foul change: this was to do evil as she could, Jer. 3. 5. this was ingratitude of the worst sort; such as Socrates called *ἀμετανοήτως* manifest in justice. Such a wretched change is complained of Jer. 2. 11. & Rom. 1. 23, 25. Jude 4. but nowhere in so high an expression as this, as One observeth.

More than the Nations] Because the Jews had better Laws, but worse dispositions than they.

Ver. 7. *Because ye multiplied*] sc. Your transgressions and superstitions, or because ye have abounded with blessings, and made me so ill a requital. Some render it *Quia tumultuasti vos plus quam vicine gentes*: and indeed there were many murders committed amongst them, and many revolts from foreign Princes, whom they had sworn to serve.

Neither have done according to the judgement of the nations] But have out-sinned them *qui deos suos quamvis viles & multos non mutant*, who change not their gods (as you have done Me, Jer. 2. 10. 11.) but follow the natural light of reason (some of them at least do so) Rom. 2. 14. which you have debauched. See 1 Cor. 5. 1. Ezek. 16. 46, 47, 48.

Ver. 8. *Behold I even I am against thee*] Whether thou wilt believe it, or not. Thou holdest it unlikely, but shalt find it true, and that I am very serious, not saying these things in terror only. *Ecce me adversum te venientem*, so some render it; Behold I am upon my march against thee, and will punish thee sorely, severely, suddenly.

And will execute judgements] For the non-execution of my Judgements in the former sense taken, as ver. 7.

In the sight of the nations] In whose sight thou hast so sinned, and who will rejoice at thy sufferings.

Ver. 9. *And I will do in thee that which I have not done*] None shall suffer so much here, or sink so deep in hell, as a profane Jew, a carnal Gospeller: who is therefore worse than others, because he ought to be better. Oh the height and weight of those Judgements that shall be heaped upon such. See Lam. 4. 6.

And whereunto I will not do any more the like] For where ever read we that the fathers did eat their sons in an open visible way? and the sons, the fathers?

Ver. 10. *Therefore the fathers shall eat the sons*] See this fulfilled in the pitiful mothers, Lam. 4. 10. and may it be thought saith one, that their hungry husbands shared not with them in those viands? Oh the severity of God. *Cavebis, si parvulus*.

And the whole remnant of thee will I scatter] A miserably disjected people the Jews are to this day; banished out of the world as it were, by a common consent of Nations.

Ver. 11. *Wherefore as I live saith the Lord*] This is Gods usual oath (in this Prophet especially) and therefore should not be used as an oath or affirmation by any other; sith He only liveth (to speak properly.)

Therefore will I also diminish thee] Or, I will break thee down, or I will shave thee, as ver. 1. Jer. 48. 37.

Ver. 12. *A third part of thee, &c.*] See ver. 2.

Ver. 13. *Then shall mine anger be accomplished*] God is then said to be angry, when he doth what men do when angry, viz. 1. *Cbide*. 2. *Smite*.

And I will be comforted] This also is spoken after the manner of men, who are much comforted when they can be avenged: Their song is, Oh how sweet is revenge!

— *animusque expleſſe juvabit.*

Virgil.

The same word in Hebrew that signifieth *vengeance*, signifieth *comfort* also: for God, will be comforted in the execution of his wrath. But what a venomous and vile thing is sin, that causeth the most merciful God to take comfort in the destruction of his creature?

And they shall know that I the Lord have spoken it in my zeal] That is, seriously threatened

threatened by my Prophets, whom they have vilipended, and derided, but shall now feel the weight of their words.

When I have accomplished my fury in them] This he doth not usually all at once, but by degrees: he suffereth not his whole wrath to arise till there be no remedy, as 2 Chron. 36. 16.

Ver. 14. *Moreover I will make thee waste*] In *ariditatem*, a dry and barren wilderness; whose fruitfulness and pleasantness is so much celebrated, not only by divine but profane Authors also. See Psal. 107. 34. with the Notes.

In the sight of all] See on ver. 8.

Ver. 15. *So it shall be a reproach and taunt*] See this fulfilled, Lam. 2. 15. 16. *An instruction*] They shall enjoy thy folly, grow wise by thy harms. I will make thee an example to the Heathen.

An astonishment] A terror, some render it.

Ver. 16. *When I shall send upon you the evil arrows of famine*] Not to warn you (as Jonathans arrows did David) but to wound you to the heart, and to lay you heaps upon heaps, Deut. 32. 23, 24.

And break your staff of bread] See chap. 4. 16. *penuria fiet penurie*, saith Oecolampadius here; you shall want money to buy you bread.

Ver. 17. *Evil beasts, and they shall bereave thee*] Rob thee of thy children, destroy thy cattle, make thee few in number, and thy high-way desolate, as was long before threatened, Levit. 26. 22. See 2 Kings 17. 25.

I the Lord have spoken it] I Jehovah, who will give being to my menaces as well as to my promises.

Ps. Exem.
plum.

CHAP. VI.

Ver. 1. *And the Word of the Lord came unto me*] *Junius* observeth, that this and the two following Prophecies (viz. those, chap. 7, & 8.) were delivered on the Sabbath day; that's the proper season of preaching.

Ver. 2. *Set thy face toward the mountains of Israel*] i. e. The Jews, who are haughty and hard as mountains, who are *aspera & inculta*, rough and rude, as Mountaineers use to be. In Mount *Olivet* it self (besides other mountains) they boldly set up their idols, even in the sight of the Lord: so that he never looked out of the Sanctuary, but he beheld that vile bill of abominations; called therefore by an elegant *Agnomination*, the *Hill of Corruption*, 2 Kings. 23. 13.

Ver. 3. *Behold I, even I will bring a sword upon you*] Because ye are polluted by mans sins, and so made hateful unto me. For as God thinks the better of the places wherein he is sincerely served; yea where his Saints are born, Psal. 87. 5. or make abode, Isa. 49. 16. so the worse of such places where Satans seat is.

Ver. 4. *Your images shall be broken down*] Heb. your *Sun-images*, whence also *Jupiter Hammon* had his name, which *Microbius* saith was the same with the Sun. See 2 Chron. 23. 5.

And I will cast down your slain men] *Cruentatos vulneratos, vel interfectos vestros*, such as when wounded, fly to their idols for safety.

Before your idols] Heb. your *dis terecorei*, dunghill-deities, more loathsome than any excrements.

Ver. 5. *And I will lay the dead carcases of the children of Israel, &c.*] That in the very places where they have sinned, there they may suffer. So in the valley of *Hinnom*, and at *Pilates Pratorium*, &c.

Ver. 6. *In all your dwelling-places*] *Omnia evertam & evertam funditus*: I will turn all topsy-turvy.

Your works shall be abolished] Those *toilesom toies*, your Mawmets and monuments of idolatry. This the Prophet telleth them again and again: that he might waken them, and work them to repentance.

Ver. 7. *And ye shall know that I am the Lord*] That I am *dis tinctus Dominus*, one that will be as good as my word. So shall all, not idolaters only, but broachers of heresies also, *quaesurere & satere cultores suos faciunt*, saith Oecolampadius here.

Ver. 8.

Lib. 1. Sat.
cap. 23.

Ver. 8. *Yet will I leave a remnant*] For royal use. See on chap. 5. 3.
 Ver. 9. *And they that escape of you shall remember me*] Here beginneth that true Repentance never to be repented of, *Psal.* 22. 27. and 20. 7.

Because I am broken off from their whorish hearts] i.e. I am troubled, saith *Piscator*, I am tired out, saith *Zegedine*, and made to break off the course of my kindnesse, I am broken off from their whorish hearts, so *Polanus* rendreth it: that is, saith he, I leave them, though loth to do it: the breach is meely: on their part: for they have an *Impetus*, a spirit of whoredoms in them, that causeth them to erre, and go a whoring from under their God, *Hos.* 4. 12. & 9. 1.

And with their eyes] Those windows of wickednesse through which the devil (who is *idolozaphis*, as saith *Synesius*) doth oft wind himself into the soul.

And they shall loath themselves] They shall *displease themselves*, saith the *Vulgar*, but that's not enough. *Pudescunt in faciebus suis*, say others; they shall bleed inwardly, and blush outwardly, deeply detesting their former abominations, and not waiting till others condemn them, they shall condemn themselves.

Ver. 10. *And they shall know*] By woful experience. He that trembleth not in sinning, shall be cruell to peices in feeling, said blessed *Bradford*.

And that I have not said in vain] In *terrorem* only.

Ver. 11. *Thus saith the Lord God*] *Sic ait Dominator Dominus*.

Smite with thine hand] *Manibus pedibusque obnixus omnia facito*, do thine utmost by gestures and speeches to make this stupid people perceive their sin and danger.

Alas, for all the evil abominations] *Propter omnes abominationes pessimas*: we cannot call sin bad enough: the worst word in a mans belly is too good for it. *O perdisa Israel* (*dicere vult*) *quæ tot malas abominationes operata es*, &c.

Ver. 12. *He that is far off shall dye of the pestilence*] *Pluribus verbis hunc locum tractat*. Ointments must not only be laid upon the part that akeeth, but also rubbed and chafed in: so must menaces and promises, that they may soak and sink into the soul.

Ver. 13. *Then shall ye know that I am the Lord*] *Vexatio dabit intellectum*, smart shall make wit: See ver. 10. Four times in this chapter are these words used; *Verba toties inculcata, visa sunt, vera sunt, sana sunt, plana sunt*.

Among their idols] See on ver. 4.

Where they did offer sweet savour] Idolatry is costly.

Ver. 14. *Then the wilderness toward Diblath*] Which was *horriditate nobile*, bordering upon that terrible howling wilderness mentioned by *Moses*, *Deut.* 8. 15. See *Jer.* 48. 22.

CHAP. VII.

Ver. 1. *Moreover the word of the Lord came unto me*] Five or six years afore it fell out. God loveth to foresignifie, to premonish, or ere he punish. Let us upon whom the ends of the world are come, take warning, and think we hear the trump of God sounding, as here, *An end is come, is come, is come, is watcheth for thee, behold it is come*: ver. 2, 3, 6.

Ver. 2. *An end, the end is come*] *Exitum & excidium*. Great Kingdoms have their times and their turnes, their rise and their ruine. The wicked happiness will take its end, surely and swiftly.

Upon the four corners of the land] Heb. *the four wings*: called also the four winds, *Mat.* 24. 31. They had *defiled the land from corner to corner*, as *Ezra* 9. 11. God therefore now would sweep it all over, with the besom of utter destruction.

Ver. 3. *Now is the end come upon thee*] Even upon thee, O *Israel*: who would ever have thought it? *Lam.* 4. 12.

And I will send mine anger upon thee] Reveal it from heaven, as *Rom.* 1. 18.

And will judge thee according to thy wayes] i.e. I will punish thee for thy wayes, as *Hos.* 4. 9. *Obad.* 15.

And will recompense upon thee] Heb. *I will give or put upon thee all thine abominations*,

nations, q.d. Thou hast hitherto put them upon me, but I will have a *writ of remove*, and set them upon their own bafe, as *Zach.* 5. 11.

Ver. 4. *And mine eye shall not spare thee*] *Chap.* 5. 11. See on *Jer.* 13. 14. *And thine abominations shall be in the midst of thee*] *Ut quæ antea latuerant, in aper- tum prodant*.

And ye shall know that I am the Lord] That smiteth you, ver. 9.

An evil, an only evil] viz. Without mixture of mercy: or that shall smite thee down at one only blow, as *1 Sam.* 26. 8. See on *Nahum.* 1. 9. The *Vulgar*, after the *Chaldee*, rendreth it *An evil after an evil*, q.d. Lighter and lesser judgements have done no good upon thee. Now I will finish the work and cut it short in righteoufnesse, *Rom.* 9. 28. *Ruinam præcedunt stillicidia*.

Ver. 6. *An end is come, the end is come*] Still the Prophet ringeth this doleful knell in their eares, whom sin and Satan had cast into such a dead lethargy, that they could not easily be aroused. *Basilegia est, sed necessaria verborum redundancia*, saith *Pinius*.

It watcheth for thee] Which hitherto lay at the door. *Gen.* 4. 7. sleeping dog-sleep, as we say. In the Hebrew there is an elegant *Agnumination* between *hakes* an end, and *hakis* watcheth. See *2 Pet.* 3. 3.

Ver. 7. *The morning is come unto thee*] The morning of execution, as *Jer.* 21. *Vifitaberis* *summa mare*, *id est* mature, *12. Psal.* 101. 8. Confer *Hos.* 10. 15. *Gen.* 19. 22. 24. worse then the *Sicilian* *Vesper*, or the *French Massacre*. Thine utter destruction, *bene mane in te irruat*, *Placar*. shall be upon thee betimes, as it was upon *Sodom*: and as the morning light breaketh in upon those that are fast asleep. *Sicut decolores multa sibi promittunt, inter- rim perunt*: so it befalleth the wicked.

The day of trouble is near] *Hajom mehnab*, Day in Hebrew is thought to have its name from the *hir* and noise that is made in it, the humming noise and bustle of businesse. A troublesome and tumultuous day is here forethreatned, such as that *Ezay* 22. 5. and *Zeph.* 1. 14, 15, 16, 17.

Not the founding again of the mountaine] Not an empty sound, or an *Echo* (*re- Virgil* *sonabilis Echo*) but a worse matter, that shall do more then beat the aire.

Ver. 8. *Now will I shortly pour out my fury*] See on chap. 5. 13.

And I will judge thee, &c.] See on ver. 3.

Ver. 9. *I will recompense*] The same as before. *Nunquam satis dicitur, quod nunquam satis dicitur*.

That I am the Lord that smiteth] Think not that I am made all of mercy, or that I will ever serve you for a sinning-stock. Ye shall know that I have *verbera* as well as *ubera*: and can so set it on as no creature can take it off.

Ver. 10. *The morning is gone forth*] *Adamina sententia*, the decree bringeth forth, as *Zeph.* 2. 2. See there.

The red hath blossomed] You have had your *Floralia*, and shall shortly have your *Funeralia*. *Nebuchadnezzar* (that rod of my wrath) is at hand.

Pride hath budded] And will shortly bring forth: viz. the bitter fruit of your bold rebellion. Not much unlike to this was the *Almond* rod seen by *Jeremy*, chap. 1. 11.

Ver. 11. *Violence is risen up into a rod of wickednesse*] Their oppressions speak them most wicked, and will make them most wretched.

Not of their multitude] Or, their innumerable persons, their *Thrafs*'s, saith *Tremelius*, *quantumvis circumstrepans famulatio numerofo*, with all their traine and retinue, that keep a clutter.

Neither shall there be wailing for them] Their dearest friends shall not dare to lament the loss of them, for fear of the enemies who are present would punish it. We read in the *Roman* history of one *Vitia* who was put to death by the command of *Tiberius*, for that she had lamented *Geminus* her son, executed as a friend to *Syrius*. *Tacit.*

Ver. 12. *The time is come, the day draweth near*] Let this voyce ever sound in the eares of those negligent spirits who cry *Cras Dominus*: whiling away their time as *100 p. perdit* she, *Rev.* 2. 21. and so fooling away their own salvation, as those *Virgins*, *qui illa dicit* *Mat.* 25.

Let not the buyer rejoice] He shall have no such great joy of his purchase: *sic* the

the enemy shall shortly take all, *Et qui latifundia habuerunt, ne latum pedem retinebunt*, and no man shall be master of his own, nay not of a molehill.

For *wrath is upon all the multitude thereof*]. Or, *upon all the wealth thereof*. To like purpose the Apostle, *1 Cor. 7. 29*. This then I say brethren, The time is short, or *trussed up, contracted*. Let them that have wives be as though they had none; they that weep as though they wept not; they that rejoice as though they rejoiced not; and they that buy as though they possessed not, &c. *Rebus non modo sed commode*, said the wise heathen. Hang loose to all things here below : and labour after that undefiled and unfading inheritance, *1 Pet. 1. 4*.

Sen. Ver. 13. *For the seller shall not return*,] *sc.* At the year of Jubilee, by reason of the lands desolation.

Which shall not return] Or rather, *it shall not return*, *sc.* void and ineffectual : but shall be accomplished.

Neither shall any strengthen himself in the iniquity of his life] That's but an ill defence. The spirit of power and of a sound mind are fitly set together, *2 Tim. 1. 7*. Men's iniquity will be their ruine. Munster rendreth the text thus, *For that when as the vision was to the whole multitude thereof, no man returned, neque ullus propter iniquitatem suam pro anima sua se roborabat*, neither did any one (by reason of his iniquity) strengthen himself for his own soul, *i. e.* use means to escape the just punishment of it.

Ver. 14. *They have blown the trumpet, even to make all ready*] But all to no purpose; sith God hath dispirited them (as he did the old Canaanites, the Saxons and Picts in that *Victoria Hallelujatica*, the Germans against the Hussites in Bohemia, &c.) and struck them with a *Panick terror*, with utter dependency; so that they were feeble and faint hearted, and the strong were become as taw, *Isa. 1. 31*.

Ver. 15. *The sword is without, and the pestilence, &c.*] No safety can be to such as are pursued by the divine vengeance; called therefore by the Greeks *Αδελφία*, because there is no outrunning of it. Of these three judgements (scilicet separated) see chap. 4.

Ἡ Ζεχὶ Δαριανὸς πολεμῶν ἐξ ἡμῶν ἐστὶν αὐτῶν.

Ver. 16. *But they that escaped of them*] Here we have the mournful repentance of them that escaped, *Fere autem sitis, malo demum accepto, oculos aperimus*, saith Lavaner here.

Heb. חַרְחָלָה *Charhaleh* *esultantes ut pueri solent qui virgis coercentur*. All of them mourning, every one for his iniquity] Thus Hezekiah mourned as a dove, *Esa. 38. 14*. And we mourn sore like doves, saith the Church, *Isa. 59. 11*. happy if it be every man for his iniquity, and not for the punishment of it only or mainly. See that it be a sorrow according to God, a sorrow to a transmutation, *2 Cor. 7. 10, 11*.

Ver. 17. *All hands shall be feeble*] As after some grievous disease, or as in extreme cold weather: ye shall not be able to handle your armes, wherein ye so trust. God strengtheneth or weakeneth the armes of either party, *Ezek. 30. 24*.

Ver. 18. *They shall also gird themselves with sackcloth*] They shall be a miserable mourning people for a long while.

Horror shall cover them] Such heart-quake as is in earth quakes: *horripilation*. *Shame shall be upon all faces*] *Pudor a rebus pusillis*: ashamed they shall be of their doings, ashamed of their disappointments.

And baldness upon all their heads] A sign of sorrow among the Jews. The Romans (contrariwise) in times of sorrow suffered their hair to grow, saith Plutarch: so did Mephiboseth in David's days.

Ver. 19. *They shall cast their silver in the streets*] As burdensome, and not beneficial to them. Thus Judas threw away his wages of wickedness: and many on their death-beds detest their cursed hoards of evil-gotten goods: saying unto them

as once Charles the fifth did, *Abite hinc, abite longe*, away from me, away, away.

Their gold shall be removed] *Shall be for a dung-hill*, saith the Vulgar: it shall be esteemed, as it is, the guts and garbidge of the earth.

Their silver and their gold] See *Prov. 11. 4. Zeph. 1. 18. Ecclef. 5. 8.* with the Notes.

They shall not satisfy their souls] Silver and gold are not eatable, as *Midias* found, and the great Chaliph of *Babylon*, whom *Hasan* the great Chan of *Tartary* affamished to death in the midst of his infinite treasures; which though they were in valour great, and with great care laid together, yet served they him not now to suffice nature best contented with a little.

Because it is the stumbling block of their iniquity] Their wealth is the occasion of their wickedness: and they are much the worse men for their worldly substance. See *Psalm. 52. 7.* with the margin. *Jer. 5. 27, 28. Luk. 16. 9, 13.*

Ver. 20. *As for the beauty of his ornaments*] That is mine Ark, saith *Junius*: or my silver and gold, *ver. 19.* as others.

He set it in majesty] In *superbiam* posuit, so some render it, they were proud of their abundance: their good and their blood rose together, as the proverb is.

Therefore have I set it far from them] I will (for their ingratitude and abuse of my good things) take away mine own and be gone, as *Hos. 2. 8, 9*.

Ver. 21. *And I will give it into the hands*] So he did the pleasant land to be plundered, the Sanctuary also to be rifled and ransacked by the *Babylonians, Syrians, Romans, &c.* See *Lam. 1. 10.* with the Notes.

And to the wicked of the earth] Sept. to the *Pisiti* of the earth.

Ver. 22. *My face will I turn also from them*] From the *Chaldees*, that they may spoil at pleasure: or from the *Israelites*, that they may perish without succour.

And they shall pollute my secret place] Even the Holy of Holies, whereinto none was to enter but the high Priest once a year: yet (besides these *Babylonian burglars*) *Heliadorus* and *Pompey* did, but the one fell mad, and the other never prospered after it.

For the Robbert shall enter into it] *Effraortes*, by this name *Breeshmakens*, the Jews at this day term our Nobles and Grandees.

Ver. 23. *Make a chain*] Which is an emblem of bondage. *For the land is full of bloody crimes*] *i. e.* Capital crimes, unjust sentences and other deadly evils.

Ver. 24. *Wherefore I will bring the worst of the heathen*] *velut carnifices*, who may plunder you to the life, and take away your lives, *Hab. 1. 6, 7, 9*. The Jews were bad enough, but the *Chaldees* were worse, if worse might be; Malignants above measure, *Pontopolitans*, breathing devils. A hard knot must have a harder wedge, as the Proverb is.

I will also make the pomp of the strong to cease] I will crush the crests of those Potentates, and lay them low. See *Esa. 14. 11, 12*.

Their holy places shall be defiled] *Sacella & lavaria eorum*, their Chappels or Oratories made in or near unto their houses for divine worship.

Ver. 25. *Desolation cometh*] Not, *mercy shall come*, as the *Septuagint* ill render it) but utter excision: as when a weaver cutteth the web he hath finished, out of the loom, *Isa. 38. 12*.

They shall seek peace] Of God, but all too late: of the *Chaldees*, but all in vain: for they were Cockatrices, and would not be charmed, *Jer. 8. 17. 15. & 12. 12. & 16. 5*. Note here how *Jeremy* and *Ezekiel* say the same thing; as being acted by the same spirit.

Ver. 26. *Mischief shall come upon mischief*] *Aliud ex alio malum*. I will heap mischiefs upon them, *Deut. 32. 23*. War is called evil or mischief by a specialty, *Esa. 45. 7*.

And rumour shall be upon rumour] *sc.* Of *Nebuchadnezzars* advance, acts and achievements.

Then shall they seek a vision of the Prophet] As a drowning man catcheth at the sprig of a tree, which before he sighted.

But the Law shall perish from the Priest] Not only Prophecy, which is an extraordinary

ordinary gift, shall fail them, but also the ordinary preaching of Gods Word, and all good advice and provision of humane wisdom. And yet this foolish people were wont to ftooth up themselves and say, *The Law shall not perish from the Priest, nor wisdom from the Ancient*, Jer. 18.

mūgōm.

Ver. 27. *The king shall mourn*] With a funeral mourning, as the Sept. expresse it: with a continued mourning, as the Hebrew importeth.

The Prince shall be clothed with desolation] *Opplebitur vestitiā ad superem.*

And the hands] Which they had so oft lifted up to vanity.

According to their desires] See ver. 3, 4, 8, 9.

CHAP. VIII.

Ver. 1. *[N the sixth year]* Of Jeconiah's captivity.

In the sixth month] Elul, answerable to our August.

In the fifth day] Which was Sabbath-day, saith Junius.

As I sat in mine house] In Mesopotamia, among the captives.

And the Elders of Judah sat before me] As their wont was upon the Sabbath-day, 2 King. 4. 23. These Jews were ever learning, but never came to the knowledge of the truth. Yet God still bore with them, and taught them better.

Thas the hand of the Lord God fell there upon me] i. e. The Spirit (the Spirit of Prophecy, saith the *Chaldees*) to whom the abolving and perfecting of Gods Work is congruously attributed. He is fitly said to brood the waters, Gen. 1. 2. to overshadow the Virgin Mary, Luke 1. 35. to seal the elect, Ephes. 4. 30. to add *ultimam manum*; for God the Father doth all by the Son, through the Holy Ghost. Ezekiel had here a mighty impulse of the Spirit, which fell upon him *quasi fulgur effeaz & penetrans*, as lightening.

Ver. 2. *Then I beheld and loe a likeness*] Of a man, likely. This was the Lord Christ, whose eyes are like a flaming fire, Rev. 1. 14. and even our God (as well as the Jews God) is a consuming fire, Heb. 12. ult. Here, in the fire, was set forth his vengeance against the wicked; in his brightness upwards, his Majesty say some; his Clemency, say others,

As the colour of amber] Or, of a coale intensely hot, as chap. 1.

Ver. 3. *And he put forth his hand*] As to me it seemed: for all was visional, not real.

And took me by a lock of mine head] *Tanquam heru inofficium servum.* The Prophet seemeth to have had no great mind to the matter: but there was no remedy. *Ducunt volentem fata, nolentem trahunt.*

Where was the seat of the image of jealousy] Of Baal likely, for whom wicked Abaz had been so zealous, 2 Kings 16. 14. and against whom God was ever so jealous, as to devour whole lands by the fire of his jealousy, Zeph. 3. 8.

Ver. 4. *And behold the glory of the God of Israel*] i. e. The glorious God of Israel, Acts 7. 2. See there.

Was there] sc. At the inner gate where that image of jealousy stood. The Jews were great idolaters before the Captivity; not so afterwards, Rom. 2. 22.

Chap. 3. 23. *According to the vision*] This befel for his further confirmation, *ne remum abjiceret, ut aiunt*: this was now the third time; and all was but enough.

Ver. 5. *The way toward the North*] Where was the greatest concourse of idolaters.

At the gate of the Altar] Why so called, see 2 Kings 16. 14.

This image of jealousy in the entry] Idolatry committed in Gods own Temple was most abominable; as when an adulteress hath her dallions under her husband's nose, *Massalina-like*.

Ver. 6. *Thas I should go far from my sanctuary*] Which is now become *omnium turpitudinum Arx* (as was once said of Pompey's great theatre at Rome,) a receptacle of all roguery, & impie gentis arcum, as afterward Flavius unworthily called it.

And thou shalt see greater abominations] All sins are not equally sinful then, as the

the *Stieck* affirmed: but there are degrees of abominations. See *Dani.* 32. 5. with the Note.

Ver. 7. *And he brought me*] *Myſtagogus ille Angelus.*

To the door of the court] Of the Priests court.

A hole in the wall] Which should have been kept in better repair.

Ver. 8. *Behold a door*] A secret door, by which they entred into their idol-chappel. Such privy-passages there are in the Popish Monasteries, and in the whole Romish religion not a few. *Ante paucos annos suavis convivebant Monachi & Oecolamp.* Nonne, &c. The Council of Trent was carried by the Pope with such infinite guile and craft, as that themselves will even smile at the triumphs of their own wits (when they hear it but mentioned) as at a master-stratagem. But the Author of the history of that Council hath found a hole in the walls of Rome, and many of our worthy Champions have digged and discovered their detestable practises.

Ver. 9. *Go in and behold the wicked abominations*] No words are bad enough for sin. Solomon calleth it wickedness of folly, even foolishness of madness, Eccles. 7. 25. mischeivous madness, chap. 10. 13. So Luke 16. 11. Mammon of unrighteousness, and 1 Pet. 4. 3. abominable idolatries.

Ver. 10. *And behold every form of creeping things*] These, belike, were their *dii minorum gentium*, their petty-deities, their vulgar idols; whereof as there was great store, so not so great respect given unto them. This piece of idolatry the Jews had learned of the Egyptians, who madly worshiped Oxen, Ases, Goats, Dogs, Cats, Serpents, Crocodils, the bird *Ibis*, &c. *Præter impietatem ingens stultitia exuperantia ostenditur*, saith Theodoret on this text: besides their impiety, were these men in their wits, think we? And what shall we say of Popish superstition? Do not they religiously worship *Agnum Dei*'s, reliques of Saints, painted doves resembling the Holy Ghost, the Asse whereon Christ rode, they say, on Palm-Sunday? The rayl of that Asse they shew still at Genoa, and require low obedience to be done thereunto.

Wolph. mem. liti.

Ver. 11. *And there stood before them seventy men of the Ancients*] The whole *Sanhedrin* or great Council haply. Councils may erre, and have done often. The ill example of these Ancients was very attractive. *Magnatus Magnus.*

Jeazaniah the son of Shaphan] A Chieftain amongst them; and haply, President of the Council, whom they called *Nasi* or Prince. His father *Shaphan* was Scribe in *Joſiah*'s dayes, as some think, 2 Kings 22. 12.

And a thick cloud of incense went up] *Abundantia nubi.* Papiſts to this day cense their images: *semel singulis horribulum ducat sacerdos*, saith the Roman Masse-book. The Primitive Christians were pressed by their Persecutors to throw at least a little frankincense into the fire: which when *Origen* and *Marcellinus* did, through infirmity of the flesh, they were cast out of the hearts of good people, and branded with the name of *Thurificati*, i. e. Incensed persons.

Ver. 12. *What the Ancients of Israel do in the dark?*] Idolatry is a deed of darkness. The Athenians had their *Eleusinia*, the Romans the rights of their *Bona Dea*, and the Egyptians their *Oſiridia Pamyſia*, all done in the dark. The Popish Temples are many of them dark; and some so stuffed with presents and memories, that they are thereby made much the darker.

For they say, The Lord seeth us not] Atheisme is the source of all sinfulness. These fools, being in the dark, thought that God could not see what they did there.

The Lord hath forsaken the earth] Hath cast off all care off us, and therefore we must see to our selves, look us out some other-deities. See Jer. 18. 15. What a base speech is that of *Pliny*, *Irridendum verò curam agere rerum humanarum, illud quicquid est, Summum?* 'Tis no way likely that God taketh care what becometh of mans matters: *Oi durum!*

Lib. 2, cap. 7.

Ver. 13. *Turn thee yet again*] q. d. Little didst thou think, *Ezekiel*, that thy Country-men of *Jury* were so prodigiously abominable, as now thou seest: And what more sure then sight?

Ver. 14. *And behold there sat women*] These were Priests of *Iſt*, whose impious and most impudent kind of worship is largely described by *Herodotus*, *Diodorus Siculus*, *Plutarch*, and *Emſebius*: as celebrated with very unseemly ceremonies, worse

worfe if it might be, then those of Priapus. But who would ever have looked for such immodest doings among Gods professed people? See 1 Cor. 5. 1.

Weeping for Tammuz] i. e. For Osiris King of Egypt, and idolatrously adoring his image, which his wife Isis had advanced.

Ver. 15. *Hast thou seen this*] q. d. And canst thou easily believe thine own eyes? Nevertheless these flagitious persons have the face to say, *In all my doings they shall find none iniquity in me: that were sin*, Hof. 13. 8. Say not Popish Idolaters still as much?

Thou shalt see greater abominations] Idolatry is kinlesse.

Ver. 16. *Were about five and twenty men*] These say some, were the King and his Council: See chap. 11. 1.

With their backs toward the Temple] And yet in a part of it: *hoc fuit signum nimie improbitatis*. Here to turn their posteriors upon Gods house, and Ark, which they were commanded to look towards, as a Type of Christ, was to bid open defiance to him, and to renounce his service, *cum ingenti contumelia sanctitatis Domini*: Oh the unspeakable patience of God!

And they worshipped the Sun] So did the Persians, under the name of Mithra: the Assyrians, of Osiris: the Egyptians of Ormuzon of Isis, &c. Heathens thought that Christians did so too, because anciently they prayed with their faces Eastward.

Ver. 17. *And loe they put the branch to their nose*] In honour to the Sun, whose heat produceth the most redolent wines. Or they might be branches of Laurel, dedicated to the Sun. R. Solomon rendereth it, *they put a stink to my nose*, even ventris crepitum pro suffitu. *Vab, Vab, Vab*.

Ver. 18. *Mine eye shall not spare*] Chap. 5. 11. & 7. 4.

And though they cry in mine ears, &c.] Because it is the cry of the flesh for ease, and not of the Spirit for grace.

CHAP. IX.

Ver. 1. *He cried also*] God, to whom vengeance belongeth, calleth aloud an I with a courage, as we say) to the Executioners of his wrath, to come and fall on,

Call them that have charge over the City] i. e. The Angels here called the visitations or visitors of Jerusalem, the prefects of the City.

Every man with his destroying weapon] Called ver. 3. a maul, or battle-ax, *telum dissipatorium*.

Ver. 2. *And behold six men came*] *Ad hunc Dei clamorem vel clangorem* the Angels came, the Chaldees came, at the call of this Lord of Hosts, who hath all creatures at his beck and check.

By the way of the higher gate] Called also the New gate, Jer. 26. 10. built by Josiah, 2 Chron. 27. 3.

Toward the North] Where stood the idol of jealousy, and whereby Nebuchadnezzar entered:

Per quod quis peccat, per idem puniatur & ipse.

One man among them] This was a created Angel say some, chap. 10. 2. Christ, the Angel of the Covenant, say others, with more likelihood of truth.

Clothed with linen] As High-Priest of his people, and withal, an offering for them, and that without spot, Heb. 7.

And a writers inkhorn by his side] An ensign of his Prophetical office, say some: as his linen cloathing was of his Priestly; and of his Kingly, that he was *Among* or *in the midst* of the six slaughter-men, as their Captain and Commander.

They went in and stood beside the brazen altar] Where they might receive further instructions from God. So in the Revelation, those Angels that were to pour out the vials of divine vengeance, are said to come out of the Temple.

Ver. 3. *And the glory of the God of Israel*] i. e. The Son of God appearing upon

upon the glorious Charrer, 1. 3. & 3. 23. and being the brightnesse of his Fathers glory, the expresse image of his person, Heb. 1. 3.

Was gone up from the Cherub] i. e. From those four Cherubines, upon which the glory of the Lord did then appear to the Prophet, chap. 8. 4. He was gone from his Ark, to shew that the refractory Jews were now discovenanted: and from his Mercy-seat, to shew that he would shew them no more mercy. Many removes God maketh in this and the two following Chapters, to shew his lothnesse utterly to remove. And still, as he goeth out, some judgement cometh in. Here he removeth from the Cherubims in the Oracle to the threshold: and upon that remove see what followeth, ver. 5, 6, 7. So for the rest, see chap. 10. 1, 2. chap. 10. 19. & 11. 8, 9, 10. chap. 11. 23. and when God was quite gone from the City, then followed the fatal calamity in the ruine thereof. But that he went away by degrees, and not soon and at once, was an argument of his very great love and long-suffering. He left them step by step as it were, and plaid *Loth to depart*: but that there was no remedy. Tied he is not to any place, as these fond Jews thought he was to their visible Temple, which now he is about therefore to abandon, and to make their very Sanctuary a slaughter-house.

Ver. 4. *And the Lord*] That great Induricator.

Go through the midst] Discriminate, make a difference, take out the precious from the vile. God will sever his Saints from others in common calamities, and deliver them, if not from the common destruction, yet from the common distraction.

And set a mark upon the forehead] Vulg. *Et signa Tau*. Whatever this mark was, it was *signum salutis*. The letter Tau some think it was, as part of the word Tichib, i. e. Thou shalt live; according to that, The just shall live by his faith: or as part of the word Terab, i. e. The Law to shew that these had the Law of God written in their hearts, and this made them mourn to see it so little set by. Howsoever, it is not the sign of the crosse as Papists would have it: but rather the blood of the crosse, wherewith when believers are sprinkled from an evil conscience (as the houses of the Israelites in Goshen were with the blood of the Paschal-lamb) they are sure of safety here, and salvation hereafter. The Election of God is sure, and hath this seal. *The Lord knoweth who are his*, 2 Tim. 2. 19. and it shall appear by them, Psal. 91. Tau is the basis of the Hebrew Alphabet, saith One, and marking by Christ is the basis of all true comfort, and sound profession. Tau endeth and closeth up the Alphabet, saith another: so he who persevereth to the end, shall be saved. The mark here mentioned was not corporal but spiritual, even the Merit and Spirit of Christ, the Value and Virtue of his death and sufferings.

Of the men that sigh and cry] That sigh deeply, and cry out bitterly for their own and other mens sinnes and miseries; and this out of Pity and Pity. These are not many, yet some such are found in all ages, Rev. 11. 3. *Inter vepres rosa nascitur*, & inter feras nonnulla miscetur. Let us mourn in time of sinning: so shall we be marked in times of punishing.

Ver. 5. *Go ye after him*] Go not till he hath marked the Mourners: so chary and choise is God of his jewels. Mercy is his first-born, saith One, and visiteth the Saints, ere Judgements break out, Isa. 26. 20, 21.

Ver. 6. *Slay utterly old and young*] A dreadful commission: see it fully executed, 2 Chron. 36. 17. all sorts, sexes and sizes of people were corrupted; and with there was no hope of curing, there must be cutting.

But come not near any upon whom is the mark] These were the precious sons of Zion, the excellent ones of the earth (as whatsoever is sealed is excellent in its kind, Isa. 28. 25. *hordeum signatum*) these are the darlings, the favourites; handle them gently therefore for my sake, touch not mine anointed, come not near any such to fright them, but keep your distance.

And begin at my Sanctuary] From whence went forth prophaneesse into the whole land, Jer. 23. 15. These Sanctuary-men were an ill generation, at them therefore begins the Judgement. God will be sanctified in all that draw near unto him. Nadab and Abihu found the flames of jealousy hottest about the Altar. Uzza and the Bethshamites felt that justice as well as mercy is most active about the Ark. Murderers must be drawn from the Altar to the slaughter, Exod. 21. 14. Holy places were wont to be refuges: not so here, but the contrary. Then

Then they began at the Ancients men] At those seventy Seniors, chap. 8. 11. whose foul offences had flown far upon the two wings of evil example and scandal.

Ver. 7. Defile the house] Once hallowed by my self, but now abhorred and rejected as a strew or sty of filthiness.

Fill the courts] That where they have sinned, there they may suffer, as did *Abab*, 1 King. 22. 38. 2 King. 9. 26.

Ver. 8. And I was left] And, as I was apt to think alone, *Rom.* 11. 3.

I fell upon my face and cried] This is the guise of the gracious in evil times; as may be seen in *Moses*, *Jeremy*, *Paul*, *Athanasius*, *Ambrose*, &c.

Ab Lord God] *Adonai Jehovai*, (not *Jehova*, as elsewhere usually) so the Saints have sometimes prayed, *sanctus singulantes in patibulis precibus*, or rather sighed out their most earnest suits to God, as *Gen.* 15. 28. *Deut.* 3. 24. and 9. 26.

Will thou destroy all the residus of Israel] *Brevia quidem est hec querimonia Propheta*: at multa completitur: This is a brief but a complexive complaint, and hath much in it.

Ver. 9. The iniquity of Israel is exceeding great] Still there is a cause (to be sure :) and Gods judgements are sometimes secret, ever just. And as swift rivers, when they once fall into lakes or seas, are at rest: so are our restless minds, when once they fall into the depth of the Divine Justice duly considered.

And the City full of perverseness] Or *wresting of judgements*. *Mattab*, id est *missus* *in* *Misib*, saith the Hebrew Scholiast; that is judgement turned from the biasse, as it were: when the balance of Justice is tilted o' one side, as *Pauls* word importeth, 1 *Tim.* 5. 21.

For they say, The Lord hath forsaken the earth] See on chap. 8. 12. *Hic est fons omnium scelerum*, saith *Lapide*: hinc ruunt homines in scelerum abyssum, saith *Theodor.* When men are once turned Atheists, what will they not dare to do? what should hinder them from laying the reins in the neck, and running riot in wickedness?

Ver. 10. And as for me also] *Quapropter etiam ego*, wherefore also I: and there's a stop, by an elegant *Aposiopesis*.

Min eye shall not spare] Chap. 5. 11. & 7. 4. & 8. 18. See a just Commentary upon these words, *Jer.* 9. 3. 4. 5. — 17.

Ver. 11. And behold the man reported the master] The Vulgar hath it *Respondit verbum*: as if he had been asked before, whether he had done as was bidden.

I have done as thou hast commanded me] So did *David*, *Psal.* 119. 112. *Act.* 13. 22. and the son of *David*, *Joh.* 17. 4. & 14. 51. and *Paul*; witness his famous *vox peragatoris*, 2 *Tim.* 4. 6. 7. 8. Let every of us so carry the matter toward God, that at death we may say with that servant, *Luk.* 14. 22. Lord, it is done as thou hast commanded.

CHAP. X.

Ver. 1. Then I looked, and behold in the firmament] Heb. *In that expanse*, or *firmament* mentioned, chap. 1. 22.

That was above the head of the Cherubims] Called before, *living creatures*, chap. 1. Now God is represented as in his Temple, where things are more clearly discerned and described, *Psal.* 29. 9. In his Temple doth every one speak of his glory. *Cherubims* the Angels are called, from the greatness of their knowledge, saith *Hierom*, as Gods *Rabbins*: or rather, because the Lord rideth upon them, *Psal.* 18. 20. & 99. 1. as upon his chariot, 1 *Chron.* 28. 19. Here they are said to be under the firmament and near the throne, to execute Gods commands with expedition. It is not therefore as those miscreants said, chap. 9. 9. The Lord hath forsaken the earth.

There appeared over them as it were a sapphire stone] i.e. *Jehovah* in his glory.

As the appearance] It was but as, and as the appearance: we cannot see God as he is. Some have seen *Merchabab velo haresheb*, say the Hebrews, the chariot, but not the Rider therein.

Ver. 2.

Ver. 2. And he spake unto the man] See chap. 9. 2. *Christ*, who had marked the mourners, scattereth coals upon the rebellious City. *Kiss the Son lest he be angry, and ye perish*.

And scatter them over the City] To shew that *Jernsalem* was to be burnt by the Chaldees: as must likewise *Rome* by the Kings of the earth: for strong is the Lord who judgeth her, *Rev.* 18. 8.

And he went in my sight] Saints see and foresee that oft-times which is hid from others.

Ver. 3. Now the Cherubims stood on the right side] i.e. On the South side: being now removed from the North-door, chap. 8. 3. 4. with 9. 3. as loathing that place of so great idolatry.

And the cloud filled the inner court] To signify that now upon Gods departure there should be darkness in the Temple, yea in the Priests court. See *Psal.* 18. 11. *quantia tempora nubila fecit*.

Ver. 4. Then the glory of the Lord went up from the Cherub] i.e. From the Cherubims: so it had done once before, chap. 9. 3. and returned again: to shew that he was even driven out by the peoples impenitency.

And stood over the threshold of the house] As taking his last leave of it.

And the house was filled with a cloud] *Sublatente abis a suo loco Dominus*: so *Isa.* *Oecol.*

6. 4. the house was filled with smoke. *Josephus* saith that when God departed, a voice was heard out of the Temple, saying, *Let us leave these seats*: like as a little before the last defoliation of it, there was heard *Migremus* hinc, let us go hence. And a heathen writer saith that a voice greater then mans was heard, that the gods were thence departing.

Ver. 5. And the sound of the Cherubims wings was heard] As applauding *Christ's* act, and rejoicing thereat.

At the voice of the Almighty God] i.e. As thunder, *Psal.* 29. Hereby might also be signified *insignis & insolita mutatio in urbe*, a notable noise that should be made in the City by clattering of arms, neighing of horses, roaring of enemies, &c. The Hebrew word here used is *Shaddai*, which signifieth *vastatorem & victorem*, saith *Aben-Ezra*, a *Waster* and a *Victor*.

Ver. 6. When he had commanded the man] *Christ* as Mediatour was at his Fathers command, *Mat.* 12. 18. *John* 14. 31. & 15. 10.

Then he went in and stood beside the wheels] As considering, saith one, the mutability and uncertainty of all things: and observing the equity of the divine proceedings.

Ver. 7. And one Cherub stretched forth his hand] The holy Angels whom the Jews looked upon as Ministers of Gods grace unto them (*Josephus* calleth them *the Keepers of the Jewish people*) are here brought in as Ministers of those weapons wherewith they were to be destroyed.

Who took it and went out] Nevertheless the City was not burnt, till four or five years after this vision;

Tam piger ad panem Deus est, ad prœmia velox.

Ovid,

Meanwhile how jocund were the Jews, as if no such judgement were likely to befall them?

Ver. 8. And there appeared — the form of a mans hand under their wings] *Quasi gladius intra vaginam*, as a sword within the scabbard, ready to be drawn out for execution. The hand, saith *Aristotle*, is the instrument of instruments. Nature hath given us hands, saith *Cicero*, *multarum artium ministras*, &c. to act and do business. Angels have neither hands nor wings, to speak properly: yet are said here to have both: to shew their activity and celerity in Gods service: *Hands of a man they are said to have*, to shew that they do all prudently and with reason: and these hands are *under their wings*, saith one, to signify their hidden nature and operation. A good man, like a good Angel, saith another, hath the wings of contemplation, the hands of action: the wings of faith, the hands of charity: wings wherewith he raiseth his understanding, and hands wherewith he excite his will, &c. *Essays Mor.* and *Theol.* p. 23.

H h b

Ver. 9.

Ver. 9. *And when I looked, behold the four wheels.* This chapter compared with the first, do, like glasses set one against another, cast a mutual light.

As the colour of a Beryl stone Lapidis Berylli staltasti: See chap. 1. 16. wheels are *visible*, and the *four* *multitudinous*: so are all things and places in this present life: lay hold on life eternal.

Ver. 10. *As if a wheel had been in the midst of a wheel.* So intricate and perplexed oft-times are Gods wayes and works, that the wisest men know not what to make of them. Zech. 14. 6. In that day the light shall neither be clear nor dark, but betwixt both, *tangquam inter medium et tenebras.*

Ver. 11. *Upon their four sides.* That is, to their several quarters assigned them by God, who doeth things methodically, and in order.

But to the place whither the head looked That is, God who guided the whole chariot by an universal and equal inspiration, chap. 1. 12, 20, 21.

Ver. 12. *And the whole body* viz. Of the Cherubims, as chap. 1. The wheels are said to be *full of eyes*. God who over-ruleth all, is *All-eyes*. His Providence is like a well-drawn picture, which vieweth all that are in the room.

Ver. 13. *It was cryed unto them* By him who sat upon the throne, calling for their obedience: as indeed all things here, yea even the senselesse creatures are Gods servants, Psal. 119. 91.

O wheel O round world, *q. d.* Hear the voyce of thy Maker and Master: or, oh how unstable and changeable art thou!

Ver. 14. *The face of a Cherub* i. e. *Humana quidem, sed splendidissima*, faith Junius: *facies pueri alati*, faith another. There are that tell us that in the Syriack tongue the word *Cherub* is taken from a word which signifieth *drawing the plough*, which is the bullocks proper labour. We must beleve therefore, say they, that *Cherub* signifieth properly the figure of a bullock: under which hieroglyphically was represented an Angel. The laborious Preachers face shall once shine as an Angels.

Ver. 15. *Were lifted up* Or, *they lift up themselves*, sc. to follow and attend their departing Lord.

Thus I saw by the river of Chebar And now saw again, for further confirmation.

Ver. 16. *And when the Cherubims went* Angels have a great stroke in ordering the affairs of the world, as hath already been noted on chap. 1. *Quos viro eandem rem sepe repetere, licet molestum esse non debet*, faith Lavater in his Preface to this Prophet.

Ver. 17. *When they stood* See chap. 1. 21.

The spirit of the living creatures Or, *of life*. God governeth all events: He moveth the Angels, they the wheels. No Clock hath so certain motions, as the vicissitudes of all things are over-ruled by God.

Ver. 18. *Then the glory of the Lord departed* This, the stubborn Jews would never be drawn to beleve possible, till it befell them: hence they hear of it so often, but to little good purpose as to them.

Ver. 19. *Over the East-gate* The gate of the Court where the people met and pray'd with their faces West-ward: here now stood the *Cherubims*, and here stood the *Glory* over them; that all the City might see that God was going from them, and seek by all good means to retaine him with them.

Ver. 20. *And I knew that they were the Cherubims* Now at last I knew. Divine light is darted into the soul by degrees: and at several times.

Ver. 21. *Every one had four faces apiece* *Ad eundem usque eandem rem repetit, ut nihil excusationis haberent.* These careless and cross-grained Jews are told the same things thus over and over: to leave them without all excuse, if they would not be wrought upon by all.

Ver. 22. *They went every one straight forward* Let us, by their example, learn to advance forward to the high prize of the heavenly calling in Christ Jesus.

CHAP.

CHAP. XI.

Ver. 1. *Moreover the spirit lift me up* The same Spirit of God that lifted up and acted the living wights, and the wheels: like as the same breath causeth the diverse sounds in the Organs.

Unto the East-gate Of the outward Court, chap. 10. 19.

Five and twenty men *Proceres populi*, the Senators of the City with their Prefect or President. The like number is now at Rome, and likewise at London: an Alderman in each of the twenty four Wards, and a Mayor. See Rev. 4. 4.

Among whom I saw Jaazaniab I saw them and knew them by name, but for no good.

Judex locusta civitatis est malus.

Scallger.

Ver. 2. *These are the men that devise mischief* That wret their wits and beat their brains about it: the Politicians of the time, who like children are ever standing on their heads, and shaking their heels against heaven.

And give wicked counsel As Balaam and Abisophel did of old: as Machiavel did at Florence, and Gondamor here did of later times. The Prophet here nameth a couple: and taketh the same liberty to reprove them, that they took to do amiss.

Ver. 3. *Which say it is not near* sc. The evil day is not: the vision that he seeth is for many dayes to come: and he prophesieth of the times that are far off, chap. 12. 23, 27. See Am. 6. 3. Isa. 29. 1. 2 Pet. 3. 4. And this was likely the evil counsel they gave the King and people: lulling them asleep in the cradle of carnal security.

Let us build houses Though Jeremy hath counselled us to the contrary, chap. 29. 5. though he (with all the wit he hath) hath told us that this City is the *Canaan*, and we are the *flesh*, chap. 1. 13. Some such thing Jeremy had indeed foretold: and these profane scoffers make a jeer at it: *Captant argutias quibus elevant omnium fidem doctrina celestis.* This made god Jeremy complain heavily, chap. 20. 7, 8. *I am in derision daily, every one mocketh me, &c.* Our Prophet Ezekiel, though he name him not, yet confirmeth his holy sayings; and threateneth his scurrilous adversaries. Ministers should stand by, and for one another, &c.

Ver. 4. *Therefore prophesie against them, prophesie* Urget & repetit, ne canitetur. Out of greivous indignation against these Pests he pricketh him on to Prophecie, as having vengeance in a readines for the disobedient, 2 Cor. 10. 6. Mockers shall be sure to have their bands increased, Esa. 28. 22.

Ver. 5. *And the Spirit of the Lord fell upon me* Et irruit in me Spiritus & thovae, with force and power: it was a mighty *illapso* from a God much offended.

Thus have you said As ver. 3. but better ye had held your peace: or, *thus have ye thought*, and as good ye might have spake out.

For I know the things that came into your minds Heb. *And the ascensions of your spirit, I know it*, i. e. I know them every one, as if they had all been but one: I understand your *Ironies*, your *fly* years, and will deal with you accordingly. See Luk. 24. 38. Dent. 31. 21.

Ver. 6. *Ye have multiplied your slain in this City* Called therefore a bloody City, chap. 22. 2. and 9. 9. and 7. 23. and it shall therefore *despume* you: Evil counsellours are cruel and bloody-minded: their craft is never but accompanied with cruelty; and their cruelty seldom without craft: *none of them wanteth their mate*, as the Scripture speaks of those birds of prey and desolation, Esa. 34. 16.

Ver. 7. *Your slain* Whether ye have slain them out-right, or have laid them a bleeding and a dying by your oppressions: for a poor mans *livelyhood* is his life, Mar. 12. 44. Luk. 8. 43. he is in his boue like a snail in his shell; crush that, and you kill him.

H h h 2

and

Hec verba Monachi sunt: bus trahunt ad Purgatorium proband. nixi auctoritate Originis. And this City is the cauldron] Thus, their own words spoken in mockage, are wittily retorted upon them, and driven back again down their throats, as it were. But I will bring you forth out of the midst of it] As rotten flesh to be cast out, or as filthy scum to boile over.

Ver. 8. *Ye have feared the sword*] And yet they made as if they feared nothing; they doubted not but to dye in their nest: but all guilt hath fear, and all such fear hath torment.

Velleus l. 2. And I will bring a sword upon you] Such as all your craft can never keep off. *Inelutabilis vis factorum, cuius fortunam mutare consistit, consilia corruptis.* See Prov. 10. 24. with the Note.

Ver. 9. And I will bring you out of the midst thereof] The same again, for better assurance. We use to do so oft, when we threaten ought.

Ver. 10. I will judge you in the border of Israel] In the Northern border, even at Riblah, 2 King. 25. 6. 21. Jer. 52. 10, 24, 27.

Virgil. Ver. 11. This City shall not be your country] Ye shall not be so happy as to dye in your own native Country, *atque ante ora patrum*: but elsewhere, at Riblah or Antiochia.

Ver. 12. And ye shall know that I am the Lord] That which ye would not take knowledge of by the words of your Prophets, ye shall now be made to know by the swords of your enemies.

For ye have not walked in my statutes] When God is about to proceed in judgement against evil doers, there is ever a cause for it, and they shall know it.

Ver. 13. And it came to pass that when I prophesied] God heweth men by his Prophets, and slayeth them by the words of his mouth, and his Judgements are as the lights (or, lightening) that goeth forth, Hos. 6. 5. *Elisba* bath his sword as well as *Jehoiada* and *Hazael*, 1 Kings 19. 17. See Jer. 1. 10. 2 Cor. 10. 6.

Magnum est subito opprimi. *Pelasia* the son of *Benaiah* died] Suddenly, and before his time in *Solomon's* temple, Eccles. 7. 17. Driven away he was in his iniquity, Prov. 14. 32. so were *Ananias* and *Sapphira*, *Corinthians*, *Arians*, *Steven* *Gardiner*, *Cardinal* *Poole*, *Dick* of *Dover*, as they called the persecuting *Suffragan* there, *Nightingale*: *Parson* of *Bocking*, &c. See Prov. 6. 14, 15.

Then fell I down upon my face] Out of a holy solicitude about Gods Elect, lest they also should have perished, as *Pelasia* had done: whose very name might seem somewhat ominous, for it signifieth *The escaped one of the Lord*: and therefore his so suddain death might portend destruction to the remnant of Israel.

And cried with a loud voice] Suddain or singular Judgements put Saints upon humble, earnest, and argumentative prayer.

Ver. 14. Again the Word of the Lord came unto me] In answer to my prayer; though there was something in it of unbelief, and humane frailty. See Psal. 31. 22. with the Note.

Ver. 15. Thy brethren, even thy brethren] i.e. Thine unbrotherly brethren of Jerusalem seek to unbrother and to unchurch thee and the rest of thy captives. See Isa. 65. 5. *Papists* and *Seſtaries* deal so by us.

The men of thy kindred] *Viri vindictarum tuarum*, or they that have the right of redemption.

And all the house of Israel] *Tota domus Israel, quanta quanta est.* The Hierosolymitanes challenged the Lord, and the Land, and all therein to be theirs; excluding and as it were excommunicating the Captives at *Babylon*: who were dear to God. So dealt the Scribes and Pharisees by the Christians, *Job* 16. 2. *Acts* 26. 9, 10, 11. So did the *Rogatian* Heretikes and the *Donatists*, who gave themselves out (as now the *Papists* do): to be the only *Catholikes*. The *Arians* called the Orthodox (by way of scorn and contempt) *Ambrosians*, *Athanasians*, *Homonians*, &c.

Get ye far from the Lord] *Gressus remouete, profani: Ite in malum crucem: etc. nigra*: ye are cut off from the people of God, and may go whither you will: we are heirs and owners of the promises; ye are outcasts, and abjects.

Ver. 16. Although I have cast them] What a *Coruscation* of comfort may this promise be to poor-prisoners, forlorn Exiles, and such as by sickness or otherwise are necessitated to keep from publicke Ordinances, that they shall have Gods pre-

ference and protection, the comfort and conduct of his Spirit, &c?

Yet I will be to them as a little Sanctuary] By hearing their prayers, sanctifying their natures, bringing to their remembrance what things they have heard and learned touching Me and my will, Themselves and their duties; They should in *Babylon* worship God in spirit and in truth; and in the life to come, the Lord God Almighty and his Lamb should be their Temple. *Rev* 21. 22.

Ver. 17. I will even gather you from the people] How impossible or improbable forever you may think it, and those of *Hierusalem* pronounce it. The Prophet *Isay* in many Chapters of his Gospel (which beginneth at chap. 40.) setteth himself to cheer up these poor captives with good hopes of a return, after a little while, as *Paulist*. some render the word *Megnat* in the foregoing Verse.

Ver. 18. And they shall take away all the detestable things] So God calleth their Mawments and monuments of Idolatry; not daigning to call them by their usual names. After the Captivity the Jews would never endure idols. To this day they say that there is an ounce of the golden calf in all their sufferings. *They chose rather to dye, then to suffer Caligula's Statue to be set up in their Temple by Petronius.*

Ver. 19. And I will give them one heart] Opposed to a divided heart (such as the *Paphlagonian* Partridges are said to have) *Hos*. 10. 2. that is partly for God, and partly for the world, *Ezek* 33. 31. This oneness of heart truly and entirely cleaving to God alone, is that boon that *David* so dearly beggeth, *Psal* 86. 11. that he might attend upon God without distraction, 1 Cor. 7. 35. and as the vifive beams are wholly beat upon the thing that is beheld by the eye, and as it were concentrated in it: so might his desires and indeavours be entirely carried toward God, and firmly fixed upon him. *Phil. l. 11. c. 37.*

And I will put a new spirit within you] The same soul for substance, but altered in the frame, renewed in the qualities thereof. *Marke* 16. 17. they shall speak with new tongues. So we read of a new Song: The strings are the same, but the tune is changed. See *Psal* 51. 12. *Ephes*. 4. 23. 2 Cor. 5. 17.

And I will take the stony heart] *Extraham*, say the Sept. I will draw or pull it out: which none can do but the hand of Heaven. God only can make the stony heart fleshy, that is, sensible, soft, pliant, penetrable, buxom and obedient to his holy Will.

Ver. 20. That they may walk in my statutes] The Covenant of grace is suited to all the exigencies and indigencies of a poor Saint: It is ordered in all things, 2 Sam. 23. 5.

Ver. 21. But as for them] This is added, lest any wicked men should misapply the Promises, as they do *quisperando presumunt & presumendo pereunt*.

Ver. 22. Then did the Cherubims] Now God is utterly leaving the refractory Jewes, He did so much more, after their rejection of Christ and his Gospel.

Ver. 23. From the midst of the City] From the East-gate.

And stood upon the mountain] *Mount* *Oliver*. There he made his last stand, to see if they would meet him with intreaties of peace, that he might stop or step back. Here it was that Christ wept over the City; and hence he went up to heaven: after which came the *Romans* and destroyed it.

Ver. 24. By the Spirit of God] i.e. In a supernatural rapture.

Ver. 25. Then I spake unto them of the Captivity] These were his proper charge, and now Gods chiefest care: to them therefore he delivered the whole counsel of God, which he had seen and heard for their better settlement.

CHAP. XII.

Ver. 1. The Word of the Lord also came unto me] This variety of visions shews the great unbelief of the people, whose Captivity and calamity is here further described and assured by a new Type, which is set out in the first six verses, and then applied in the ten following. One sermon-page in another, and the man of God must stick to his work, and stand over it, 2 Tim. 4. 2. *2 Tim. 4. 2.*

Ver. 2. A rebellious house] Heb. a house of rebellion, *domus peruersa*, that hath cast down the gauntlet of defiance against me.

Which

which have eyes to see, and see not] *sc.* To any good purpose: they will not see, *I/a.* 26. 11. and who so blind as such? they wink wilfully: which is no small aggravation of their sin, *Job.* 9. 4. *Eph.* 4. 18.

Which have ears to hear, and hear not] *k.e.* *Castigatores non evadunt*, they are not a button the better for what they hear: they draw not up the ears of their minds to the ears of their bodies, that one sound might pierce both.

Ver. 3. *I therefore thou son of man*] *i.e.* Nevertheless do thou as thou art bidden: and let what thou doest and sayest be for a testimony against them, stick in their souls and flesh, as the inveterate arrows of the Almighty throughout all eternity.

Prepare thee staff for removing] *Heb.* *instruments, or vessels: Convalsa res tua, collige sarcinas*, pack up and away. See if this way thou canst work upon them.

It may be they will consider] *sc.* By this expresse sign, though they profit not by thy plain preaching. Ministers must study their peoples souls: turn themselves into all forms and shapes of spirit and of speech, to win upon them.

Ver. 4. *Thou shalt bring forth thy staff*] *Arma viatoria*, for an ocular demonstration. What surer then sight?

Go forth at even] The King and his men of war were glad to do so. *2 Kings* 25. 4. but it would not do.

Ver. 5. *Dig through the wall*] Make any shift. *Necessitas magnum vulsum.* He that digd *Mortimer's hole* (as they call it) at *Nottingham Castle*, earned his liberty dearly. God might have said to the Prophet at once, *Get thee gone out of thy country*, (how sad a thing that is, *Ovid* when banished, setteth forth in many elegant Elegies) *sed cuncta per partes digeris*, but he must do it piecemeal and by degrees, that it may the more affect them.

Ver. 6. *In their sight thou shalt bear it upon thy shoulders*] To shew that King *Zedekiah* himself should carry out some of his most precious things upon his shoulders when he fled: See *ver.* 12. This was a base thing for a King to do. King *Alphonso* indeed is renowned for drawing a poor perishing man out of a ditch, and bearing him on his back to a place of relief.

Thou shalt cover thy face] Intoken that *Zedekiah* should be made blind. A just hand of God upon him who had eyes and saw not, *ver.* 2. like as it was upon *Mulass* King of *Tunis*, who had those eyes of his digd out which had been inlets of lust, and which he oft covered with his hat puled over them, that he might listen the better to wanton ditties and profane Musick.

For I have set thee for a sign] *Portentum*, a sign portending their going into Captivity.

Ver. 7. *And I did as I was commanded*] Though well laughed at for my labour, by the mad world, ever besides it self in point of salvation; and looking upon Gods *Jordans*, as *Naaman* did, with Syrian eyes. The outward signs in our Sacraments are in themselves mean and ordinary matters; yet the Minister is to make use of them, and the people to climb up to heaven by them as ladders of life. Hence, even in the ancient Church-liturgie, they had their *Sursum corda*, Lift up your hearts. *Rideant Athei & ringantur.*

Ver. 8. *And in the morning came the word of the Lord*] *Manc, id est, Matutur.* God not only *betimes*, but *timously* admonished his people: but they refused to be reformed, would none of his counsel.

Ver. 9. *Hadst not the house of Israel* — *said unto thee, What dost thou?*] *q. d.* Nothing lesse: so stupid they are or so stubborn, that they never once asked any such question: Or if they did, it was in a jeer, as who should say, you are a wise man to trouble your self and us in this foolish and childish manner: a great deal of gravity sure you shew therewith.

Ver. 10. *This burden concerneth the Princes in Jerusalem*] There is an elegancy in the Original. Princes who over-burthen their people, shall one day have their back burden of miseries. *Potentius potenter torquentur.*

Ver. 11. *I am your sign*] And, so it pleaseth you to make me your mocking-stock. *Sed risus hic est Sardonius.* Of such laughter one may safely say it is mad: and of such laughter, *What dost thou?* *Ecclef.* 2. 2.

Like as I have done] My removal is *Mira, nova, inimica, & Indica*: but upon you

Quid sibi
vult quod ita
migras?
Tu, habet em-
phasin. Lavat.
Gnat Nisi
massa.

you it will fall heavily, and horribly. That which hath befallen me in *type* only, shall befall you in *truth* and reality.

Ver. 12. *And the Prince that is among them*] *Zedekias* that profane wicked Prince, chap. 21. 25.

Shall bear upon his shoulders in the twilight] His precious things; see on *ver.* 6. This though it be not recorded in the holy history, yet that it was so, we are assured by this Scripture. Great men, in exigents stoop to low offices. This load upon his shoulders might hinder his flight, and further his surprizal, as it did *Baixetis*, when he was beaten out of the field by *Tamerlan*, that he flayed to water his horse. The Vulgar rendereth it (but not well) in *humeris portabitur*, he shall be carried on mens shoulders. The Pope indeed is ordinarily so carried: but he was glad to foot it when forced by the German and Spanish Souldiers. *A. D.* 1527. he was glad to secure himself in his castle *St. Angelo*.

They shall dig through the wall] The door, haply, or inlet of some under-ground passage.

He shall cover his face] See on *ver.* 6. This he did haply through fear, or shame, or for a disguise: but his sin found him out.

Ver. 13. *My net also will I spread upon him*] Princes usually love hunting and fouling. Lo, the Chaldees shall hunt him, and over-catch him.

And he shall be taken in my snare] Snare is set secretly, catch suddenly, hold certainly. A strong hold the Hebrew word here used, doth also signify.

Yet shall he not see it] For his eyes were put out at *Riblah*, *2 King.* 25. And yet behold a greater blindness that befel him then this. *Josephus* testifieth that *Zedekiah* *Isaiah. Ant.* not understanding these words of *Ezekiel*, and thinking them to be contrary to *Jer.* 1. 6, 10. *cap.* *remiah's* words, he resolved to believe neither of them.

Ver. 14. *And I will scatter toward every wind*] His life-guard, Esquires of his body, *Auxiliiarii.* I will put him into an helpless condition: *Psal.* 146. 3. If the Lord do not help thee, whence shall I help thee? said that King to her that cryed to him for help, *2 King.* 6. 27.

Ver. 15. *And they shall know that I am the Lord*] The Lord God of heaven, the great and terrible God, *Neb.* 1. 5. Thus they shall know *magnus suo malo*, who would not take knowledge what was said unto them by the Prophets.

Ver. 16. *But I will leave a few men*] *Heb.* *Men of number*, a company scarce considerable, in comparison of the *Many*.

That they may declare all their abominations] Give glory to God, take shame to themselves, and thereby do much good to those Heathens, hardened before by their evil behaviour. *Verè magnus est Deus Christianorum*, said one *Culocerus* an Heathen.

Ver. 17. *Moreover the Word, &c.*] See on *ver.* 1.

Ver. 18. *Eat thy bread with quaking*] With tumult and trepidation, as an affrighted and perplexed person, that eateth his bread in peril of his life.

Ver. 19. *They shall eat their bread with carefulness*] Better fast then feed on such bread. Men may sooner by their carking care add a furlong to their grief, then a cubit to their comfort, saith One.

Because of the violence] The Jews were ever, and are still a covetous and cruel people.

Ver. 20. *And ye shall know*] By woful experience, *ver.* 15.

Ver. 21. *And the Word of the Lord*] See *ver.* 1.

Ver. 22. *What is that Proverb*] We have also many prophane proverbs common amongst us, as *Thought is free, Every man for himself, and God for us all: Words are but wind. In space comes grace: Fair and softly goes far, &c.*

The days are prolonged] *Ludibrium crassum: Because judgement is not speedily executed, &c.*

Ver. 23. *The days are at hand*] *Opponit aliud dictum ferè tot sybarum*, a plain and plenary confutation.

Ver. 24. *For there shall be no more*] God could have really confuted them by present execution; but he is patient.

Ver. 25. *For I am the Lord*] And that you shall shortly feel to your small comfort.

The Greeks
had many
such ill pro-
verbs, Eby-
roff. complat.
neh.

fort. What I have uttered with my mouth, I will perform with my hand without fail.

For in your days] Within six years.

Ver. 16. *Again the Word*] See on ver. 1.

Ver. 27. *For many days*] Either 'tis nothing, or long hence.

Ver. 28. *There shall none of my words be prolonged*] Abused mercy turneth into fury.

CHAP. XIII.

Ver. 1. **A**gain the Word of the Lord] See on chap. 12. 1.

Ver. 2. *Prophesie against the Prophets*] Illis enim omnia mala sermatur accepta. See Jer. 19. 32, 33, 38.

That prophesie out of their own hearts] Whose prophecies came by the will of man, 2 Pet. 1. 21. and not cum privilegio.

Ver. 3. *Wo unto the foolish Prophets*] Wise enough they were in their generation (and so are the foxes, whereto they are compared, ver. 4.) but in the things of God, silly-simples, blinder then moles.

That follow their own spirit] And their own fancies; acted and abused by that great lying spirit.

And have seen nothing] Nothing from God, though they thought and pretended they had seen something. All was but lyes, Jer. 27. 10. dreams, Jer. 23. 32. things of naught, Ezek. 22. 28. As Antiphanes Orietes in Aristotle thought that every where he saw his own shape and picture going before him: so here. Now a wo is denounced against these; for a little word, but very comprehensive, as there is oft much poison in little drops.

Ver. 4. *O Israel, thy Prophets are like the foxes*] Cowardly, crafty, cruel, greedy: venatores elidunt, & cum mortuis videntur, reviviscunt. Heretikes are such, and false Prophets; Arius for instance.

Ver. 5. *Ye have not gone up into the gaps*] Reclaimed the People from their impieties (those inlets of plagues) nor interceded for them by your prayers to God to turn away wrath, but hastened it. Ye have built indeed a wall, and dawbed it with mortar, but such as is untempered, ver. 10. arena sine calce, like ill architects.

Neither made up the hedge] To keep foxes out of Gods vineyard: it is even open side.

To stand in the battle] As Davids three Worthies did in the Barly-field and delivered it, 1 Chron. 11. 14. Or as Marulla the maid of Lemnos, who like a fierce Amazon, desperately fought with the Turkes in defence of her country Coccinum (a City in that Island) and kept them out, till more company came to her relief, moved with the alarm.

Ver. 6. *They have seen vanity*] This is soon seen, ver. 3.

Saying, the Lord saith] By a lying pretence, familiar with fallacies, to father their fancies upon God.

Ver. 7. *Have ye not seen a vain vision?*] i. e. I appeal to your own consciences, have ye not falsely fained all? Seducers are extreme impudent, of perverse minds, counterfeited consciences.

Ver. 8. *Behold I am against you*] Heb. Behold I against you, by an angry Apopostrophe. The Chaldees hath it, I will send my wrath against you; and that's an evil messenger; for who knoweth the power of thy wrath? saith Moses, Psal. 90. 11.

Ver. 9. *And my hand shall be upon the Prophets*] Gods hand is a mighty hand, 1 Pet. 5. 6. the heaven is spanned by it, the earth held in the hollow of it.

They shall not be in the assembly of my people] Or, in the secret, or counsels: they shall have no communion with them. A heavy threat: for the communion of Saints, next unto communion with God, is the greatest comfort here attainable.

Neither shall they be written] As members of that Commonwealth, (much lesse of the Jerusalem that is above, Esa. 4. 4.) but rooted out of the world, written in the earth, Jer. 17. 13. See Psal. 69. 28.

Neither

Neither shall they enter] They shall never come back out of Babylon, nor enter into heaven.

Ver. 10. *Because, even because*] Heb. for that, and for that: an angry Epitaph: See ver. 8.

Saying peace, peace] Making all fair weather before them, when as the storm of Gods wrath (never to be blown over) was bursting out upon them.

And one built up a wall] Ipse edificabat parietem, one of the devils chief dirt dawbers: such as was Shemajab, Hananiah, &c. Jer. 28. 29. who, together with their she-upholsters, that sewed pillows to all armholes, ver. 17. made foul work, and did much mischief among Gods people; like as do the Jesuites and Jesuitesses (into whom all the old seducers have fled and hid themselves) at this day.

And so others dawbed it] By cunning collusion, they plaistered and parieted over the mud wall that was so set up. Ita extruunt illi vel potius destrunt Ecclesiam Dei, such proper builders were these. Like unto whom are the Popish Priests, who bring the poor people into a fools paradise: and such idle Ministers amongst us, as shoot off at best, a few pot-guns against gross sins: or when they have done their work at it, lick them whole again with I hope better things of you, or I hope there are none such here, &c. Many silly people also judge themselves honest, because the dawbing Minister will give them the beggarly palport, and so dye like lambs, being wofully cheated, and willing to be so, Jer. 5. 31. Mat. 24. 11.

With untempered mortar] Which will make but a bulging wall; not like to stand long.

Ver. 11. *Say unto them*] Tell them so from me, and they may trust to it: Dei dicere est facere.

That it shall fall] And the fall of it shall be great, as Mai. 7. 27. where our Saviour seemeth to allude to this text.

There shall be an overflowing scourge] The Chaldean army, Isa. 59. 19. and 8. 7. 8.

Great hailstones] Sept. ἄβας μεγάλων, catapultes, battering-rammes to make breaches in stone-walls. The Hebrew is Elgabib, i. e. grandis grandinis lapides, huge hailstones of God own hurling. Alloquitur imperator suos milites. Lavat.

Ver. 12. *When the wall is fallen*] As fall it will and with a force, because made of ill mortar: and they that stand under it for shelter shall perish. as did sometimes seven and twenty thousand of Beshadadi men in Apsak: Vocat autem eloquentiam secularum & Rhetoricam inanem latum sine palea, &c. saith Oculampadus here, i. e. by untempered mortar is meant worldly eloquence and empty Rhetorike in Sermons; this is as sand without lime, or as lime without luter, baite, chaffe or the like stuffe to hold it together.

Where is the dawbing] What's your false doctrine come to? your work is lost, if not your soule, 1 Cor. 3. 15.

Ver. 13. *I will even rent it with a stormy wind*] Vento turbidum, with a whirlwind or Hurricane. See Es. 25. 4. and 29. 6. Jer. 23. 19.

And great hailstones in my fury] Thrice in this one verse is fury threatened: so hot is Gods displeasure against Seducers.

Ver. 14. *So that the foundation thereof shall be discovered*] So that all men shall see your falsehoods. See 2 Tim. 3. 9. Rev. 17. 16. The old whore is first made naked and then desolate. Mr. Philpot Martyr dealt plainly by the Popish Prelates in open Convocation when he said to them, *Afore God ye are all bare-ass*: God hath detected you, &c.

And ye shall be consumed] See on ver. 12.

Ver. 15. *Thus will I accomplish my wrath*] Gods wrath is dreadful, when let out in little minims only: but when to be accomplished, who can abide or avoid it?

Neither they that dawbed it] It may very well be that some of these cementaries of Satan were slain by the people, when once they saw themselves cheated by them into remediless misery.

Ver. 16. *To wit the Prophets of Israel*] A name too good for them: but so they would needs be called. See Tit. 1. 12. 2 Pet. 2. 1.

Ver. 17. *Likewise thou son of man*] A Prophets work is never done: Agriensis redit labor actus in orbem. Iii

Turk hist.
417.

Dicit eis fore
profus extra-
neos ob
Ecclesia.
Tesseris Ecce-
lia aspectabili-
bus abalienati
permanebunt.
Jun.

ad. & Mon.

Set thy face against the daughters] The Prophet had rather have contended with men than women, and more honour it had been for him; but he must do as bidden. *Mulieris genus fragile sunt*: yet the Prophet must set his face against them as stout agents for the devil, who hath ever made great use of them. Such were *Nodiah*, *Reb. 6. 1.* that Apocryphical *Jezabel*, *Briget Matild*, those two Jezebels of New-England. Mrs. *Hutchinson*, and Mrs. *Dyer*, our late most impudent *Preacher-esses* in London and elsewhere.

Ver. 18. That for pillows] In token of most certain and constant rest and peace. *To make kerchiefs*] *Velavei populi*. The Roman Southsayers, *caput velabant cum volebant exordiri suos exorcismos*, used the like ceremonies: so did those that gave oracles at the den of *Trophonius*.

To hunt souls] And so to destroy them. See *Prov. 6. 26.* Women are insinuating creatures, especially when they have a repute for holiness, and are esteemed prophetic.

Will ye hunt the souls] *O indignum fasinus!* Are precious souls no more set by? *Upon the head of every sinner*] Fitting the humours of all sorts and sizes of people: by prophesying to the younger of pleasure, and to the elder sort of profit. *David*, by a like Art, tells old men of gold and silver, young men of honey and honeycomb to be found in Gods statutes, *Psal. 19. 10.*

Will ye save the souls alive that come unto you?] *q. d.* I hardly think you will. Will ye not kill and eat, as the hunter doth his prey? or rather will not the devil deal by you both, as the cock master doth by his fighting cocks, take pleasure in their mutual killing one another, that he may make a supper of them both?

Ver. 19. For handfuls of barley and for peeces] Like so many base *Gypsies*, or common beggars. *Cato* upbraided *M. Celsus* (and worthily) that being a pleader, he would sell either his tongue or silence for a morsel of bread. These were low-prized prophesies.

To slay the souls] *sc.* By denouncing death to them, or by stirring up the people to slay them as miscreants.

That hear your lies] Such as deceive expectation: for so the word here used, signifies.

Ver. 20. Behold I am against your pillows] Gods hatred against sin is such, that he hateth any thing that is made use of about it. The serpent was cursed, because he had been abused by the devil.

To make them fly] High-pitches; as our *High attainers* with their new truths, and strange speculations, do now pretend to do. Such were the *Swenkfeldians*, (*Swenkfeldians Luther* called them for their ill savour) *Swenkfeldius* himself bewitched many with those lofty termes (which were much in his mouth) of *Illumination*, *Revelation*, *Deification*, the *Inward and spiritual man*, &c.

Ver. 21. And they shall be no more in your hand] Gods own people may be, for a time, in the hand of Seducers, and taken in their nets, carried away by their false opinions: but God will at length deliver his people out of their hand.

Ver. 22. Because with lies ye have made the hearts of my people sad] False doctrines and wicked practices grieve the hearts of the godly, and strengthen the hands of the ungodly; as these unhappy times do abundantly evince. The times truly are good (and in many respects better than they have been) but the *days* are evil.

By promising him life] Though he walk in hell-ways.

Ver. 23. Therefore ye shall see no more vanity] By rendering you not only contemptible, but ridiculous: Or, by ridding the world of such pestilent people.

CHAP. XIII.

Ver. 1. Then came certain of the Elders unto me] Rulers and chieftaines of the captives in *Babylon*, pretending to be far better than those Elders at *Jerusalem*, complained of *chap. 8.* but indeed no better: nay so much the worse, because they had lost the fruit of all their afflictions, and were as arrant hypocrites

Mr. Weld
Sectar of
New-England.
Matilda
Gomilla vul-
go dicta filia
S. Petri.

A Ge. Sec
Mic. 3. 5.

diversitate

Scultet. Annal.

as those *veteratores* the Scribes and Pharisees, that came to *Johns* baptisme, and to our Saviours sermons, with evil and exulcerate minds.

Non omnes sancti qui calcant limina Templi,

A *Doeg* may set his foot as far within the Sanctuary as a *David*.

And sat before me] Demurely, and (to see to) devoutly. But why could they not stand to hear the Word of God for reverence sake? *Balaam* did so, *Num. 23. 18.* though a King: And *Eglon*, though unweildy, *Judg. 3. 20.* and a better man than they both, *Constantine* the Great, as *Eusebius* recordeth, and further telleth us, that being pressed, after long time of hearing, to sit down, with a stern countenance he answered, *It were a great sin in me not to hear with utmost attention, When Gods speaking.*

Ver. 2. And the word of the Lord came] Let the Prophet, seeing these seniors coming thus unto him, should favour them too far, God uncasefeth them as he doth (mollly) such grosse hypocrites, in this present life: *Jerobeam* and his wife, *Ananias* and *Sapphirah*, *Simon Magus*, and others for instance. How else indeed should the name of such wicked wretches rot as they must? *Prov. 10.*

Ver. 3. These men have set their Idols in their hearts] Though they would seem to abhor idols, yet the devil is at issue with them, and their hearts are no better then so many *Idol-temple*s, as thou wouldst easily perceive, hadst thou but my fiery eyes, and couldst see their insides, as I do. *Sustulerunt stercora deos suos super cor suum*, they have laid their dungy-deties upon their very hearts; a place where I only should be by right, for it is the *bridal-bed*.

And put the stumbling-block of their iniquity] *i. e.* They are impudent sinners, as the *Scholias* interpret it, and resolved of their course, whatever comes of it.

Should I be enquired of as all by them?] *q. d.* No, never; I scorn the motion, I abhor such ludibrious devotion as this is: Away with it. *Piscator* rendereth the words, *An ergo serio interrogor ab eis?* Thinkest thou that I am seriously sought unto by these? *q. d.* Nothing lesse.

Ver. 4. The Lord will answer him] Or, as I am the Lord (oath-wife) I will answer him, but with bitter answers.

According to the multitude of his idols] *i. e.* As by his abominations he hath well deserved: or, concerning the multitude of his idols; that's a sin he shall be fure to hear of, and to suffer for.

Ver. 5. That I may take the house of Israel in their own hearts] *Ut deprehendam*, or as others, *ut reprehendam*, that I may convince their consciences of their impieties, and sting them to the heart with unquestionable conviction and horror.

Because they are all estranged from me] And fallen in with the devil, who is *idolozaphus*, as faith *Synesius*, a great promoter of idolatry. *Idola sunt prima salvia, & initium deficiendi a Deo.* Idolatry paveth the way to utter Apostasy.

Ver. 6. Repent and turn your selves] Or, turn others: for true converts will be converting their brethren. They like not to go to heaven alone.

And turn away your faces] *Alii dicunt uxores vestras* (saith *Lavater* here) your wives, which are according to your hearts, like as in water face answereth to face. Wean them from their idols, and win them over to the true God.

Ver. 7. For every one of the house of Israel] The same over again, and yet no vain repetition: *durus enim illis capisibus res non potuit satis incutiri*, to these div-zards nothing could be said too much.

Or of the stranger] But proselyted to the Jewish religion, as *Jethro*, who was the first of that kind that we read of.

Which separateth himself from me] As an harlot doth from her husband: See *Hof. 4. 14.* & *9. 10.*

The Lord will answer him by my self] *Non verbis sed verberibus*, not with words but with blows: Or, according to my most holy Truth and Justice. Or, by my self, *sc.* do I swear, that I will do it: See *ver. 4.*

Ver. 8. And I will set my face against that man] I will look him to death. Or, *Vultus est tunc vultus idem*, laying aside all other business, I will see to it, that he be soundly paid.

Pages printed out
of order
Bound as such
Filmed as is.

Jer. 29. 22.
Tantalus,
q. talia vultu
ut vult Plato.

And will make him a sign and a proverb] That when men would expresse a great punishment upon any, they shall resemble it to his, as the Jews did to *Ahab's* and *Zedekiah's* (that naughty couple) and the Heathens to that of *Tantalus* and *Tityus*.

And I will cut him off from the midst of my people] This is yet a further and a more formidable menace: this is far worse then to be a by-word to the people.

Ver. 9. *I the Lord have deceived that Prophet*] I had not only a permissive but an active hand in that imposture; not as a sin, but as a punishment of other sins: See *1 Kings* 22. 20. *Job* 12. 16. *Jer.* 4. 10. *2 Thes.* 2. 11.

And I will stretch out mine hand upon him] i. e. Upon that false prophet, who although he hath thus acted, not without my providence, yet hath sinned against my Law, which is the rule men must walk by, or else suffer for their transgression. *Aut faciendum aut patiendum*. Now God hath long hands, as we use to say of Princes: neither may any think to live out of the reach of his rod.

Ver. 10. *And they shall bear the punishment of their iniquity*] Neither shall excuse other: but as they have sinned together, so shall they suffer together, *quia volentes & scientes errabant*, they wilfully went astray. *Quandocumque hic populus vult decipi, decipiatur*, they shall infallibly perish. An evil Pilot may easily drown himself, and all that are with him on the same bottom.

Ver. 11. *That the house of Israel may go no more astray*] i. e. Thus when Gods Judgements are in the earth, the inhabitants of the world will learn righteousness, *Isa.* 26. 9. Those elect that were bad will become good: and they that were good will be made better. *Pena ad paucos, misericordia ad omnes*.

Ver. 12. *The Word of the Lord came again to me*] The utter destruction of this perverse people is once again denounced, and declared to be inevitable.

Ver. 13. *Son of man*] See on chap. 2. 1.

When the land sinneth against me] i. e. The Inhabitants of the land; not as if the land it self were alive and endued with reason, as *Origen* doated, and as *Plato* held that the Spirit of God was the soul of the world.

By trespassing grievously] *Prævaricando perfide*, by doing evil as men could.

Then will I stretch out my hand] See ver. 9.

And will break the staff] See chap. 4. 16. & 5. 26.

And I will send famine] Extream famine, a heavy Judgement, as hath elsewhere been shewed out of sacred and profane history.

Ver. 14. *Though these three men*] See on *Jer.* 15. 1.

Noah, Daniel and Job] What could not these three (so mighty with God) have done if the matter had been feasible? *Daniel* was now alive, and in his prime. *Ezekiel*, his contemporary and fellow-Prophet, envyeth him not, but celebrateth him: as also *Peter* doth *Paul*, *2 Epist.* 3.

They should deliver but their own souls] Because the decree was past, an end was come, chap. 7. 2. 4, 5, 6, 10.

Ver. 15. *If I cause wisdom beasts*] As *Lyons*, *Wolves*, *Bears*, *Serpents*, &c. Great hurt hath been done not only by such, as *Num.* 21. 6. *2 Kings* 2. 24. & 17. 25, 26. *Job.* 24. 12. but also by tamer creatures, when set on by God. *Rebellea facta est, quia homo numini, creatur a homini*. *Rats*, *Conies*, *Frogs*, *Wasps*, *Moths*, have done much mischief.

Ver. 16. *Though these three men were in it*] Alive, and lozily tugging; yet it would not do. In common calamities Heathens had their supplications and sacrifices: Papists have their *Litanies* and *Processions*, though to small purpose. Let us, in the like case, up and be doing, that the Lord may be with us.

They shall deliver neither sons] Heb. *if they deliver sons*, &c. q. d. then never trust me more.

Ver. 17. *Or if I bring a sword*] The sword, whensoever it comes, is bathed in heaven, *Esa.* 34. 5.

Sword, go through the land] When the sword rideth circuit (as a Judge) it is in commission: See *Jer.* 47. 67.

Ver. 18. *Neither sons nor daughters*] Though never so dear to them: *περίημενα* the Greeks call them.

Ver. 19. *Or if I send a pestilence*] Which *Hippocrates* calleth *πόδιον*, because God

Aug.

Formula jurandi c' septima.

Omnia pestilentia cetera & delitescens est causa.
Fernel.

God hath a special hand in it. Physicians can give no good reason of it.

In blood] i. e. In great slaughter, laying heaps upon heaps.

Ver. 20. *Neither son nor daughter*] Though it were an only one, and so more dear to them.

They shall but deliver] Howbeit a good man also may dye of the Plague, as did *Oecolampadius*, *Gretnham*, &c.

Ver. 21. *My four sore Judgements*] Every of the four (*Cardan* reckons three more of like nature, viz. earthquakes, inundations, and great winds) are fore Judgements indeed, each of themis *pestimum*, i. e. *periculosum*. *Caveat*.

Ver. 22. *Yet behold*] See a thing fuddain and serious.

They shall come] Be Captives here, as you are.

And ye shall see their way] How wicked it was, and worthy of punishment.

Ver. 23. *And they shall comfort*] i. e. Quiet and qualify your spirits.

CHAP. XV.

Ver. 1. *And the Word of the Lord came unto me*] This shortest Chapter is added to all the foregoing as a *Corollary*. In consisteth of a Type or Simile, and the Application thereof. It is Gods usual way, and should be ours, to teach by Similitudes. See *Hos.* 12. 10. with the Note.

Ver. 2. *What is the vine-tree more than any tree?*] The Jews took upon them, because a vine brought out of *Egypt*, and such as Gods own right-hand had planted. But inasmuch as they were now become fruitlesse and also uselesse, *tree twice dead, plucked up by the roots*. Jude 12. what had they to glory in above other Nations? surely they were therefore worse then others, because they ought to have been better. True it is, that a Vine in it self considered with the fruit it beareth, is no contemptible tree. But if it be withered or pull'd out of the earth, it is no way comparable to other trees or shrubs, which, when felled, are put to sundry good uses, that the Vine (a crooked, low, withren thing) will never serve to; as to make spears, doors, tables, ships, houses, &c.

Ver. 3. *Shall wood be taken thereof, to do any work?*] No, hardly: tis good for nothing, no not so much as to make a pin or a peg of, to hang a hat or bridle on, because it is a sappy and brittle wood. Think the same of that empty vine, the profligate Professour; being abominable, disobedient, and unto every good work reprobate. Tit. 1. ult.

Ver. 4. *Behold it is cast into the fire for fuel*] But then it must be taken afore it be over-dry: and so *Corn.* & *Lapide* testifieth that they burn little else in *Italy* but faggots made of vine-branches. See *Job.* 15. 6. with the Note.

The midst of it is burnt] *Ustilatum*, scorcht and feared, so that it is altogether unuseful, and is therefore cast again into the fire, out of which for some other purpose it had been pulled. Woe to *ApoKates*: the hottest fire in Hell abideth them.

Ver. 5. *Behold when it was whole*] The Jews when at best, were too too bad: a foolish people and unwise, disobedient and gainfaying all the day long: how much more then now that they are hardened and feared with so many Judgements!

Ver. 6. *As the vine-tree*] *Adaptat parabola*: Here beginneth the *Apodosis* or Application of the parable. That which is not for fruit, is for the fire. Salt which hath lost the favour, is thrown out.

So will I give the Inhabitants of Jerusalem] Those sinners in *Sion*, *Isa.* 33. 14. those sacrificing *Sodomites*, *Isa.* 1. 10. I will make them as a fiery oven in the time of mine anger; I will swallow them up in my wrath, *Psal.* 21. 9. besides that, hell gapeth for them.

Ver. 7. *And I will set my face against them*] See chap. 14. 8. *Levit.* 17. 10.

They shall go out from one fire] And then think themselves safe and happy: but this is but *gaudium lachrymosum*, their preservation is but only a reservation: for

Another fire shall devour them] A man pulleth a brand out of the fire sometimes, and then presently casteth it in again: he gathereth up the sticks-ends, but it is to cast them into the middle of the fire: So dealeth God oft-times with the wicked; to whom also whatsoever they suffer here is but a typical *Tophet*. See *Amos* 5. 19. *Jer.* 48. 43. And

And ye shall know that I am the Lord] i. e. True of my word, and terrible in mine executions. The Prophets could not get you to believe that your sins were so heinous, that ray wrath was so hot, that your judgements were so heavy, &c. but now ye shall surely feel what you would not then believe, and cry out *Nos infensati*, &c. O we fools, and slow of heart to believe all that the Prophets had spoken unto us !

When I set my face against them] As being fully resolved to have my full blow at them, and to pay them home.

Ver. 8. And I will make the land desolate] The land it self oft suffereth *propter incolarum inemendabilem malitiam*, for the wickedness of them that dwell therein. Idolatry especially is a land-desolating sin.

Because they have committed a trespass] A grand trespass, a wickedness with a mixtissse ; they have deeply revolted, and backslid den with a perpetual back-sliding. Apostates as they sin not common sins, so, with *Core* and his complices, they dye not common deaths many times.

CHAP. XVI.

Ver. 1. **A**gain the Word of the Lord came unto me] For the better setting on of what had been said in the foregoing Chapter, for cutting the combs of the self-conceited Jews, and convincing them of their wickedness, and wretchedness thereby. The Chapter consisteth of Law and Gospel, ver. 60. and is a lively type *anime peccatricis & penitentis* of an offending and repenting soul.

Ver. 2. Cause Jerusalem to know her abominations] Which as yet she taketh no knowledge of. Rebuke her therefore sharply ; that she may be found in the faith, if God peradventure will give them repentance to the acknowledging of the truth.

Ver. 3. Thy birth] Heb. thy cutting out : Confer *Isa. 51. 1.*

And thy Nativity] *Vide insignem gentilitiam, vide pudorem pudendum. Muta- to nomine de te Fabula narratur.* Truly faith, the old Britons were as barbarous as the Scythians.

Thy father was an Amorite] An Amorite thou mayest seem to be rather than an Abramite : for thou hast filled the land (as they did, *Ex. 9. 11.*) from end to end, with thine uncleanness.

And thy mother an Hittite] Those work of women, *Gen. 27. 46.*

Ver. 4. Thy navel was not cut] None was so courteous as to do any of these necessary good offices for thee, a poor, forlorn, helpless wretch. No creature is so shiftless as a new born babe ; which cast out and left to the wide world, must needly perish.

Ver. 5. None eye pitied thee] No not thy mother, in whose heart God had planted natural affection for that purpose. Neither would thy *Lucina* become thy *Levana* (two heathen deities) to take thee up from the ground, where thou layest, alasse weltring in thy gore, and more like to a slain than a live child.

Ver. 6. And when I passed by thee] Not by chance, as *Luke 10. 31.* but of free choice, and according to mine eternal purpose.

And saw thee in thy blood] In this deplorable condition : blood is in this verse thrice mentioned, to set forth the greatness of mans misery in his pure (or rather impure) natural, and the freeness of Gods Grace toward him, all along, *Matth. 11. 26.*

I said unto thee — live] God speaketh spiritual life to his poor people, *Isa. 55. 3.* and oft repeateth to them his precious promises, whereby they come to partake of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. 1. 4.

Ver. 7. As the bud of the field] He prosecuteth the Allegory of a miserable maiden, with whom the matter beginneth to mend : *Jam enim menses patiebatur, ubera creverant & pili circa pubem* : so that now she was marriageable.

And thou art come to excellent ornaments] Heb. to ornaments of ornaments, such as *virgo nobilis, cum jam est nubilus, habet*, young Ladies have, when grown up especially.

Whereas

Whereas thou wast naked and bare] Heb. nakedness and rejection. God looked upon us and loved us, when as yet we had not a rag to our backs.

Ver. 8. Behold thy time was the time of love] When thou wast both fit for marriage, and desirous of it. For as the man misseth his rib, so the woman would be in her old place again, under the mans arm or wing. See *Ruth 3. 1, 9.*

And I spread my skirt over thee] See *Ruth 3. 9.* with the Note. I covered thy nakedness, and took thee into my care and company, as a wife. A marriage-rite is imported by this expression.

Yea I swore unto thee, &c.] So much adoe God hath with us, to make us believe. The Apostle mentioneth the work of faith : She hath somewhat to do before she can fasten.

Ver. 9. Then washed I thee with water] I cleansed thee from all thy pollutions by the Merit and Spirit of my dear Son. See 1 Cor. 6. 11.

And I anointed thee with oil] New-married wives were usually washed, anointed, and richly arrayed. The dead also were washed, as *Dorcus*, and embalmed, as *Jacob*, and *Prov. 31. 8.* they are called *bene chuloph*, which signifieth change of raiment. Death strips us all, but happy are they whom Christ hath spread his skirt over : See 2 Cor. 5. 2, 3, 4.

Ver. 10. I clothed thee also with broidered work] With variety of precious graces, whereby thou didst outshine *Solomon* in all his bravery : for one grain of faith is better worth than all the gold of *Ophir* : and one remnant of Hope, beyond all the gay cloathing in the world.

And girded thee about with fine linnen] The Church hath a rich wardrobe for woollens and linnen ; Gods plenty of both.

Ver. 11. I decked thee also with ornaments] See ver. 7. such as render thee amiable and admirable. Christ himself, who was not moved at all with the offer of all the worlds good, *Matth. 4. 10.* confesteth himself ravished with them, *Can. 4. 9.*

Ver. 12. And I put a jewel on thy forehead] Heb. on thy nose. See on *Gen. 24. 47.*

Ver. 13. Thou wast thou decked with gold and silver] Yea with far better abilities : for what is gold and silver but the guts and garbage of the earth ? It was observed of Queen *Elizabeth* (as of her father before her) that she loved to go very richly arrayed. Her sister Queen *Mary* had, at her Coronation, her head so laden with jewels, that she could hardly hold it up. This was much, but nothing to the Churches beauty and bravery, which yet was all but borrowed ; as is said in the next Verse.

Thou didst eat fine flower, and honey] i. e. The very best of the best : thou didst eat of the fat and drink of the sweet of my holy Ordinances.

Ver. 14. And thy renown went forth] *Pliny* saith of Jerusalem that it was the most famous of all the Cities of the East ; of the World he might have said, all things considered.

Through the comeliness which I had put upon thee] As Abraham's servant put the jewels upon *Rebecca*. See on ver. 13. That's a famous Canon of the second *Aram- sean Council*, *Tales nos amat Deus, quales futuri sumus ipsius dono, non quales sumus nostro merito* : God loveth us such as we shall be by his free-gift, and not such as we are by our own merit.

Ver. 15. But thou didst trust in thine own beauty] Thou grewest proud of it, and thoughtest there was none such : when as thou mightest well have said of it as he in the holy history did of his barcher, *Alas Master, it was but borrowed.*

And plaidst the harlot] Being fair and foolish.

Lis est cum forma magna pudicitia.

Because of thy renown] Being puffed up with the greatness of thy name and fame, which should have made thee more morigerous, *Prov. 27. 21.* See the Note there. And pouredst out thy fornications] Indifferently and impudently, like a filthy strumpet.

His is was] *Quicumque vult*, come as come would : so detestably insatiate wast thou : The Papists boast of their Church, that she is a pious Mother, that shutteth

a witness. Hieron interpreteth it an execrable & villainous filthinesse. So is Popish idolatry.

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harlot, ringing a bell whil'ft the deed was doing, that all the neighbours might

⁷⁸ *Jocundata est*

made privy to it. This evil custom that good Emperour took away, making other laws for the punishment of Adultery.

Ver. 38. *And I will judge thee as women that break wedlock*] See *Lev.* 20. 10. *Deut.* 22. 22. The Egyptians cut off the harlots nose, and the adulterers privy members; The Romans beheaded them; the old Germans whipt them through the streets. *Cannius* the Danish King in this land, banished them. *Tenedius*, a King in another land, did cut them in sunder with an axe. By our laws they are to be hanged, as by the Jews laws to be stoned, *ver.* 40.

And shed blood] See *ver.* 35.

I will give thee blood] God loveth to retaliate.

Ver. 39. *They shall throw down thine eminent place*] So did the Turks throw down many both images and Churches in Christendom, when people would not be persuaded to cast images out of their Churches.

They shall strip thee also of thy clothes] So the Spaniards did the Dutch, when once they grew fond of the Spanish fashions, as *Lavater* here noteth.

Hab. 1. 6.

Ver. 40. *They shall also bring up a company against thee*] The Chaldeans that ba-

sty and bitter Nation.

And they shall stone thee] See on *ver.* 35.

Ver. 41. *In the sight of many women*] Those matrons whom thou hast misused; and many others who may well be warned, by thy just punishment, to keep their faith to God and man.

Ver. 42. *So I will make my fury toward thee to rest*] Sept. *I will dismiss mine anger upon thee.* Like as when *Haman* was hanged, *Abisuerus* his wrath was pacified, *Esth.* 7. 10. and as when *Jonah* was cast over-board, the sea was calmed.

Ver. 43. *Because thou hast not remembered, &c.*] Thou hast not cared to converse with thy self, nor to recognize my goodness, and thine own badness.

But hast frustrated me] Or, *hast kept a stir with me*, or rather, *stirred up thy self against me*: and all through want of reflection and self-examination. See *Jer.* 8. 6.

Herodot.

I also will recompense thy way upon thy head] As the darts of those *Trojanians* (thrown up against *Jupiter* for raining upon them unseasonably) came down again upon their own heads: so here.

Ver. 44. *Behold every one that useth Proverbs*] That is skilful at, and exercised in glibing and jearing; as was *Socrates* (called therefore *ὁ Σωκράτης* the Scoffer) *Democritus*, *Lucian*, *Sir Thomas Moor*, *Erasmus*, &c.

Omnis parami-
ator parami-
bit.
Каждый изъ
искусныхъ

Shall use this proverb] This taunting Proverb.

As is the mother, so is her daughter] The birth followeth the belly. Ill birds lay ill eggs: *Qualis hera, talis ancilla*, &c.

Ver. 45. *Thou art thy mothers daughter*] As like her as if spet out of her mouth: so like her, that thou art the worse again.

Thou mother was an Hittite] And doth therefore seek her daughter in the oven, because she had first been there her self. See *ver.* 3.

Ver. 46. *She and her daughters*] i. e. Her Cities and villages.

Thou dwellest at thy left hand] Thou art well set up therewith; well neighboured. *Thou dwellest at thy right hand*] That did so; but now dwelleth with devils; being thrown out for an example, suffering the vengeance of eternal fire, *Jude* 7.

Ver. 47. *Yet hast thou not walked after their ways*] But hast confirmed them. *Nolunt solita peccare*, saith *Seneca* of some; they will not sin in an ordinary way: *Et pudet non esse impudentes* saith *Austin*, of others, i. e. they are ashamed, not to be past shame.

But what was a very little thing] *Paululum paucillumque*; *A peccadillo.*

Ver. 48. *As I live, saith the Lord God, Sodom thy sister hath not done*] Heb. *If Sodom thy sister hath done, &c.* q. d. then let me never be trusted more. Here then is a double oath taken by God, to assure this people that they had outfinned *Sodom*: a truth that they would not easily assent to. To this day we cannot get men to believe that their natures are so naught; their lives so leud, their state so dangerous as the Preachers make them. Their hearts are good, their penny good silver, &c. The Prophet *Ezay* lost his life, say the Rabbins, for calling the Rulers of *Jerusalem*, *Rulers of Sodom*, and the people of *Judah*, people of *Gomorrab*, *Esa.* 1. 10.

Ver. 49.

Ver. 49. *Behold this was the iniquity of thy sister Sodom, Pride*] i. e. Haughty-mindedness, and high conceitedness of their own surpassing excellency and stable felicity. This was the first firebrand that set *Sodom* on fire.

Fulness of bread] *Gourmandise* and *furquedry*. This fulness bred forgetfulness; and this satiety, security.

Luxuriant animi rebus plerunque secundis

Nec facile est aqua commoda minis pati.

And abundance of idleness] *Tranquillitas tranquillitatis*, rest of rest; and this abused to idleness, deep idleness, which is the devils pillow, and the mother of many mischiefs; for he shall not but do naughtily that does nothing.

Neither did she strengthen the hand of the poor] Inhospital they were and unmerciful. The two Angels might have lain in the streets for them: neither would they let them rest, when *Lot* had lodged them.

Ver. 50. *And they were haughty*] This sin of theirs is once more instanced as the root of the rest, the hate of heaven, and gate to hell.

And committed abomination before me] That unnatural filchiness, which taketh its name from them. This in the *Levant* is not held a vice: and in *Mexico*, it is one of the Spanish virtues.

Therefore I took them away as I saw good] *sc.* By raining down hell from heaven upon them: hereby also God gave men an example of that rule, that hainous sins bring hideous plagues, as *Herodotus* also saith of the Fall of *Troy*.

Ver. 51. *Neither hath Samaria committed half thy sins*] And yet thou lookest aloof upon her as a far greater sinner than thy self, because already carried captive, when as thou hast done and spoken evil things as thou couldest, *Jer.* 3. 5. outdone her a fair deal.

And hast justified thy sisters] Who may well seem Saints in comparison of thee; and yet are as naught as need to be.

Ver. 52. *Thou also which hast judged thy sisters*] Passed many harsh and rash censures upon them, not looking at all to the hinder-part of the wallet.

Bear thine own shame] Thou shalt do it sure enough: for where sin is in the saddle, there shame is on the crupper. Accept therefore the punishment of thine iniquity, *Levit.* 26. 43. give glory to God, take shame to thy self.

Ver. 53. *When I shall bring again*] Or, *if I bring again*, which I shall never do. The Jew doctors indeed would from this verse gather that *Sodom* and all shall one day be restored again: but that is like to be a long day. The Jews as they had taken up the opinion of *Pythagoras* about *Transmutation*, so they had that other of *Plato* about the great Revolution or *Restitution* of all things after certain years.

Then will I bring again the captivity] The Jews were never perfectly restored, in respect of the glory of the Temple, and the state of the Kingdom, &c.

Ver. 54. *In that thou art a comfort unto them*] Chap. 14. 22. *Solamen miseriae sociis habuisse doloris*, to have companions in misery is some kind of comfort.

Ver. 55. *When thy sister Sodom and her daughters*] See on *ver.* 53. The Jews still dream that all this shall be done at the coming of their long lookt-for *Messias*, and *Hieron.* in 1021 in his reign on earth for a thousand years: That then also *Jerusalem* shall be reedified and made up of gold, silver and precious stones, &c. So apt are they to work themselves into the foolies paradise of a sublime dosage.

Ver. 56. *For thy sister Sodom was not mentioned*] I thou thoughtest her not worthy to be named in the same day with thee: and little dreamedst that thou shouldest be matched with her in misery. Or thus, Thou wouldest neither hear nor speak of her, though I had thrown her forth for an example of divine vengeance, *Jude* 7.

In the day of thy pride] Heb. *Prides*: for pride buddeth, chap. 7. 10. and (like a great swelling in the body which breaks and runs with loathsome and foul matter) it breaks forth into odious practices.

Ver. 57. *Before thy wickedness was discovered*] *sc.* By my punishments, by my sending the Syrians and *Philistines* upon thee, in the days of *Ahaz*, to despoil and despite thee. Confer *Esa.* 9. 12.

Kkk 2

Ver. 58.

Ver. 58. *Thou hast born thy leanness* i. e. The punishment of it, and yet art little the better: See *Esa. 9. 13.*

Ver. 59. *I will even deal with thee* I will avenge upon thee the quarrel of my Covenant, *Lev. 26. 25.*

Ver. 60. *Nevertheless I will remember my Covenant* Here beginneth the Evangelical part of the chapter, which is for the comfort of the Elect, who would be frighted to hear those direful threats: like as in an house we cannot beat the dogs, but the children will fall a crying.

Ver. 61. *And be ashamed* With a saving and favourable shame, (such as was that of *Ezra*, and of the penitent *Publican*) proceeding from true compunction, and producing repentance never to be repented of.

When thou shalt receive thy sisters] Not *Sodom* only and *Samaria*, but all the Gentiles whom thou hast imitated; but now shalt become a worthy example of better things.

But not by thy Covenant] Made with thee in mount *Sinai*, but by a covenant of grace made in mount *Sion*.

Ver. 62. *And I will establish my Covenant* My new spiritual and eternal Covenant, grounded upon the *Messias*, and made with the whole *Israel* according to faith.

Ver. 63. *Thou shalt remember* Thy many out-straies. *And never open thy mouth* To extenuate thy sins, or to murmur at thy sufferings: but be silent and submissive.

CHAP. XVII.

Ver. 1. *As the Word of the Lord came* In the foregoing chapter, God had threatened the inhabitants of *Jerusalem* for violating their covenant with him; and here he threateneth them no less for breach of Covenant with men. In case of disobedience to himself, he sheweth much patience many times: but in case of disloyalty to a lawful Sovereign, against oath especially, he is quick and severe in his executions.

Ver. 2. *Son of man, put forth a riddle* *Acute acumen*, sharpen a sharpening, or whet a whetting. The Prophet might have expressed Gods mind in fewer words; but then it would not have taken so deep an impression. Parents must whet Gods Word upon their children, *Dan. 6. 7.* Ministers upon their people, and Christians upon one another for the increase of love and good works, *Heb. 10. 24.* Riddles exercise the wit, and parables help the memory, and excite both attention and affection.

Ver. 3. *A great Eagle with great wings* An Eagle (that King of birds) is a fit emblem of an Emperour: as here it is of *Nebuchadnezzar* the Great, *ver. 12.* See *Jer. 48. 40. & 49. 22.* Monarchs, as Eagles, have quick eyes, long talons, fly high pitches, aim at great matters, strive to get above all others, chuse themselves high and firm seats, &c. See *Job 39. 30, 31, 32, 33.* with the Notes. *Ajax* is called *Λεων*, an Eagle in *Pindarus*: so is King *Pyrrhus* in *Plutarch*; and took delight in that title. The Spaniard was well taught at by Captaine *Drake* and his forces, when they took *Sancto Domingo*, 1585. and found in the Town-hall the King of *Spaines* armes, and under them a Globe of the world, out of which issued (not a well-plumed Eagle, but) a flying horse with this inscription, *Non sufficit Orbis*. We could not so well bridle his *Pegasus* at *Sancto Domingo* (yet we put a stop to him at *Jamaica*) but we have lately pulled his plumes in *Flanders* to some purpose, by gaining from him *Dunkirk* (now held by the *English*) and likewise *Berghen* another place of great strength now held by the *French*: the good news whereof came to us yesterday, being *June 27. 1658.* praised be the holy Name of God for ever.

Came unto Lebanon] i. e. Unto *Judaea*, which lyeth near the Forrest of *Lebanon*; which Forrest also lyeth in the way from *Babylon* to *Judaea*.

And took the highest branch of the Cedar] *Talmay*, the top-branch. This was *Jechoniah*, 2 *King. 24. 12.*

Ver. 4.

Ver. 4. *He crops off the top of his young twigs* i. e. The Nobles carried into captivity, with their King, as is to be seen *ver. 12.* So true is that saying of the *Rabbins*, that there is no riddle in the law that hath not a solution by the sides of it. And so little cause had that Jesuite *Barradius* to borrow an argument from this text to prove the Scriptures to be a riddle, and obscure.

And carried it into a land of traffique] *Babylonia* was so; See *Rev. 18. 11.* *Rome* is so, where all things are saleable and soluble; as was long since complained.

He set it in a City of Merchants] Some City, of *Babylon*, saith *Diodor*, assigned to the Jews; which was commodious for traffique, to keep them from all thoughts of war, and State policy.

Ver. 5. *He took also of the seed of the land* No forrainer, but one of their own country, and of the blood-royal too, viz. *Zedekiah*. This was a great mercy: as that most spitefully done of *Attilius* King of *Surcia*, to make a dog King of the *Danes*: as did likewise *Gunno* King of the *Danes* make a dog King of *Norway*: appointing Counsellours to do all things under his title and name.

And planted it in a fruitful field] i. e. In *Judaea* that good land (as *Rab/bakeb* also yieldeth it to have been, whatever *Sirabo* saith to the contrary) where *Zedekiah* might have lived bravely and reigned prosperously, could he but have been content with his condition:

At Paris ut vivat regnetque beatus,
Cogi posse negat.

Horat. Epist. 2.

He placed it by great waters, and set it as a willow-tree] A well-contented person grows up prosperously, as the willows by the water-courses.

Ver. 6. *And it grew* And yet it had a great fall; viz. from a tall cedar to a low vine. *Zedekiah*, though he had still the title of a King, and was not left without wealth and dignity, yet it was far inferior to that of his Predecessours.

Magna repenti ruunt, summa cadunt subito.

Whose branches turned toward him] i. e. Toward *Nebuchadnezzar* now the chief Lord of the land. To him looked and leaned the Lords of the land, and so long they did well: for they and the whole Kingdom thrived.

Ver. 7. *There was also another great Eagle* sc. *Pharaoh*, another potent Monarch; why called an Eagle, see on *ver. 3.*

And behold this vine did bend her roots toward him] Which was the worst chare for her self that ever she did. The Devil of *Discontent* put her upon this unhappy project: whereby, instead of mending her self, the foote marr'd all. So true is that of *Solomon*, *Wisdom is better then weapons of war: but one sinner destroys much good*, *Ecclef. 9. 18.* *Zedekiah* little thought once ever to have been a King. *Nebuchadnezzar* made him so, when as he might as well have refused him, for the rebellions of his two Predecessours. He had also dealt nobly with him, though his vassal, and would have defended him against any adverse power, &c. so that he had no reason at all to rebel, but that he was infatuated and befottered by *Ambition* and *Avarice*, which *Plutarch* finely and fitly calleth *πονηρὰν ἀνύψωτον τῆς δύναμειν, diseases natural to Potentates.*

Ver. 8. *It was planted in a good soil* He was well enough, if he could have kept him so.

O fortunatos homines bona si sua norint.

But discontent enyeth nothing: *Zedekiah* liketh not to be a vine, he must be a Cedar: *Aut Caesar aut nullus.*

Ver. 9. *Shall it prosper?* How should it? say: *Harb ever any waxed fierce against God* (or his substitute) and prospered? *Job 9. 4.* Is perfidy and perjury the right way to prosperity? I crow not.

Shall he not pull up] He that is the great Eagle, *ver. 3.* who would be upon them before they were aware, *Withouts*

Jer. 31. 37,
32. 33, 34.
2 *Chr.* 3. 3.
Heb. 8. 8.

Vide Pier. in
Hieroz. 77b.

This was
written, Jun.
28. 1658.

Without great power or many people] i. e. For any great need there shall be of them, such the work shall be done with little ado. If the *Chaldeans* were but a few, and they all wounded men, they should yet rise up and burn this City, saith *Jeremy*. See 2 *Chron.* 24. 23, 24. Its no hard matter we know, to pluck up a vine, root and branch. God telleth us in the next verse that he can do it *with a wind*, with a *weak finger*, as we say.

Ver. 10. *Shall it not utterly wither?*] As *Jonah's* gourd did, when smitten with a worm: as *Phocæ's* his wall came down with a witnesse, because built upon mines of gunpowder (so lay at the bottom as One told him) which being once fired, would blow up all.

When the East-wind toucheth it] Which is very hurtful to Vines, saith *Columella*. As all creatures, so the winds are Gods Agents: as to purge the air (*Rupertus* calleth them the *besoms of the air*) and to refresh mens spirits, so to execute many of Gods Judgements upon his rebels, as here. *Aliorum perditio nostra sit cautio*: Let other mens destruction be our instruction.

It shall wither in the furrows where it grew] i. e. In *Egypt*, where it rained not, but was all watered by furrows drawn from *Nilus*, to run into all their fields. Here this vine should thrive, one would think, if anywhere; viz. in moist and fat furrows: but it could not, because blasted by Gods curse.

Ver. 11. *Moreover the Word of the Lord came unto me saying*] God had one saying more to this rebellious house by way of *Explication* here, and another of *Application* for Comfort and Encouragement to the better sort among them, ver. 22, 23, 24.

Ver. 12. *Know ye not what these things mean?*] q. d. This much you should not: there is no such great difficulty in the parable, but that ye are self-blinded and will not see far of: either your wits serve you not in the things of God, or if they do, you will make believe otherwise. Are ye not therefore rightly called a *rebellious house*? *Tell them*] For their learnings, and that they may be left without excuse. See on ver. 4.

Ver. 13. *And hath taken an oath of him*] An oath of allegiance. Heb. *hath brought him into an execration*, or an oath with cursing, that he shall be true and loyal to him, and hold his Kingdom of him as his *Leigh-Lord*, and pay him tribute. This though we find not in the books of *Kings*, yet from what we here find, we are sure it was so.

Ver. 14. *That the Kingdom might be base*] The mighty of the land being taken away, as ver. 13. and the spirits of the rest imbedded by burdens and oppressions in their estates and liberties.

But that by keeping of his Covenant] The breach whereof was the break-neck of the State: as it hath been of many others, and will be shortly of the *Turks*, (who hold that there is no faith to be kept with *dogs*, that is, with *Christians*) and of the *Popes*, who hold that there is no faith to be kept with *hereticks*, that is, with *Protestants*. And for all others, it is written by an *Italian* (no stranger to the Court of *Rome*) that their proverb is, *Mercatorum est, non regum, stare juramentis*, that it is for Merchants and not for Monarches to stand to their oaths. Shall such stand? Shall they thus escape by iniquity?

Ver. 15. *But he rebelled against him*] As *Ottocarus* King of *Bohemia* did against *Rodolphus* the first Emperour of *Germany*, by the instigation of his Queen: and as *Ladislaus* King of *Hungary* did against *Amurath* the *Turkey* Emperour, by the encouragement of *Capistranus* the *Popes* Agent, to the very great reproach of the *Christian* Religion.

Ver. 16. *As I live*] So surely will I punish perjury, and treachery. Histories are full of examples in this kind: and I have elsewhere recited some of them. That of *Henry* the third of *France*, related by a Reverend man, deserves to be memorized: After great differences between Him, the Cardinal, and Duke of *Guise*, he was reconciled unto them, confirmed the reconciliation with many oaths, took the Sacrament upon it, and gave himself to the devil body and soul in case he meant or should attempt any thing against them. Yet, saith the story, he caused the Duke to be killed in his own presence, and the Cardinal his brother the next day after. Here

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Here was breach of Covenant: but did he prosper, escape, do such things, and have deliverance? No: within eight moneths after, he was slain by a Friar in the midst of his Army.

Ver. 17. *Neither shall Pharaoh*] God will cause the strongest sinew in the arm of flesh to crack. See *Psal.* 33. 10, 11.

Ver. 18. *Seeing he despised the oath*] Despised it *ex fastu quodam*, out of pride and disdain, as the word signifieth, as *Pascensis* the *Papist* jeareth at King *James* for inventing the oath of allegiance. There is in our *Chronicles* a memorable story of one *Sr. Ralph Percy* slain upon *Hegely-moor* in *Northumberland*, by the Lord *Mountacute* General for *Edward* the fourth. He would no wayes depart the field though defeated; but in dying said, *I have saved the bird in my breast*, meaning his oath to King *Henry* the sixth. Had false *Zedekiah* done so, he had (for this once at least) escaped. But *Ambition* (whose Motto is said to be *Sic mea fata sequor*) was his ruine.

Ver. 19. *Surely mine oath*] Because taken by my name, so that I am deeply engaged, highly concerned in it.

Ver. 20. *And I will spread my net upon him*] See on chap. 12. 13. The history telleth us, that when *Zedekiah* with his Nobles were gotten into the plains of *Jericho*, and thought themselves out of danger, those great hunters the *Babylonians* caught him, and carried him to their King.

Ver. 21. *And all his fugitives*] See on chap. 14. 13, 14.

They shall know] *Sed sapiens: Vexatio tandem dabit intellectum*: All too late they shall knowlege it.

Ver. 22. *I will also take of the highest branch of the high Cedar*] Understand this *Insignis est* has great and precious Promise of *Zerubbabel* and his successours, but especially of *Christ* and his Kingdom. How oft in the Prophets is he *called the Branch*? *Isa.* 11. 1. *Lazar.*

And how ordinary is it with God, after dreadful threats against the wicked, to come in with his *Attamen* for the comfort of his Elect, who in their deepest distresse have cause enough to encourage themselves in the Lord *Christ* their God, as did *David* at the sack of *Ziggag*? *1 Sam.* 30. 6. Here they are excited in the losse of all else, to fetch comfort from *Christs* descent from *David*, his Exaltation to the kingdom of the Church Universal, his bounty and benefits, his bringing in the fulnesse of the Gentiles, and his setting forth of his Fathers glory.

Attender one] *Christ*, of weak and low beginning.

And will plant it] Upon *Zion* (spiritual especially) upon *Calvary*, saith *Theodor.* *Psal.* 2. 6. *dorer*, expounding the *Septuagint*, who render the text thus, *I will hang it upon the high mountain of Israel.*

Ver. 23. *In the mountain*] In the Church, that highest top.

And it shall bring forth boughes, &c.] *Christ* shall yield food and defence to all his.

All soul of every wing] i. e. The just, saith the *Chaldees*, who mind heavenly things, and mount upward.

Ver. 24. *And all the trees of the field*] i. e. All men, high and low.

Have brought down] This God loves to do, as Heathens could say.

Have exalted the low] *Lavater* thinks our Saviour alluded to this text, in that parable, *Matth.* 13. of the grain of mustard-seed.

CHAP. XVIII.

Ver. 1. *And the Word of the Lord came unto me*] This is oft prefaced by the Prophets, to make their sermons more authoritative, and authenticke. *Panfanias* telleth us that some Heathen Sages, to adde weight to their works, were wont to prefix *Θεός Θείος*, i. e. *God God*.

Ver. 2. *What mean you?*] Or, What's come to you? (*quæ vos demensia cepit?*) that you do so tosse this sinful and senselesse Proverb amongst you both at *Jerusalem*, *Jer.* 31. 29. and also here at *Babylon*.

— *delicta parentum*
Immeritus Judas. Inis?

Must

Must I be blasphemed rather than you faulted? Is it for your fathers sins only that ye suffer? and do ye thus think to put off the reproofs of the Prophets, as if your selves had not seconded and out-finned your Fathers, and are therefore justly punished?

The fathers have eaten four grapes] Sin is no better: it is an evil and a bitter thing to forsake the Lord, Jer. 2. what wild four grapes your fathers both bred and fed upon, see Isa. 5. 2, 8, 11, 20, 21, 22, &c. and it was *not* woe unto them.

And the childrens teeth are set on edge] Or, *stupified*. But is there not a cause? and are there not sins enough *with you*, even *with you* to procure your ruth and your ruine; but that I must be injurious rather, then you be found obnoxious?

Ver. 3. *Ye shall not have occasion any more*] For I will shortly take an order with you; and not by words but by blows vindicate my just Judgements from your cavils and scurrilities.

Ver. 4. *Behold all souls are mine*] So that to shew my Sovereignty, I may do with them as I see good. Howbeit, let me tell you, that I slay none but for his sins. i. e. *idque ipsi sua injuria evenit, non injuria mea*, the fault is merely in him; self; so little reason is there that you should be thus quarrellous and contumelious against me.

The soul that sinneth it shall dye] i. e. Shall suffer for his sin either here, or hereafter, without repentance. Every man shall bear his own burden: every *sub* shall stand upon its own bottom; and every *fox* yield his own skin to the *beaver*, as the Jews at this day proverbially can say.

Ver. 5. *But if a man be just*] Keep faith and a good conscience: do good acts and have good aims; do all as well as any, not this or that, but this and that too (as here it followeth) duties of Piety, and duties of Charity.

Ver. 6. *And hath not eaten upon the mountains*] i. e. Hath not offered there to idols: for at their sacrifices they feasted: *Exod. 32*. the people sat down to eat and drink, and rose up to play. See *chap. 20. 28. Hof. 4. 13*.

Neither hath lifted up his eyes to the idols] As every Papist doth daily, and is therefore no righteous person, such as is here described. Neither helpeth it, that they are the idols of the house of Israel, and not the idols of the Nations.

Neither hath come near to a menstruous woman] Though his own wife, *Levit. 18. 19. & 20. 18*. *Adulter enim est uxoris propria ardentior amator*, said an Heathen. There is a time to embrace, and a time to refrain from embracing, *Eccles. 3. 5*.

Ver. 7. *And hath not oppressed any*] Either by force, or fraud.

Hath given his bread to the hungry] Negative goodness alone is little worth. Men must not only not rob the hospital, as we say, spoil the poor by violence, but draw forth their souls and their treasures both, to the hungry, and clothe the naked with a garment, or they cannot have the comfort and credit of just men.

Ver. 8. *He that hath not given forth upon usury*] Of this sin see what I have said elsewhere, *Exod. 22. 25. Psal. 15. 5. Neh. 5. 10*.

Neither hath taken any interest] Interest we call it now, after the French, who first helped us to that fine word. But let the Patrons of usury consider that what distinctions soever they bring for it, God alloweth here of no usury, but condemneth both *Nestor* the biting, and *Tarbish* the toothless usury, as equally naught.

That hath withdrawn his hand from iniquity] Whether it be injury to another, revenge, raking together riches of unrighteousness, reaching after honours, &c.

Hath executed true judgements] Without partiality or passion, whether he be a Judge or an Arbitrator.

Ver. 9. *Hath walked in my statutes*] — *Qui leges servat*. It is as if the Prophet had said, There are many more characters of a righteous man: but I shall shut up all with this: He that is right in his obedience for matter, manner, motive and end, he's the man I mean, he shall surely live.

Ver. 10. *If he beget a son*] As he may: for grace is not hereditary. *Herem. filii noxæ*.

That is a robber] A breach-maker, whether upon the Laws of God, or of men: one that is a pestilent son, as the *Sephs* here have it, a plague to his Parents, and to his Country.

And

And that doth the like to any one of these things] Or, *that doth to his brother besides any of these*: as there are *multæ artes nocentæ*.

Ver. 11. *And that doth not any of these duties*] Bare omissions may undo a man. Not robbing only, but the not relieving of the poor, was the rich mans ruine.

Ver. 12. *Hath committed abomination*] Such is every of the sins here instanced, whatsoever some can say in defence of them. *Hath given forth upon usury*, and all.

Ver. 13. *He hath done all these abominations*] Or, *if he have done but one of them*, and undo it not again by true repentance.

He shall surely dye] Neither shall his fathers righteousness privilege him, or prevail at all for him.

His blood shall be upon him] He is *felo de se*, his own deaths-man; and his mends he hath in his own hands, as they say.

Ver. 14. *Now loe if he beget a son that seeth*] And withal sigheth, his eye affecting his heart with grief and dislike.

And considereth] Viz. Of the ill consequents of those courses, & *cavet & pavet*.

Ver. 15. *That hath not eaten*] See on ver. 6.

Ver. 16. See on ver. 7.

Ver. 17. See on ver. 8, 9.

Ver. 18. *Spoiled his brother by violence*] A man had as good deal with a *Cossack* or a *Cannibal* as with a truly covetous caytiffe. They hunt every man his brother with a net, *Mic. 7. 2*.

And did that which is not good among his people] It should be every mans care to be some way serviceable to God, and profitable to Men. Let no man turn himself into a cipher, nay into an excrement, that lives in the world to no purpose, yea to bad purpose. Oh its good to do something whereby the world may be the better: and not to come hither merely as rats and mice, only to devour victuals, and to run squeaking up and down.

Ver. 19. *Tell ye, Why doth not the son bear the iniquity of the father?*] That these unreasonable refractories will not be said, but continue chattering against God, *quasi dicant, curè non potes uigilare*, &c. Some are *animos*, 2 *Thes. 3. 2*. they *placet*, have no Topics, there's no talking to them, they will not be set down with right reason.

When the son hath done that is lawful and right] What a meek, sweet and satisfactory answer doth God make to these importunate complainers against him! Here we have their *Replication* and his *Duplication*: as ver. 25. we have their *TriPLICATION* and His *Quadruplication*. Oh the infinite Patience of our good God!

Ver. 20. *The son shall not bear the iniquity of the father*] The innocent son shall not; unless it be in temporals only, and that in some cases, *Deut. 24. 16*. 2 *Kings* 14. 6. 2 *Chron. 15. 4*. It was the cruel manner of *Uladus* Prince of *Polachia*, together with the offender to execute the whole family, yea sometimes the whole kindred. A like cruelty was used in *Scotland* by the Popes appointment upon the kindred of those that had slain *David Beton*, in revenge of the death of that butcherly B shop. *Levater* telleth us here out of the *Annals* of the *Switzers* his Countrymen, that when *Albertus* the son of *Rodolphus Cesar* was slain by his nephew *John Lav. in Loc. Habzburg* and some other Nobles, his children *Duke Leopold* and *Agnes* Queen of *Hungary* put to death not the murderers only, but their children and kinsfolk also not a few: and utterly overturned diverse strong-holds in *Switzerland*. But this was not the way of God, nor did it prosper in their hand. Cruelty collecteth aloud for vengeance.

The righteousness] i. e. It shall be well with the righteous, and woe with the wicked, *Isa. 3. 10, 11*.

Ver. 21. *But if the wicked will turn*, &c.] That is, saith *Theodoret*, so far am I from punishing one for the sins of another, that I am ready to receive a returning sinner, how far or how fast soever he hath run out.

And keep all my statutes] For the best and rightest repentance is a new life, saith *Luther*.

Ver. 22. *All his transgressions*] So true is that of an Ancient, *Quam pariter peccasse*, LII

Nihil interest inter finis & finis: nihil inter mortem distat & sortem. Ambros.

Egfrator.

Piscat.

peccasse, pene est innocens, Penitence is near as good as innocence.

In his righteousness] Or, *for his righteousness*, *tanquam ob causam sine qua*, & ob promissionem Dei, not of merit, but mercy, and free grace.

Ver. 23. *Have I any pleasure at all that the wicked should dye*] No verily; for then he should do nothing but do and undo, make a world and unmake it again; sith we provoke him continually: but he is long suffering.

Atque dolit quoties cogitur esse severus.

And not that he should return] Had not I rather pardon then punish? Is not this last my work my strange work? Isa. 28. 21.

Ver. 24. *But when the righteous*] He that is good in his own eyes, and passeth for good in the esteem of others, but yet is not really righteous: if such an one do utterly fall away and lose that little that he seemed to have, what wonder? Common grace can never hold out, or stretch to eternity. *Believe me* faith well, That which is true grace *veritate essentia* only, may be lost: not that that is true *veritate firma soliditate*, with the truth of firm solidity: which latter being rightly understood may be called *Special*, as the other *Common* grace.

Ver. 25. *Yet ye say*] Ye will still hold your own, and no reason shall persuade you. A stubborn man standeth as a stake in a stream, lets all passe by him, but he standeth still where he was.

Is not my way equal?] This he had said before, but he saith it again, *Δις ὁ τις* *matrem tuam occidisti: quid dicam amplius? Matrem tuam occidisti.* Cicero aggravating the fact of a parricide useth these words, *Thou hast killed thy mother, man: what should I say more? thou hast killed thy mother, I tell thee.*

Are not your ways unequal?] They are so, and that apparently: but that your mouth's out of taste, and ye cannot relish truth: your eyes are sore and ye cannot behold the Sun-beams: you are prejudiced, biased, perverted.

Ver. 26. *When a righteous man turneth*] *q. d.* Shall I say the selfe-same over again to you? I had need do so surely, and all little enough.

And dyeth in them] *sc.* In his wicked waies: this undoeth him. It is not falling into the water that drowneth a man, but long lying under it.

Ver. 27. *Again, when the wicked man turneth away*] This also he had said before, ver. 21, 22, 23. but men had need to hear this sweet Promise over and over, because there is in the best a natural *Novationisme*, to doubt and question pardon for sins, if great and grievous ones especially.

Ver. 29. *Because he considereth*] Consideration necessarily precedeth conversion, *Psal.* 119. 59. *Lm.* 3. 40. *Jer.* 8. 6. The Prodigal came to himself first, and then went home to his father. See on ver. 14.

Ver. 29. *Yet saith the house of Israel*] Yet, for all that I can say to the contrary: they will still hold their own, they will be *dixi sui domini*, &c. such was their impudency and petulancy. God therefore gives over the Confutation, and comes to the Conclusion of this Contestation.

Ver. 30. *Therefore I will judge you*] I will word it no longer with you, but clear up and vindicate my Justice (which you have calumniated) in your deserved destruction, except ye repent.

Repent and turn your selves] Or, *others*. Lay aside your complaints and contumelies against me, and take notice that the best thing you can do is to take hold of my strength that ye may make peace with me, and ye shall make peace with me.

Isa. 27. 5.

Ver. 32. *Cast away from you, &c.*] And so evidence the soundness of your Repentance. He that repenteth with a *contradiction* (as continuing in his sins) shall be pardoned with a *contradiction*, that is, cast into hell.

All your transgressions] All as well as any: else ye do but take pains to go to hell. *Gideon's* one bastard slew all his his twenty sons: so will one bastardly sin, reserved and allowed, slay the soul. Men should do by their sins, as our forefathers did by the *Danes* here, make an utter riddance of them: and as the *Sicilians* did by the *French* among them, whom they not only massacred to a man, but also ript

ript up all their own women that were with child by the *French*, that not one drop of French blood might remain among them.

Make you a new heart] Wait upon God for it in the constant use of means, that ye may bring forth fruits meet for repentance.

Ver. 32. *For I have no pleasure*] See on ver. 23. and chap. 33. 11.

CHAP. XIX.

Ver. 1. *Moreover take thou up a lamentation*] A *Threnodia*, a doleful ditty. In all ages things joyful and sorrowful, were made up in songs, and ballads for popular use.

For the Princes of Israel] Those four last Kings (*Princes* rather than *Kings*, because vassals to *Egypt* and *Babylon*) who by moving unnecessary wars, wrought their own and their Countries ruine.

Ver. 2. *What is thy mother?*] Whereby is meant thy City of *Jerusalem* and people of the *Jewes*, who took these four for their Kings, and soon had enough of them.

A Lionesse] So called for her noblenesse, courage and cruelty. *She lay down among lions*] *Alludit ad ceterum*: it signifieth that this State, by conversing with other Heathen Princes, had been corrupted by them, and conformed unto them.

She nourished her whelps among young Lions] From whom they took in but few good Principles for young Princes. Wickednesse is soon learned. Of a certain Prince of Germany it was said, *Efficit alius si esset apud alios*, his company undid him: so it did *Julian* the Apostate.

Ver. 3. *And she brought up one of her whelps*] This was *Jehoaiah*. *It became a young Lion*] Cunning, and cruel, and having never a good property, though the son of good *Jehoiachin*: who might better have said then that Pope did of his wicked son, *Cesar Borgia*, *Hec vitia me non communistratore dedit*. He never learned it of his father.

It devoured men] He was a very Cannibal to his subjects, and made no more conscience to undo a poor man, to seek and suck his blood, then to eat a meal-meat when hungry, *Psal.* 14. 4.

Ver. 4. *The nations also heard of him*] His Lion-like disposition and practices were soon noised and noticed.

He was taken in their pit] As Lions are taken by their hunters. Tyrants hold not their own long: those beasts are made to be taken and destroyed, as *Nero*, whom *Ex conditio* the Senate judged to death as an enemy to man-kind, and as *Commodus* who was, *omnes conveniunt ut eum captarent*, saith *Orosius*, *cunctis incommodus*, a mischief to mankind.

Ver. 5. *Now when she saw that she had waited*, and her hope was lost] She looked for *Jehoaiah's* return out of *Egypt*, as *Sisera's* mother did for his safe and victorious return from the battle; but all in vain. *The hope of the Hypocrite shall perish*.

Then she took another of her whelps] A brat of the same breed, and of no better condition. *Judea* changed her Lords oft, but not her miseries: so did *Rome* in the times betwixt *Augustus* and *Constantine* the Great: the names of those few of them that were good, might be written within the compasse of a signet, as *One* said. Scarce any of them dyed a natural death, unless it were *Vespasian*, *qui solus Imperatorum mutatus in melius*, who also was the only Emperour that became better by his preferment.

Ver. 6. *He went up and down &c.*] Of whom he learned to King it, and to lionize it: See ver. 2, 3.

Learned to catch the prey] To pull his Subjects, and to make havock, as our *Henry* the third did, who was therefore called *Regni dilapidator*.

And devoured men] As ver. 3. See *Jer.* 20. 17.

Ver. 7. *And he knew their desolate places*] He had made them desolate and bereft them of their right owners whom he had devoured, and then seized them for himself. Some read and render it, *He knew their desolate widows*, i. e. He first

kild up their husbands; and then lay with the widows: the men he devoured, the women he deflowered: such work this wicked Prince made, till God took him in hand; as he did also the other three here lamented, of whom may be said, as *Plutarch* doth of *Galba*, *Otho* & *Vitellius* Emperours, that they were like Kings in a tragedy, which last no longer than the time that they are represented on the stage.

Ver. 8. *Then the Nations set against him on every side* *Nebuchadnezzar*, with the neighbour Nations his auxiliaries.

They spread their net over him As they did also over the two last Kings (though not here specified) *Jehoiachin* and *Zedekiah*, because they chose rather to run the hazzard of ruine by rebellion, then to continue safely with slavery.

He was taken in their pit See ver. 4. an ordinary way of taking lions, as *Pliny* telleth us.

Ver. 9. *And they put him in ward in chains* Or *hooker*. As lions are not looked upon, but through a gate. God knows how to hamper the most truculent tyrants, as he did also *Bajaces*.

They brought him into holds Into some strong tower or rock where he dyed; and his body was afterwards thrown out upon a dunghill, *Jer.* 22. 18.

Ver. 10. *Thy mother is like a vine in thy blood* The same lamentation is here continued, though under another parable, viz. of a wasted vine. *Jerusalem* was once a generous fruitful spreading vine. It began to be so again in some sort under *Zedekiah*, if he could have been contented. See on chap. 17. 5, 8.

Ver. 11. *And she had strong rods for scepters* So firm were the branches of this vine, so many and likely to succeed him in the Kingdom were *Zedekiah's* children; his Nobles also were men of great parts, and fit for greater employments.

And she appeared in her height High she grew, and withall highminded, and so ripe for ruine.

Ver. 12. *But she was plucked up in fury* And so thrown, with a force, to the ground, as a man doth a dry or barren plant.

The East Wind dried up her fruit See chap. 17. 10. It was *ventus ardens & exsiccans*, this was *Nebuchadnezzar* and his Army.

Ver. 13. *And now she is planted in a wilderness* *Babylon* was no wilderness, but fruitful beyond credulity; But the poor captive Jews had little joy of it, for some time at least.

In a dry and thirsty ground In terra sicca & siticulosa: so it was to them (though never so well watered) because they wanted there the waters of the Sanctuary, and many other comforts of their own country. See *Psal.* 137.

Ver. 14. *And fire is gone out of a rod of her branches* i. e. *Zedekiah* by his perjury and rebellion hath ruined all; set all on a light fire.

So that she hath no strong rod, &c. None to speak of till *Shiloh* come. Rulers indeed they had after this and Governours, *Hag.* 2. 21. but no Kings of their own Nation.

This is a lamentation See on ver. 1.

And shall be for a lamentation *Jerusalem* plangitur & plangitur. The nation of the Jews shall never want matter of mourning.

CHAP. XX.

Ver. 1. *And it came to pass* This chapter fitly followeth the former. There these Male-contents had complained that the fathers had sinned and the children suffered. Here is evinced that there was never a better of them, that a viperous brood they had been from the first, that they were some of them naughty all.

In the seventh year sc. Of *Jechoniah's* captivity: and every year seemed seven, till the seventy were expired. The years of our misery we reckon; not so of our prosperity, which yet we should duely prize and improve.

That certain of the Elders of Israel Not *Ananiah*, *Azarias* and *Misael*, as the Jews fable: but worse men, rank hypocrites.

Came

Came to enquire But were resolved of their course, and had made their conclusion before they came, ver. 32. Either the Prophet should chime in with the false Prophets, who told them they should be sent home ere long: or else they would for peace sake worship idols and comport with the *Babylonians*: which yet if they had done, it might have proved nothing better with them then it did with those *Renegade-Christians* in *Turkey*, who falling down many thousands of them before *Solyman* the second, and holding up the fore-flager, as their manner is in token of their conversion to *Mahometisme*, he asked what moved them to turn? they replied it was to be eased of their heavy taxations: He disdaining that baseness, or not willing to lose in tribute for an unsound accession in religion, rejected their conversion, and doubled their taxations.

Ver. 2. *Then came* See on chap. 18. ver. 1.

Ver. 3. *Are ye come to enquire of me?* q. d. I scorn the motion, I loath your false looks: be packing with your putrid hypocrisie. God will detect and shame grosse hypocrites, as he did *Jeroboams* wife, the rotten-hearted Pharisees, *Ananias* and *Sapphira*, that sorry couple that consented to tempt the holy Ghost (as these *Elders* also did) that is, to make trial whether he be omniscient, and able to detect and punish them.

I will not be enquired of by you The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind, as these did? *Prov.* 21. 27.

Ver. 4. *Wilt thou judge them?* Or, wilt thou excuse them? Or, wilt thou intercede for them? If thou halt never so good a mind to do so, yet do it not: rather reprove them for and convince them of their sins. Spare thy charity, and exercise thine authority of having in readinesse to revenge their disobedience, 2 *Cor.* 10. 6.

Cause them to know the abominations of their fathers By themselves avowed, abtected, augmented: their fathers iniquity they have drawn together with *carri-ropes* of vanity.

Ver. 5. *In the day when I chose Israel* Declared them to be my first-born; and so higher then the Kings of the earth, *Psal.* 89. 27.

When I lifted up mine hand unto them, saying, I am the Lord your God This sweet promise is not so easily (and indeed is never enough) believed: and is therefore here confirmed by Gods solemn oath thrice repeated: that by two imputable things (wherein it was impossible for God to lye) his people might have strong consolation, *Hib.* 6. 18.

Ver. 6. *Into a land that I had espied for them* Finding it out as it were by diligent search, *Num.* 10. 33. Look how a father findeth out for his son an habitation fit for him, a help meet for him, other things necessary for his comfortable subsistence: so dealt God by his *Israel*. He brought them to a land which himself had carefully sought out; his eyes were always upon it from the beginning of the year even unto the end of the year, *Deut.* 11. 12.

Flowing with milk and honey i. e. Abounding with choice and cheap commodities.

Which is the glory of all lands Or, *flour*; *decorem & desiderium*. It was so then, it is not so now, since the Jews were disprivileged and disjected. But as in the earthly paradise, after man fallen, *excidit rosa, mansit spina*, the rose fell off, the briar whereon it grew, remained: so here. See on *Dan.* 8. 9. & 11. 16.

Ver. 7. *Then said I unto them* Viz. Whilest yet in *Egypt*. This we find not in *Exodus*: 'tis enough that we find it here. See *Job.* 5. 9. with the Note.

Cast ye away every man the abominations of his eyes The idols to which your eyes are lifted up, chap. 18. 6. and which are or should be to you (as *Alexander* called the *Persian* maidens) *dolores oculorum* eye-griefes.

Ver. 8. *But they rebelled against me* I might say what I would, but they would do what their list. Good they were ever (if I may call it so) at resisting the Holy Ghost: obdurate idolaters from the very first: so that God had even as much ado to forbear killing them, as ever he had *Moses* in the same country for neglecting to circumcise his childe, *Exod.* 4. 24.

Neither did they forsake the idols of Egypt This we read not of in *Exodus* neither: 'tis enough that we have it here. The ingratitude of these *Israelites* was the greater,

S. H. Blunt
vry. into Le-
vant. p. 111.

An causam
agere coram?
Aligend sunt
potius quam
docendi.
Offendit Domi-
nus ulcus pro-
fundum esse.

Humilitas
dilectum.

greater, because God had done much for them, and was daily admonishing them of better things.

Then said I, I will pour out my fury] It was not therefore for nothing that *Israel* suffered so much in *Egypt*. Many now marvel at their own miseries, but think not of their sins, the cause.

Ver. 9. *But I wrought for my names sake*] Left the Heathens should say to my dishonour, *me non voluisse aut valuisse eos educere*, that I either would not or could not bring them out of the house of bondage. *Ergo quod nomen suum in nobis servandis asservat, sperandum est*: It is also well to be hoped that God will deal favourably with the reformed Churches (though ill deserving) for the dishonour that else would redound to himself. *Fiat, Fiat.*

Ver. 10. *Wherefore I caused them*] With a strong hand and an outstretched arm I caused it, against all the force of *Egypt*. *Exod. 13. 18.* God hath also mightily brought *England* out of *Egypt* spiritual: and dealt with it not according to his ordinary rule, but according to his prerogative.

And brought them into the wilderness] Where I was not any wilderness unto them or land of darkness, *Jer. 2. 31.* but a God All-sufficient; raining bread from heaven upon them, and setting the flint abroad rather than they should pine and perish.

Ver. 11. *And I gave them my statutes*] Which were far beyond the laws of the twelve *Tables* in *Rome*; whereof yet *Tully* affirmeth, that they were far beyond all the libraries of Philosophers.

And showed them my judgements] Statutes and Judgements are usually put in Scripture for one and the same; though the Lawyers make a difference of them: *Propheta conceit* was, that this people were called *Judai* because they received *ju* Dei.

Which if a man do] But that he can never do exactly: Evangelically he may; and that sufficeth to life eternal.

Ver. 12. *Moreover also I gave them my Sabbaths*] A sweet mercy, without which the best would even grow wild. What a wretch then was that *Egyptian* in *Phagiu* who said that those Jews (and after them, the Christians) had a loathsome disease upon them, and were therefore fain to rest the seventh day?

To be a sign between me and them] A distinctive sign of my distinguishing grace to *Israel* above others, who jeared them for sabbatizing, as those that lost a seventh part of their precious time. To be also both a sign of a godly person (Anciently when the question was propounded *Servasti Dominicum?* hast thou kept the Lords day? The answer was returned, I am a Christian, and can do no less) and a means of conveying more holiness into his heart.

Ver. 13. *But the house of Israel rebelled*] They did little else; they made it their trade for forty years long, *Psal. 95.*

And my Sabbaths they greatly polluted] They vehemently violated: either they rested only thereon, or else they shamelessly troubled and disquieted that sanctified day of Gods rest. The world, saith one, is now grown perfectly profane, and can play on the Lords day without book.

Then I said I would pour out my fury] Gods sayings are of two sorts: some are the sayings of his eternal counsel, and these are immutable. Others of his threatening only, and these oft are conditional; God therefore threateneth that he may not punish, saith an ancient.

Ver. 14. *But I wrought for my Names sake*] Oh how oft are we beholden to this *Motive*, and do escape fair by this *Means*! See on ver. 9.

Ver. 15. *Yet also I lifted up mine hand*] Here we have an *Epitome* of *Exodus* and *Numbers*.

Flowing with milk and honey] See on ver. 6. If it be not so fertile and desirable now, it is for the Jews inexpiable guilt in crucifying the Lord of glory. The like befell *Sodom*, once as the garden of God, now a dead sea, where nothing can live.

Ver. 16. *For their heart went after their idols*] Heb. *their duncy-deities*: those dirty delights carried them sheer away from God and goodness. Any beloved sin will do so.

Ver. 17.

Ver. 17. *Nevertheless mine eye spared them*] It was by a Non-obstante of Gods mercy, and by a prop of his extraordinary patience, that they subsisted.

Ver. 18. *Walk ye not in the statutes of your fathers*] With this text *Frederike* the fourth, Prince Palatine, answered another Prince who pressed him to be of his late Noble Fathers Religion. *Laban* swore by the god of *Nahor*, or *Abram*, and of their idolatrous Fathers: but *Jacob* swore by the Fear of his Father *Isaac*, his immediate Father more right in Religion, *Gen. 31. 53.* *Josua* would not follow the footsteps of his forefathers, *chap. 24.* but a better precedent. Christ saith *ego sum Veritas, non Veritas*: and contradicted that which was said of old by those *Kathonim*, who had corrupted the letter of the law by their false glosses, *Mat. 5. 21.* Antiquity must have no more authority then it can maintaine.

Ver. 19. *Walk in my statutes*] This is a surer and safer way. *Lxx Lux*, Prov. 6. 23. *The Commandment is a lamp, and the law is light.* Come therefore to this light, that your deeds may be made manifest, that they are wrought in God, *Joh. 3. 21.*

Ver. 20. *And hallow my Sabbaths*] By abandoning as well spiritual idleness, as corporal labour.

And they shall be a sign] See on ver. 11.

Ver. 21, 22, 23, 24.] See on ver. 13, 14, 15, 16.

Ver. 25. *Wherefore I gave them also statutes that were not good*] i. e. I gave them up to their own inventions and hearts lusts, (which was worse then to be delivered up to *Satan*) because they were *in-grati-gratie Dei*, as *Ambrose* hath it, they received the grace of God in vain. By statutes not good some understand the Ceremonial laws, which commanded neither virtue nor vice in themselves: Others, such decrees and ordinances of God in the wilderness as were not good for them, but hurtful; as that for the execution of the calf-worshippers, of the *Baal-porites*, of *Korah* and his company, of the murmurers at *Kibroth hatsavah*, &c. *Solon* being asked Whether he had given the best laws to the *Athenians*? answered, The best that they could bear.

Ver. 26. *And I polluted them in their own gifts*] i. e. I rejected both their persons and presents as unclean. So God would do our best performances (wherein there would not else be so much as truth and sincerity found) were they not wrought in us by the holy Spirit, and perfumed with Christs sweet odours poured into them.

Ver. 27. *Your Fathers have blasphemed me*] Because they trembled not at my judgements whilst they hung in the threatenings, but went on wilfully in their wickedness, putting it to the venture. This is a kind of blasphemy: Confer *Numb. 15. 30, 31.* this is a sin scarce to be expiated with any sacrifice: such a sinner must be cut off.

Ver. 28. *For when I had brought them into the land*] It hath been already observed, that good turns aggravate unkindnesses: and mens sins are much increased by their obligations.

Ver. 29. *And the name thereof is called Bimah*] i. e. A high place, a name good enough in it self, but (as used by them) as odious to all good hearts, as a brothelhouse is to a chaste Matron, she is the worse to pass by it and spetech at it: so should we in like case, *Exod. 2. 13. Psal. 16. 4.* See *Hos. 2. 16, 17. Zach. 13. 2. Dent. 12. 2.*

Ver. 30. *Are ye polluted after the manner of your Fathers?*] q. d. Are you good at that indeed? and have you yet a face to shewbare that palsy proverb of yours, *The Fathers have eaten fower grapes*, &c. Give over for shame.

Ver. 31. *And shall I be enquired of by you?*] Is it ever likely to do well, think you? Of witches good prayers (as some call them) one saith well, *Si Magicae Deus non vult tales: si pia, non per tales.* See *Jer. 7. 9, 10.* with the Notes.

Ver. 32. *And that which cometh into your mind shall not be at all*] You are laying a plot for an accommodation with the *Babylonish* idolaters, a compliance with them: and thereby you think to ingratiate, to get their favour and friendship. But please not your selves in such a project: it will never be. So no peace with *Rome*: The *Moderator*, *Sancta Clara*, and other such as sought to bring us together, made a pretty

pretty shew faith one, if there had been no bible. Such carnal professours are not unlike these in the text, as seeing the wicked full cups, and their own harder condition, are ready to revolt, that waters of a full cup may be wrung out to them also, *Psal.* 73. 10.

We will be as the heathen] And so help our selves as we can, sith God will not help us.

Ver. 33. *Swely with a mighty hand*] You are ready to say, as *Jer.* 2. 31. *We are Lords: we will come no more unto thee:* But I shall sure subdue you as so many perverse slaves or sturdy rebels. So unhappy is Apostasie: so little is got by struggling, or by starting aside like a deceitful bow. God will rule over such with rigour, he will have the better of them to their small comfort.

Ver. 34. *And I will bring you out from the people*] The heathens with whom you have incorporated, hoping so to shun me, and to be out of the reach of my rod: but I shall sure find and ferret you out of all your starting holes, I shall be meet with you: so God was here with the *English* by the sweating sickness, which hunted and haunted also our country-men in forrein parts, singling them out from others. It reigned (or rather God reigned by it) some forty years together.

*Sennert. de
scrib. l. 4. c. 15.*

Ver. 35. *And I will bring you into the wilderness of the people*] Into the most solitary and savage places of the world, for a fullness of misery without the benefit of any good society.

And there will I plead with you face to face] i. e. *Solus cum solis & sine arbitrio*, having you there alone I will punish you to some purpose.

Ver. 36. *Like as I pleaded with your fathers in the wilderness*] Where their carkeises fell thick and threefold; till they were all consumed. *Behold we dye, we perish, we all perish*, said they once to *Moses* in a pet: *shall we be consumed with dying?* *Nam.* 17. 12, 13.

Ver. 37. *And I will cause you to passe under the rod, and I will bring you into the bond of the covenant*] Why then *Feri Domine, feri*, smite Lord, smite, so my sins may be pardoned, and my soul saved. *Hic fecit, hic urit, ut in aeternum servet*, said an ancient: do even whatsoever thou wilt with me, so I may come to heaven, though I come to it by weeping-crosse.

Ver. 38. *And I will purge out from among you the rebell*] Making first a difference, and then a riddance of them from among my Covenanters.

And they shall not enter into the land of Israel] But either dye by the way: or if they live to enter, they shall find it a strange land to what they or their fathers left it. See *Jer.* 44. 14. *Lavater* maketh the sense to be, They shall not enter into the heavenly Canaan: See the like; *Psal.* 95. 11.

*Non eos perdu-
cam ad promi-
ssiones eternas.
Oscul.*

Ver. 39. *Go ye, serve ye every one his idols*] q. d. You may for me: and I had rather you would then dissemble, as you do, and play on both hands, to the scandal of the weak, and scorn of the wicked. For my part, I have done with you for ever, take your own course.

And with your idols] Away with these abominable mixtures. I will be served truly and totally, or not at all.

Ver. 40. *For in mine holy mountain*] In my Church and among my faithful people: for to these be now speaketh comfort.

There will I accept them] *Ibi occurram eis*, i. e. *quasi in amplexum sponse*; so some render and sense the text: i. e. there I will meet them and accept them with much sweetness.

And there will require your offerings] Not forbid and refuse them, as I did theirs, *ver.* 39.

Ver. 41. *And I will be sanctified in you*] I will get me great glory by you among the heathen, whilst you are *non aliunde nobiscum quam de emendatione visitorum pristinorum*, as *Tertullian* saith of the Primitive Christians, no otherwise to be known better from others, then by an alteration in you for the better.

Ver. 42. *Into the land of Israel*] A pledge of a better place.

Ver. 43. *Ye shall remember your ways*] Recognition is the first thing in Reformation. See *chap.* 16. 61.

And ye shall loath your selves] *Dissecabimini in facibus vestris*, ye shall be as it were

were flathed with a sword over your faces, like as those, *Act.* 2. were pricked at *Percussit facies vestras.* Sept.

Ver. 44. *And ye shall know that I am the Lord*] A sin-pardoning and heart-sanctifying God, a rich rewarder of all that diligently seek me, *Heb.* 11. 6.

Ver. 45. *Moreover, &c.*] See on *chap.* 18. 1.

Ver. 46. *Set thy face*] Prophecy freely and boldly, against *Jerusalem* which is South from *Chaldea*.

Against the forest] Against *Judea*, which is mountainous and woody; having good and bad trees in it.

Ver. 47. *Every green tree*] Good and bad shall to the fire together, *chap.* 21.

3. See *Luke* 23. 31.

Shall be burnt therein] Or scorched, if they may scape so.

Ver. 48. *That I the Lord*] Who my self am a consuming fire, *Heb.* 12. ult.

Ver. 49. *Doth he not speak parables?*] *Nonne artifex est parabolarum iste?* *Quis Deus sum ergo non vult intelligi, vult negligi.* He is so high that we cannot take him, and shall non *Oedipus*. therefore slight him as a mad man, or not much better. A Preacher shall have much adoe to please a profane people: Neither maketh it much to the matter: but it is grievous, *Ab Lord*.

CHAP. XXI.

Ver. 1. *And the Word of the Lord*] See *chap.* 18. 1.

Ver. 2. *Set thy face*] See on *chap.* 20. 46.

And drop thy Word] See *Dint.* 32. 2. *Amos* 7. 16. As drops of rain follow one upon another, so do words: Speak thick, speak home, though they forbid thee to drop such winged or nitre on their galled conscience, *Mis.* 2. 6, 11.

Toward the holy places] i. e. Against the Temple which they so cryed up, *Jer.* 7. 5. like so many Oyster-wives, *ad ravum usque*.

Ver. 3. *Behold I am against thee*] That's misery enough: for all the creatures are soon against such: as a Noble mans servants draw their swords, when their Lord once draweth.

And will cut off from thee the righteous] Who are sometimes wrapt up with the wicked in a common calamity. The husbandman cutteth down his corn and weeds together; but for a different end and purpose. If the righteous also be judged of the Lord, it that they may not be condemned with the world, *1 Cor.* 11. 31.

Ver. 4. *Seeing then that I will cut off from thee the righteous*] *Vult eodem consuburnio deprehensos.* This is repeated for more assurance, because it might seem strange. The Sept. hath it *The unrighteous and the wicked*: The *Chaldee*, *I will make the righteous flee, and destroy the wicked.* But the Hebrew verity is as before: neither need we wonder, sith the best have their infirmities.

Ver. 5. *have drawn forth my sword*] And put it in commission; not to return, till the Circuit ended; till it hath done full execution.

Ver. 6. *Sigh therefore—With the breaking of thy loines*] *Gemituque & gestu do-* *Non ut praef-*
lorem referas, I shew greatest grief, such as is deep and downright: sigh till thy buttons fly; or, as a travelling woman. *ca in funibus solent.*

Ver. 7. *For the tidings*] Of the *Chaldeans* coming. This was to the wicked as those knuckles of a mans hand were afterward to *Balsasar*, to write them their destiny: or as *Daniel* was to him, to read it unto them. Whereas the righteous man is no whit afraid of evil tidings, his heart is fixed trusting in the Lord, *Plal.* 112. 7.

And every heart shall melt, &c.] As wax before the fire: which, before the danger, seemed to be made all of steel or adamant. The wicked, when in adversity, are wofully despondent and crest-fallen: as was the King of *Sodom*, *Gen.* 14. *Mannasse* among the bushes, *2 Chron.* 33. 12. and others not a few, who in their prosperity seem to face the heavens and to draw the devil himself to a duel.

And all hands shall be feeble] The spirits and blood being run to the heart, in that fright, to relieve it.

And all knees shall be weak as water] *Heb.* *shall go into water*, that is, they shall
M m m bipisse

beasts themselves for fear, saith *Jerom*: they shall be all on a cold sweat, say others, or their knees shall shake, *instar aquæ tremula*, and knock together as *Belshazzar's* did, *Gen. 5. 6.*

Ver. 8. *Again the word* See on chap. 18. 1.

Excutius &
exterius.

Ver. 9. *A sword, a sword is sharpened* Not only drawn but sharpened, that it may wound swiftly and deadly: *fourbished* also, that it may the more affray, and make the quicker dispatch. *And that no doubt may be made of it, the word *sword* is doubled.

Ver. 10. *Should we then make mirth?* Not, if we be in our right minds: for would it not be now a *mad mirth*, when as we should be most serious and seek God? See *Isa. 22. 12, 13, 14.* with the Notes.

It condemneth the rod of my son Other Judgements forerun the sword: which when they will not do the deed, the sword will then condemn the rod: that is, it will set at naught whatever those have done, and come *fourbished and sharpened* for the slaughter. See *ver. 3.*

Ver. 11. *To give it into the hand of the slayer* *Nebuchadnezzar*; who will therewith lay about him lustily, as *Eleeazar* once did till his hand clave unto the sword, *2 Sam. 23. 10.* or, as since *Scanderbeg*, who killed many hundred *Turkes* with his own hand, and fought oft with so much eagerneffe, that the very blood brake forth at his lips.

Turk. HIR.

Ver. 12. *Cry and howl, son of man* Whilest others make mirth, as *ver. 10.* and are infolent against God. Mourners shall be marked, *chap. 9. 4.* comforted, *Isa. 57. 18.*

Smite therefore upon thy thigh See on *Jer. 31. 19.*

Ver. 13. *Because it is a trial* Sore and sharp, therefore cry and howl: especially since they are not bettered. Hang heavy weights on rotten boughes, they presently break: the best divination of men is at the parting way: See *ver. 21.*

And what if the sword condemn even the rod? *q. d.* What doth this silly rod do here? will they not stoop? Will they not put their necks under the yoke of Gods Son? *ver. 10.* Let me come. I'll make them either bow or break; either yeeld, or bleed.

Ver. 14. *Smite thy hands together* So to shew what I will do shortly, *ver. 17.* *Let the sword be doubled the third time* Doubled and trebled, till it hath made an utter end of this untoward generation.

Which entereth into their privy Chambers Ferretting, and fetching them out of their lurking-holes.

Occol.

Ver. 15. *As it is made bright* By this doleful exclamation the Prophet venteth, himself, *tangquam coram deformis aciem cladis carneret*, as if he had seen the execution.

Ver. 16. *Go thee one way or other* This he speaketh to the bright and sharp sword; stirring it up to make impression that way whereunto it was appointed, *quo-cunque occurrerit tibi res comparate.*

Trem.

Exultat quasi
bator, gladii
sacientia.
Hic.

Ver. 17. *I will also smite mine hands together* As animating the enemy, and rejoycing at thy ruine. *Chaldeæ, I will bring revenge upon revenge;*

— *animusque expleſſe jurabit.*

Ver. 18. *The Word of the Lord* See on chap. 18. 1.

Ver. 19. *Appoint thee two ways* *Pinge duas vias*, in chap. 4. 1. by propheticke action draw out two ways, by either of which *Nebuchadnezzar* may march against Egypt, his present ayme; as the great *Turkes* now is *Italy*.

Chusest at the head of the way to the City All this the Jews heard and slighted, as being infatuated, and so fitted for destruction.

Ver. 20. *And to Judah in Jerusalem the defended* Either against the one or the other of them (not against both at once, for they were both strong, and *Jerusalem* was well aware of it) for they had both revolted from *Nebuchadnezzar*, and one of them was enough at once to undertake;

Ne Hercules
quidem contra
duos.

Ver. 21.

Ver. 21. *For the King of Babylon stood at the parting* Heb. *at the mother of the rube* *viz. fuit* *ubi via una in duas bifidata est.*

To use divination Without which and offering sacrifice, the very Heathens held it not fit to fight. But this their art of divination was (as One saith of *Alchemy*) *Arts falsissima & fallacissima.*

He made his arrows bright Vulg. *he mingled his arrows*: that is, saith *Hierom*, he took two arrows, writing upon the one *Jerusalem*, and upon the other, *Rabbath*. Then, putting them into a quiver together, he took one out, being blindfolded: upon which seeing *Jerusalem* written, he divined that he should go with successe against *Jerusalem*.

He consulted with images In which the devil sometimes spake: See *Aug. de C. D. lib. 4. cap. 18.*

He looked into the liver This was much praised by the Roman Generals: as by *Lucan* *Cæsar*, when he went against *Pompeij*.

Ver. 22. *To appoint Captains* Heb. *raus*; fierce and forward to lead on their soldiers, let them get off as they could.

To open their mouth To storm and take it by an onslaught, and with a general slaughter, *non sine barritu militari, vociferatione, & clangore insolenti.*

Ver. 23. *And it shall be to them as a false divination* The Jews shall believe nothing, till wrath comes upon them to the utmost. They shall laugh at *Nebuchadnezzar's* fopperies, and think thee, *O Ezekiel*, to be little wiser then him: *Iudificabuntur te, adeoque te ipsum divinationis nefaria, quam de Nebuchadnezzare predicat, inculcant*: but they shall rue this their madneſſe.

To them that have sworn oaths But cared not at all to keep them. *Lingua juravi, mens injurata est.*

But he will call to remembrance the iniquity The perfidy and perjury which they make nothing of. They that harden themselves in any one sin, put God in mind, as it were, of the rest, which he had seemed to have forgotten.

Ver. 24. *Because ye have made your iniquity* Your old sins, by an addition of new ones.

Your sins do appear You are scandalous, shamelesse as *Sodom*, *Isa. 3. 9.*

Ver. 25. *And thou profane* Oe, *worthy to be wounded to death.*

Wicked Prince *Zedekiah*, who now hath his own told him plainly by a Prophet. See the like done, *1 Sam. 13. 13.* *1 Kings 18. 18.* *2 Kings 3. 13, 14.* with the Notes there.

Ver. 26. *Remove the diadem* This was a fine linnen cloth wherewith the Kings head used to be bound about, and then the crown was set on.

Take off the crown Our *Richard* the second, when to be deposed, was brought forth crowned and in royal robes. Never, saith the Chronicler, was Prince so gorgeous with lesse glory, and more grief.

This shall not be the same *Hæc non erit hæc.* This crown or kingdom shall not be as it hath been.

Exalts him that is low *Jeremiah*, or, as some will, Christ the King of the Church.

And abase him that is high *Zedekiah*: let him not henceforth be the Master of a mole-hill, nor owner of his own liberty. In him let it appear that *Mortality* is but the stage of *Mutability*.

Ver. 27. *I will overturn, overturn, overturn it* *Curvavimus, curvavimus, curvavimus ponsam*, So the *Tigurines* translate. A crown there shall be still; but such as shall hang on one side of the head as it were. Princes of the people there were. Those three High-Priests, *Alexander*, *Arsobolus*, and *Hircanus*, who called themselves Kings, had very ill successe.

Until he come Christ the rightful King of *Israel*. To this text alludeth *Nathaniel*, *Joh. 1. 49.*

Ver. 28. *Concerning the Ammonites* Who had likewise rebelled against *Nebuchadnezzar*, and were very injurious to Gods people: See *Chap. 25. 3, 6.* *Zeph. 2. 8, 9.*

Τεσσαρὶ Μαγγύταις ὁ πῶλος ὁ Κολοβῶτα.

Mmm 2

Ver. 29.

Ver. 29. To bring thee upon the necks of them that are slain] To deal inhumanely with the dead : or to raise thy self upon the Jews ruine.

Ver. 30. *Shall I cause it to return*] No, but it shall still eat your flesh, and drink your blood, till none remaineth.

In the land of thy nativity] In thine own nest; and on thine own dunghill.

Ver. 31. Into the hand of brutish men] Or, of burning men, *Ardelionum*, *artificum perditionis*.

Ver. 32. *Thou shalt be no more remembered*] The *Ammonites* were so rooted out by the *Medes* and *Persians*, that besides what we find in the Bible, there is no mention of their name. A type of such as are destroyed for ever in hell, being fuel for that black fire, and eternally forgotten.

CHAPTER XXII

Ver. 1. **¶** *Moreover the Word*] See on chap. 18. 1.

M Ver. 2. *Wilt thou judge*] Or plead for, or excuse? See *ch.* 20.4.
The bloody City] The Saints slaughter-house.

Ver. 3. *In the midst of it*] *Publicè & impune.*

Against her self] As a sinner against her own soul.

Ver. 4. *Thou hast caused thy days:*] Thou hast accelerated thy punishment, as the old world did.

Ver. 5. *Shall mock thee which art infamous*] This was forethreatened, *Deut.* 28. 37. Our natures are most impatient of reproach: for there is none so mean, but thinks himself worth of some regard. *Gens hæc* (saith *Giraldus Cambrensis* of the wild *Irish*) *sicut & natio quævis barbara*, &c. no Nation is so barbarous but that although they know not what belongeth to honour, yet do they exceedingly affect to be honoured, and well not abide to be reproached.

Ver. 6. *Behold the Princes of Israel*] Here beginneth the black bill or bed-roll. And as in a fish corruption beginneth at the head, so in a Nation at the Rulers.

Ver. 7. *In thee have they set light by father and mother*] Whom, very Heathens honoured as their *Θεοὶ οἰκίας, household-gods.*

In the midst of thee, &c.] So *Hierom* complaineth of his country, *In mea patria Deus Venter est, & in domo vivimus*, that they were all belly-gods, and had no goodness in them. So *Bede* complaineth of the ancient *Bristons*, immediately before their destruction by the *Saxons*. *Bradford* cryeth out of the iniquity of the times in King *Edward's* days: You all know, (saith he in a certain letter of his) there was never more knowledg of God, and lesse godly living, and true serving of God. It was counted a foolish thing to serve God truly: and earnest prayer was not past upon. Preaching was but pallime: Communion was counted too common: fasting was far out of use: almes was almost nothing. Malice, covetousness, and uncleanness was common everywhere, with swearing, drunkenness and idleness, &c.

Ver. 8. *Thou hast despised holy things* | These are all foretokens of a perishing people. *Emphasin habet quod dicis sancta mea, Sabbata mea.* Shall that which hath the impress of God upon it be slighted, as his Sabbaths, Sacraments, Ordinances? The holy God should in all these his holy things be sanctified in righteousness. Isa. 5. 16.

[Ver. 9. *Inhabit armen that carry tales*] Heb. *men of slanders*, Exod. 23. 1. Levit. 18. 16. Whisperers, backbiters, tale-bearers (*Pedars*, the Heb. word signifieth such as drop a tale here and another there) are *viri laivons*, thieves *of the Septuagint* here translate] yea they are murderers. The devil was first a *lander*, and then a *murderer*. His agents first take away the credit of the Church, and then wound her, *Cant. g. 6*. The Primitive Christian: were first belyed, and then cruelly handled: So were the *French Protestants*, before the Massacre of *Paris*. *Humphrey Duke of Gloucester* was by the people of *England* (notwithstanding the open shewing of his body, and his pretended crimes) thought to be doubly murdered: *viz.* by detraction, and deadly practice, saith the *Chronicler*.

Ver. 10. *In thee have they discovered their fathers nakedness*] i. e. Carnally known

known their fathers wives or concubines, *Ranben*-like. See 1 Cor. 5. 1. with the Note.

Humbled her] i. e. Ravished her : which was a double crime. See *Levit.* 18. 19. & 20. 18. & 15. 25.

Ver. II. *And one bath committed*] So the Poet.

*Hic thalamum invasit nata, vetitosque Hymenaeos,
Aus omnes immane nefas, ausoque positi, &c.*

Virg. *Æn.*
lib. 6.

Ver. 12. *Thou hast taken usury and increase*] *Usura quasi propter usum rei*, saith One, and *fenus quasi finnis*. Such money to necessity, is like cold water to a hot ague, that for a time refresheth, but prolongeth the disease. It is like the Timber-worm, which is wonderful soft to touch, but hath teeth so hard that it eateth the timber: See on chap. 18. 13.

And hast greedily gained of thy neighbour] Sept. Thou hast consummated the con-
summation of thy wickedness in oppression.

And hath forgotten me] All the forementioned evils are resolved into this as the root and original of them : See the like, Rom. 3. 18. Dei oblitio corvobis omnem

Ver. 12. *I have smitten my hand*] In token of utmost indignation, as *Nam. 24. 10*: *vitiorum ca-*

At thy dishonest gain which thou hast made] The Jew-doctors observe that where-

as twenty four several abominations are here reckoned up, the destruction of the City is attributed chiefly to *Covetousness*. *Lycurgus* foretold his *Lacedemonians*, Plur.

that filthy lucre would be the overthrow of their City; and it proved so. The like
is reported of *Constantinople*, of *Babylon*, the seat of the great *Chalips*, taken and
Turk. Hist.

sacked by *Haalon* brother to *Mango* the great *Chan* of *Tartary*, who annihilated to death the rich but wretched *Chaliph* in the midst of his hoards: like as the *Ro-*

Then Souldiers first flew Ruffinus (who affected to be co-Emperour with Arcadius) and then cutting of his right hand carried it up and down the City, crying out to the

people, *Dare stipem viro avaritia inexplabilis*, Give an alms to a man of unatishable covetise. *Parz Med. bigl. profan.*

Ver. 14. *Can thine heart endure, or can thine hands be strong*] Interrogatio continens latentem Ironiam: q. d. *Misella superbulula, crise ferendo mala futura? Thon*

poor proud thing of nought, canst thou make thy party good with Me? Canst thou either in mind or body bear my wrath? will not thine heart soon fall into thy heels,

and thine hands be enfeebled when I shall grapple with thee, and take thee to do?
And will do it] Thon thinkest, likely, that all these are but terrible words, devi-

Ver. 15. *I will scatter thee*] Deut. 4. 27. & 28. 25, 64.

And will consume thy filthiness] By thy captivity and misery, I will refine, and reform thee : *Zach. 13. 9.* Heb. Faciam ut integretur

Ver. 16. *And thou shalt take thine inheritance in thyself*] q. d. I will abandon thee. Or, Thou shalt be profaned and polluted.

*Hem ! pietas ubi prisca ? profana O tempora ! Mundi
Fax, vesper, propè nox ! O Mora ! Christe veni.*

All they are brass } See on Isa. 1. 22.

Ver. 19. *I will gather you into the midst of Jerusalem*] *Velut casinum saforinum,*
as into a red-hot furnace, or fiery crucible, chap. 24. 10.

Ver. 20. *As they gather silver and brass* } The righteous perish with the wicked :
but either it is temporally only : or else, the seemingly righteous, who are no better
than reprobate silver. And

And I will leave you there] A terrible threat. God will bring his enemies into the briars and there leave them : See chap. 29. 5. His own he will not leave, or, at least, not forsake. He will be with them in the fire and water, &c. Lord leave us not, faith the Church, Jer. 17. 17.

Ver. 21. And ye shall be melted in the midst thereof] As in a fiery furnace. Such was anciently Egypt, Deut. 4. afterwards Babylon : and in the year 1453. Constantinople ; where cruelly perished by the hand of the Turk, a very great multitude of Christians.

Lavat. Ver. 22. As silver is melted] The same again, for better fastening. Tam diligenter de his malis concionatus est, ut conciones ejus vix sine radio legantur aut recitentur.

Ver. 23. And the Word] See chap. 18. 1.

Ver. 24. Thou art the land that is not cleansed] From thy filthiness, and the fire of my Judgements.

Non rained upon] Non complata : no mercy shewed thee : no good done upon thee by all.

Ver. 25. There is a conspiracy of her Prophets] They are all agreed to deceive the people, and to persecute the true Prophets. Here we have a lively description of the present Popish Clergy.

Ver. 26. Her Priests have violated my Law] By infringing, and inforcing it to speak what it never meant : to go two miles when it would go but one, &c. They have put no difference] They have not taken out the precious from the vile, but made it open-ride, and admitted all pell-mell, as they say.

And have hid their eyes from my Sabbaths] i. e. Either framed excuse that they might themselves break it : or else connived at others that have.

Ver. 27. Her Princes in the midst thereof] There was in this State (as Physicians say there is in some diseases) corruptio totius substantia, a general defection : and here they are particularly told of it ; for (as Isocrates saith in his Oration to Philip King of Macedony) that which is spoken to all, is spoken to none. See Mic. 3. 11. Zeph. 3. 3.

Ver. 28. And her Prophets have daubed them] Similes in qui parietem incrustant luto friabili & solubili. See chap. 13. 4. &c.

Ver. 29. The people of the land have used oppression] Or, deceit. Eadem hodie sunt : charitas refrixit, omnia injuriis, calumniis, rapinis plena sunt.

Ver. 30. And I sought for a man among them] i. e. A competent company of holy men, as once at Sodom, Gen. 18. at Jerusalem, Jer. 5. 1.

That should make up the hedge] Which sin had thrown down.

And stand in the gap] By his Piety, and Prayers, The Primum Mobile, say Astronomers, turneth about with such swiftnesse, that but for the counter-motion of the Planets and other Spheres, all would be fired : so would this wicked world but for the Saints, who keep a constant counter-motion to the corrupt practices thereof.

Ver. 31. I have consumed them with the fire] Sith thou wouldest not be cleansed, nor rained upon in the day of indignation, ver. 24.

CHAP. XXIII.

Ver. 1. The Word of the Lord] See chap. 18. 1.

Ver. 2. There were two women] This is the same in effect with chap. 16. but there more plainly, here parabolically expressed. Sermo est eruditus & elegant, simul tamen spurcus & obscenus, to set forth the hatefulnesse of idolatry, creature-confidence, and adultery.

Lavat. The daughters of one mother] sc. Synagoga, vel Sara. Some think the Prophet alludeth to Jacob's two sister-wives.

Pet. Satyr. Ver. 3. And they committed whoredoms in Egypt] See chap. 20. 8. Job. 24. 14. They committed whoredoms in their youth] Like the Strumpet Quarta in Petronius, who said, junonem ego meam iram habeam, si nunquam me matronarum virginem fuisset.

There

There were their breasts pressed] Violatam virginitatem matrum laxitas consequitur.

Ver. 4. And the names of them were Aholah] i. e. Her Tent, not mine (so he calleth Samaria or the ten tribes) what have I to do with it or her ? Confer 1 King. 12. 16, 28, 31. She is gone to her Tent, and hath set her up Tabernacles, where to worship her golden idols.

The Elder] So called because more numerous and potent then the other two tribes. She was also first in the defection.

And Aholibab] That is my sent in her. So Jerusalem is called, because the Temple and Testimonies of Gods special presence were there, as King Abijah well pleadeth it, 2 Chron. 13. 10, 11.

Samaritah is Aholah] In figure she is : though some have held that these were the name of two notorious Strumpets in Egypt.

Ver. 5. And Aholah plaid the harlot when she was wine] Fornicata est sub me, under colour and covert of a marriage made with me. See what a fair gloss Jeroboam set upon his foul idolatry, 1 King. 12. 28.

On the Assyrians her neighbours] So they were now become, by the conquest of Syria.

Ver. 6. Which were clothed with blew] With rich and gorgeous attire. Vestis luxuria niua.

Ver. 7. Thus she committed her whoredoms with them] Heb. se bestowit her whoredoms upon them, she was no niggard : a little intreaty served turn : nihil est sui copiam faciebat, such was her idol-madnesse.

Ver. 8. Neither left she her idols brought from Egypt] Witnesse her two golden calves brought thence by Jeroboam, in imitation of Aphi a calf dedicated by the Egyptians to Serapis their chief idol.

Quia nescis qualia demens
Egyptia portenta colas ?

Juvenal.

For in her youth] See on ver. 3.

And poured their whoredoms upon her] This kind of language and the like is here and elsewhere used, not to teach men to speak or do foul things, but the contrary. Of Petronius his Satyricon it is said, Tolle obscena, & tollis omnia : and that he was impurissimus scriptor purissima Latinitate. Of our Prophet it may as truly be said, Tolle sancta & tollis omnia. See on ver. 2.

Ver. 9. Wherefore I have delivered her] 2 King. 17. 23.

Per quod quis peccat, per idem puniatur & ipse.

Ver. 10. These discovered her nakednesse] i. e. They have shamefully punished her for a stinking Strumpet, as ver. 26.

And she became famous] For her sins and punishments, much talked of ; Heb. a name.

Ver. 11. And when her sister Aholibab saw this] And yet would not be warned ; which was a just both preface and desert of her utter destruction.

She was more corrupt] She was therefore the worse, because she should have been better.

Ver. 12. She doated] Amantes amant. See ver. 5.

Ver. 13. Then I saw that she was defiled] Whence it is that mans nature is so prone to idolatry, and why that sin is compared to adultery, see Polanus upon this chapter, p. 538, 539, 540.

Ver. 14. For when she saw men portrayed upon the wall] So unbridled was her lust, that she fell a doating upon those quos tantum per nubram & imaginem aspexerat, whose pictures only she had beheld. In some Popish Churches there are to be seen wanton pictures : such as do rather kindle lust, then quicken devotion. An eyewitness hath told us in print, that in some places they will assemble diverse of the fairest courtians (when they would draw a picture of the Virgin Mary, to draw

Spec.
Eur.

draw the most modest beauty of a Virgin out of the fragrancy of harlots.

Ver. 15. *Girded with girdles* Rich cloathes are oft but fine covers of the foulest shame. If every silken suit did cover a sanctified soul, it would be brave.

Ver. 16. *And as soon as she saw them with her eyes* Here began the mischief: *Ut vidi ut peris!*

— *Oculi sunt in amore ducis.*

Many have dyed of the wound in the eye.

And sent messengers unto them Being themselves therefore, not long after, sent into captivity unto them, that they might have enough of them.

Ver. 17. *Into the bed of love* Or, of *breasts*, which are the symboles of love, and seats of delight as Naturalists note. See Prov. 6. 19. and 7. 18.

And her mind was alienated from them Heb. *loosed* or *disjoynted*, to doat another while upon the Egyptians. *Etiā vota post usum fastidia sunt.*

Ver. 18. *Then my mind was alienated from her* So Jer. 6. 8. See there.

Ver. 19. *In calling to minde the sins of her youth* This was to recommit them; because she remembered them with delight. It argueth an unmortified frame, when recalling former evil acts proveth a snare.

Ver. 20. *Whose flesh is as the flesh of asses* *qui sunt bene ventulati* (hones sit auribus) & *qui semine abundant.* Commodus the Emperour, who had never a good property in him, was for this called the *Ass*, as Hieron noteth.

And whose issue is as the issue of horses *Fluxus equorum est fluxus corum*, that is, they are extremely libidinous and superstitious: so that there is no bo with them.

Ver. 21. *Thou thou calledst to remembrance* See ver. 19.

Ver. 22. *Therefore O Abolibab* *Flagitium & flagellum sunt acui & filum.* Sin and punishment are unseparable companions, they are tyed together with chaines of Adamant.

Ver. 23. *Pekod and Shoah and Koa* The inhabitants of these severall countryes, subject to the Babylonians. See Jer. 50. 21. *Koa* is by Strabo called *Gaugamela*.

Ver. 24. *I will set judgement before them* i. e. I will put thee into their hands to be punished.

And they shall judge thee according to their judgement Without mixture of mercy: whereas I use in the midst of judgement to remember mercy.

Ver. 25. *And they shall take away thy nose and thine eares* He seemeth to allude to the custome of the Egyptians, which was to cut off the nose and the eares of the adulteress. John a certain *Antiope* was served in like sort by the Romans. Paul the second delivered to be so served; of whom it is recorded that he was so proud that he painted his face to please his Concubine: and that he was once in a mind to have taken to himself the name of *Formosus*, but that he thought it was ominous; because his predecessour of that name came to so ill an end.

Ver. 26. *They shall also strip thee out of thy cleaver* Wherein thou hast so much prided thy self.

And take away thy fair jewels *Instrumenta mundi tui*, the instruments of thy decking, Isa. 3.

Ver. 27. *Then will I make thy leudnesse to cease from thee* Thy preposed wickednesse. This benefit thou shalt reap and receive of thine enemies cruelty.

Now remember Egypt Without regret.

Ver. 28. *I will deliver thee* God hath an holy hand in all the evils that befall his people, by whomsoever.

Ver. 29. *And they shall deal with thee hatefully* As ill as the wis of malice can devise to do.

All thy labour i. e. All that thou hast laboured for. Oh lay up grace, *quo nec eripinas furripi potest.*

And the nakednesse of thy whoredoms *Nuditās tua scortationibus dedita.*

Ver. 30. *Thou art polluted with their idols* Whereby thou thoughtest to have purged away thy sins, (as Papists also do) but it proveth otherwise.

Ver. 31. *Therefore will I give her cup into thine hand* An allusion to the man-

ner of feasts whereto the *Sympharch* or Governour gave every guest his cup fully tempered. God is the great *Modimperator*.

Ver. 32. *Thou shalt drink of thy sisters cup deep and large* Yea though it have eternity to the bottom:

Ver. 33. *Thou shalt be filled with drunkennesse and sorrow* That dry drunkennesse; ut sic catapodium bibas.

Ver. 34. *And thou shalt break the sheards thereof* i. e. Of the cup, which thou shalt cast away with utmost indignation: but thou hast thy bane.

And pluck off thine own breast For a revenge of thy fornication therewith committed.

Ver. 35. *Because thou hast forgotten me* This was the source of all their sins; and cause of all their calamities.

And cast me behind thy back As an harlot loatheth her husband. It is laid to Davids charge that in that foul fall of his, he had despised Gods Commandment, 2 Sam. 12. 9.

Ver. 36. *Wilt thou judge* See chap. 20. 4. & 22. 2.

Ver. 37. *And blood is in their hands* Adultery is the devils nest-egge, and causeth many sins to be laid one to and upon another: as here murder, idolatry, &c.

To devour them Not only to purge, and to dedicate them.

Ver. 38. *They have defiled my sanctuary in the same day* When they had done evil as they could, they exercised mine external worship, that they might seem religious: So Isa. 66. 3.

Ver. 39. *For when they had slain* When their hands were full of blood, and even reaking hot therewith. This was detestable impudency.

Then they came the same day into my Sanctuary *Citra conscientiam*, as if they had done God good service. So Erasmus telleth of a fierce Frier *Augustin* of Antwerp who openly in the Pulpit there Preaching to the people, wished that *Lucifer* were present, that he might bite out his throat with his teeth: so doing he would nothing doubt to resort to the altar with the same bloody teeth, and receive the body of Christ. *Eras. ep. lib. 16. ad obtrect. Fidia in fideribus.*

Ver. 40. *To have sent for men* Ye have trusted to forreign forces, and carnal combinations.

For whom thou didst wash thy self *Omnino te comparas ut Thais impudentissima, ad pelliciendos & inestendos amatores*; thou hast acted the whore to the life, to inveigle thy paramours.

Ver. 41. *And satest* For entertainment-fake.

Whereupon thou hast set mine incense So fighting against me, as it were with mine own weapons, and abusing my best gifts to my greatest dishonour; contrary to Prov. 3. 9.

Ver. 42. *And a voice of a multitude being at ease* Or being jolly and jocund, as at brothelhouses.

And with the men of the common sort Heb. *to the men*: the basest and most abject people also were taken into confederacy; even *Arabians, Ethiopians, Tartars*; so cheap didst thou make thy self; so fond wast thou of their poppetries.

Ver. 43. *To her that was old in adulteries* *Inveterata & detrita*, withered and ore worn.

And she wish them Is she (as *Helena* was in *mones yuvē*) the same still, no changeling yet?

Ver. 44. *Yet they went in unto her* They committed idolatry without mean or measure; being wofully hardened and habituated therein.

Ver. 45. *And she righteous men* So the *Chaldees* are called: because lesse wicked than the *Jews* (as the *Syrians* were better than the *Athenians*, and now the *Indians* than the *Spaniards*) and because they executed the righteous sentence of God, upon those flagitious *Jews*.

Ver. 46. *I will bring up a company* A numerous army which shall make much havock and slaughter.

Ver. 47. *And the company shall stone them* As by the law they did adulteresses. N n n Ver. 48.

Conciliatorem
peccati oculum
Talmudici no-
minant.

Circumstant
& caudent
omni sceleris
& impie copio-
sissime.

Rhodigin. l. 24.
cap. 45.
Pet. Damian.
l. 1. ep. 21.

Fac. Rev. de
wit. Pont.

Piscar.

Singularis de-
verat.

such a sad time to cheer up their spirits, Jer. 16. 5, 7. The Prophet must do none of all this, but keep his sorrows to himself.

Ver. 13. *And as even my wife dyed*] Though a good woman probably, and to the Prophet a great comfort, the sweet companion of his life and miseries: yet she dyed suddenly, and by some extraordinary disease. All things come alike to all.

And I did in the morning as I was commanded] Grievous though it were, and went much against the hair with me, yet I did it. *Oxorem posthabuit precepto Dei*. Obedience must be yielded to God even in the most difficult duties: and conjugal love must give place to our love to him.

Ver. 19. *Wilt thou not tell us*] They well knew that there was something in it more then ordinary: for the Prophet was no Stoick, but sensible enough of what he suffered.

Ver. 20. *Then I answered them*] The Prophet was ready to tell them the true meaning of all: so should Ministers be: See Job 33. 23. with the Note.

Ver. 21. *Behold I will profane my Sanctuary*] I will put it into the hands of profane persons to be spoiled and polluted, for a punishment of your manifold pollutions of it.

The excellency of your strength] The Jewes had too high a conceit of, and did put too much confidence in their Temple, which therefore they called as here the excellency of their strength, the desire of their eyes, and that which their soul pitted, *animarum indulgentiam*. The Temple of the Lord they cryed, but the Lord of the Temple they cared not for, Jer. 7.

Ver. 22. *And ye shall do as I have done*] Your grief shall be above teares, you shall be so overgone with it: besides you shall have neither leisure nor leave of your enemies to bewaile your losses, &c.

Ye shall not cover] See on ver. 17. Antonius Margarita a Christian Jew hath written a book of the Jewish rites or superstitions, at the burial of the dead, and otherwise: so hath Leo Modena, another Jew, but no Christian.

Ver. 23. *But ye shall pine away for your iniquities*] *Non tam stupidi prae malis, quam prae malis sitis*. This was long since threatened, Levit. 26. and it is reserved to the last, as not the least of those dismal judgements.

Ver. 24. *Thus Ezekiel is unto you a sign*] Portentum, portending no good to you: whether he were made dumb, till these things were fulfilled, as some gather from ver. 27. I have not to say.

Ver. 25. *When I take from them their strength*] their Kingdom, Temple, all.

And that whereupon they set their minds] Heb. the lifting up of the soul, or the burning of their souls, that whereof they are most sollicitous.

Ver. 26. *To cause thee to hear it*] Viz. The performance of that which now thou foretellest, but canst not be believed, till Experience (the mistress of fools) hath better taught it them.

Ver. 27. *In that day shall thy mouth be opened*] Mean-while make use of a sacred silence, wait till a new Prophecy concerning this people, shall be committed unto thee (as was done, chap. 33.) Till then, prophecy against forreiners, Ammonites, Tyrians, Egyptians.

CHAP. XXV.

Ver. 1. *The Word of the Lord*] *Contra Gentes*, against those Nations chiefly that molested the Jews after their overthrow by the Babylonians. Sins they had enow besides: but for none did they suffer more deeply then for their malignity toward Gods poor afflicted. The Ammonites, Moabites, Edomites, and Philistines are here more briefly threatened: The Tyrians and Egyptians more at large; because it seemed impossible that they should be brought down.

Ver. 2. *Set thy face against the Ammonites*] Look upon them *firme, torve, & minaci vultu*, as if thou wouldst look through them: and having so lightened, thunder accordingly.

Against

Against the Ammonites] Who have had their part already of threatnings, chap. 21. 28. but not their full due.

Ver. 3. *Because thou saidst Aha*] Insolently insulting over mine Israel, when under hatches: as when a tree is down, every man will be pulling at the branches, and *Leoni mortuo vel mus insultat*: but it is ill meddling against Gods Church, be it but by a frown or a smug, as here; An Aha or an Euge shall not escape unpunished, Psal. 35. 21.

Ver. 4. *I will deliver thee to the men of the East*] To the Arabians (Keturah's posterity) who were Shepherds, and Camel-masters.

They shall eat thy fruit, and drink thy milk] Sept. *Thy fatness; est enim adeps montium lac coagulatum*. The Ammonites (as now the Flemmings) were *γαλακτοποροι*, butter-boxes, as we say; and lived much upon milk-meats: So do we. Let us use our plenty to Gods glory, lest we lose all.

Ver. 5. *And I will make Rabbah*] The Metropolis of the Ammonites: it signifieth that Great City, and was afterwards rebuilt by Ptolemy Philadelph, and called Philadelphia.

— Vallet ima summis
Montare, & insignem attenuat Deus
Obscurare prement, &c.

Hor. lib. 1.
Od. 34.

Ver. 6. *Because thou hast clapped thine hands*] *Manibus plaudis, pedibus compladis*, &c. God is very sensible of the least indignity and injury, affront or offence done to his poor people, by words, looks, gestures, &c. *Cave*.

Ver. 7. *Behold therefore I will stretch out my hand upon thee*] God loveth to retaliate.

I will cause thee to perish out of the Country] So little a distance is there estoones, saith Seneca, betwixt a great City and no City.

Judis in humano divina potentia rebus:
Et certam praesentis vix habet hora fidem.

Ver. 8. *Behold the house of Judah is like unto all the Heathen*] As ill-protected and provided for as they; as much scourged by the Babylonian. See to the contrary, Dims. 33. 29. *Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places*. Some read it, *Behold the house of Jehovah*, and note an Emphasis in that word, as favouring of contempt and blasphemy, as 2 Kings 18. 33, 34.

Ver. 9. *Behold I will open the side of Moab*] Heb. *the shoulder* (that is, the border that is fortified) to let in the enemy: like as the side being opened, an entrance is given into the body through the ribs, for the destruction thereof, because the D. Mayr. strongest defence is taken away.

Ver. 10. *That the Ammonites may not be remembered among the nations*] A fearful hand of God upon them: as it was also upon some other peoples, who are so utterly extinct, that the learned can now hardly divine where their seats were.

Ver. 11. *And I will execute judgements upon Moab*] Or, in Moab, where was no care to execute justice and judgement, *sed frangebant leges: jus factum erat in manibus*, &c. Might overcame right.

Ver. 12. *By taking vengeance*] Heb. *by revenging revengements*, out of a vindictive spirit rejoicing at Juda's harms, and saying they were well enough served. See the Prophecy of Obadiab, and Psal. 137. Their father Esau was of a spiteful spirit, Gen. 27. 41. and they took after him, proceeding upon the old score: Hence they are put for Gods and the Churches enemies by a speciality, Isa. 63. Joel 3. Amos 9. A learned man hath given us this Note: *Esau* signifieth a Door or a worker: Edom a ruddy, bloody, or earthy man. These Edomites were a type of justitaries, who will needs be saved by their works and merites. These are the deadliest enemies of Gods people, war upon them continually, seek and suck their blood, and shall at length suffer condigne punishment.

And

עֲוֹנוֹתָם
חַטֹּאתָם

And hath greatly offended and revenged himself upon them] Wishing (as *Caligula* did by the people of *Rome*) that they had all but one neck, that he might cut them off at one blow. *Plani sunt serpentes* (saith *Luther* concerning hypocrites) *quoniam nulum est animal vindictæ cupidius*, they are very serpents, then which there is no living creature more revengeful.

Ver. 13. *I will stretch out mine hand upon Edom*] God hath vengeance ready for revengers. *Immane verbum est ultio*, saith *Serena*: they shall not escape unpunished. See *Prov.* 24. 17, 18. The Duke of *Burbon* being displeased at Cardinal *Wolff*, intended to have sacked *Rome*, and taken the Pope: But at the first assault of the town, the Duke was the first man that was slain.

Ver. 14. *I will lay my vengeance upon Edom*] *Edom ultionem in Edom*: See *v.* 12. *By the hand of my people Israel*] In the time of the *Maccabees*, likely this was done. Or, by the hand wherewith I shall smite my people, that is, by the *Babylonians*; so *Piscator*.

Joseph.

According to my fury] And not as the Commanders will. *Titus* would have saved the Temple at *Jerusalem* from being burnt: but the soldiers would not.

LeRanc.

Ver. 15. *Because the Philistines have dealt by revenge*] See on *ver.* 12, 13. Heathens thought revenge lawful: and tallying of injuries to be but Justice. But Christianity teacheth us that *non minus mali est referre injuriam, quam inferre*.

For the old hatred] The Philistines were of the old inhabitants the *Canaanites*; and kept up a deadly feud.

Exclamatio
sufficiens.

Ver. 16. *I will cut off the Cherethims*] These were a part of the Philistines, *Zeph.* 2. 9. There is an elegancy in the Original: *q. d.* I will cut off the Cutters.

And destroy the remnant of the Sea-coast] *Palestina* lay upon the Midland-sea, *Zeph.* 3. 5.

Ver. 17. *And I will execute great vengeance upon them*] Heb. *vengeances*. I will pay them for the new and the old together.

CHAP. XXVI.

Ver. 1. [*20 the eleventh year*] Of *Jehoiachin's* captivity, and *Zedekiah's* reign. In the first day of the month] i. e. Of the fifth month; when the news came to *Tyre* of the destruction of *Jerusalem* twenty dayes before, which fell out on the ninth day of the fourth month, *2 Kings* 25. 1.

Antiq. lib. 8.
cap. 2.
Sarrano domus
erat offro.
Vltg.
Glor. l. 2.

Ver. 2. *Because that Tyrus hath said*] Wicked men shall give account for their hard speeches also. *Jude* 15. if not sooner, yet certainly at the last day, with the whole world all on a light fire about their ears. *Tyru* was the chief City of *Phœnicia*, built before *Solomon's* Temple, saith *Josephus*; and anciently called *Sarra*, saith *Servius*, of the Hebrew *Tsar* which signifieth a rock; because it was built upon a rock. It became the most famous and wealthy Mart-town of the whole East: and having so great resort to it from all parts, it was a very sinful place: and framing comedies out of the Churches tragedies, hath this Prophecy to champ upon, for a rebater of its pride and petulancy.

Aha] See *chap.* 25. 3. That was the gates of the people] Whereinto they entered by troops and caravans, for religion and traffique.

See thou turned unto me] *Vide hic ingenia mercatorum*. Her ruine shall be my rise; Lo, this is the world: envy and avarice rejoyce at, and are fed with other mens tears and losses: *sed gaudent pyrausta gaudium*. Contrarywise, God is rich to all that call upon him, *Rom.* 10. and in spiritual things there is no envy, because they may be divided in solidum, one may have as much as another, and all alike.

I shall be replenished] *Mercibus & opibus*, with wars and wealth. But how long will it hold?

ei Gad
modi
Plindus

Ver. 3. *Therefore thus saith the Lord God*] And thy Merchants will soon doe thee word of it: for they are great news-mongers, and ill-news is swift of foot.

Behold I am against thee] Neither can thine *Apollo* help or deliver thee out of my hands:

hands: no though thou chain that idol and nail him to a post, that thou maist be sure of him: for so these *Tyrans* did when *Alexander* besieged their City and took it.

Ver. 4. *And they shall destroy the walls of Tyru*] Which thou holdest to be inexpugnable: Hence this and the two following Chapters, purposely to undeceive thee, if it may be.

I will also scrape her dust from her] Brought from other places, to make her garden: for she was built upon a rock, & in *petram glabram*: to a naked rock will God now reduce her.

Ver. 5. *It shall be a place for the spreading of nets*] Of fishers-nets, hung up in the Sun to be dried. The Prophets usually fetch their comparisons from things the people were most acquainted with and accustomed to, as here. Let Ministers now do the like.

Ver. 6. *And her daughters which are in the field*] i. e. Other Cities and colonies sent out by her, and subjeet to her; as she was olim *partu clara uribus genitrix*, as *Pliny* saith of her, the mother of many fair Cities, *Leptis*, *Utica*, *Carthage*. Some take it literally for people of both sexes.

Ver. 7. *Behold I will bring upon Tyru Nebuchadnezzar*] A name as dreadful then, as was at any time the name of the great *Turk*: a man as famous for his valour and victories as ever was *Hercules*, saith *Megasthenes* in *Josephus*: and such as whom we may well call as *Orosius* doth *Alexander*, *magnum miserrimum gurgitum*, & totius *Orientis atrocissimum turbineum*, the great Trouble-world. *Antiq. l. 10. c. 13.*

Ver. 8. *He shall slay with the sword*] See on *ver.* 6.

He shall lift up the buckler] Or, a continued series of bucklers,

ut omnes
Ferre queant juber densa restidine enses.

Heliopolis in
jicit.

Ver. 9. *He shall set engines of war*] A graphick description of a siege. And with his axes] Or, battering-rams, or slings. Heb. *with his swords*. Gr. *with his launces, ferramentis mucronatis heliopolis*. Vide *Am. Marcell. lib.* 23.

Ver. 10. *Thy walls shall shake*] With the noise of one charret, walls and windows seem to shake: what then with the rattle of so many? Me thought I heard the noise and fright that shall be at the last day, said one that was at the taking of a Town in the Low-countries. The fragour and terrour was so great say, the *Turk's* histories (speaking of a bloody battel betwixt *Amurath* the third, and *Lazarus* Despot of *Sernia*) that the Angels in heaven (so they are pleased to Hyperbolize) amazed with that hideous noise, for that time forgot the heavenly hymnes wherewith they alwaies glorifie God.

A Laplie.

Turk. Hist.

When he shall enter into thy gates] As our *Henry* the eighth did into *Tournay* a City of *France*, which was ever counted so impregnable that this sentence was engraven over one of the gates, *Jannus non me a perdu son pucelage*, i. e. Thou hast never lost thy maiden-head.

Ver. 11. *And thy strong garrisons*] Or statues, or idols. Their chief idols were *Apollo*, *Hercules*, and *Astarte*: See on *ver.* 3.

Curr. l. 4.
Plur. Probl.

Ver. 12. *And they shall make a spoil of thy riches*] Raked together by right and wrong. See on *ver.* 2. *Male parva male dilabuntur*.

Sallust.

Ver. 13. *And I will cause the noise of thy songs to cease*] The *Tyrans* were much addicted to Musick, *Isa.* 23. 16. *Ezek.* 28. 13. Pleasure-mongers shall suffer deeply, by pain of losse and pain of sense.

And the sound of thy harp] *Quatuor O Tyre, mercatrix quasi meretrix mercatorum ad se pelliciu*, wherewith thou gettest custom.

Ver. 14. *Then shall be built no more*] i. e. Not in haste, and not at all by the same inhabitants, nor with the like neatnesse, and celebrity. Some say it was not built in the same place with *Palatyrus* or old *Tyre*: yet was it a famous City again, near unto which our Saviour wrought miracles, in which *Paul* abode seven dayes with the brethren. Here *Origen* dyed, *Ulpian* the great Lawyer was born, &c. Of this City read *Gul. Tyrinus de bello sacro. lib.* 13. cap. 1.

Hieron.
Ulp. digest.
Tit. de cons.

Ver. 15.

Ver. 15. *Shall not the Isles*] See the like *Esa.* 23.

Ver. 16. *All the Princes of the sea*] i. e. Of the neighbouring Islands. Cloath themselves with trembling] Luth. With mourning.

Ver. 17. *And they shall take up a lamentation*] The like shall be done shortly at Rome, Rev. 18. 9.

That wast inhabited of seafaring men] Who are usually the worst of men; whence the Proverb *Maritimi mores*, &c.

On all that haunt it] Haunt the sea, *littorales qui sunt ferè duri, horridi, immunes, atrocitatis dediti, feri & inhospitalis, tales olim Britannii.*

Ver. 18. *Now shall the Isles tremble*] And seeing thy shipwreck, they shall look better to their tackling. *Asterius perditio tua sit cautio.*

At thy departure] Into captivity. Or *tuum exitum, hoc est tuum exitum.*

Ver. 19. *When I shall bring up the deep upon thee*] As ver. 3. great forces.

And great waters shall cover thee] So that thou shalt be irrecoverably lost, as places drowned and never seen any more: *Godwin's* lands here in Kent for instance. These did once belong to *Godwin* Earle of Kent as his lands: but in the reign of *William Rufus* they were overflowed, and remain to this day a dangerous sandy place, where perished this present year 1658. Col. Reynolds and others, in their return from *Mardike*.

Ver. 20. *With the people of old time*] The multitude of those that are dead from the beginning of the world. Or, with the people of the old world, as *Hierom* will have it; and that the *Tyrians* destruction both temporal and eternal is hereby hinted.

When I shall set glory in the land of the living] i. e. In *Judea*, (where the living and true God is worshipped, and where are the right heirs of life) will I reestablish my Church, which is my glory. Or when I shall glorify mine elect in mine heavenly Kingdom.

Ver. 21. *Yet shalt thou never be found again*] See on ver. 14.

CHAP. XXVII.

Ver. 1. *The Word of the Lord*] See on chap. 18. 1.

Ver. 2. *Take up a lamentation for Tyru*] Fictly here compared to a goodly ship: and her desolation to a dismal shipwreck. *Theodor.* note on the text is, that when we correct sinners or threaten them, it should be done with commiseration and compassion. Here we have Gods own example for it:

Ille dolens quoties cogitur esse ferax.

Ver. 3. *O thou that art situate at the entry of the sea*] At now the City of *Venice* is,

Media insuperabilis unda.

Environed with her embracing Neptune, to whom (as the ceremony of throwing a ring into the sea implyeth, saith one) she marieth her self with yearly nuptials. But hath she so learned Christ? and doth not the *Nebuchadnezzar* of *Constantinople* now threaten her sore?

Thou hast said, I am of perfect beauty] So that nothing can be added to me: I am *oculus orbis*. But who made thee to differ? is not all thy beauty borrowed? will not this thy bulging wall down ere long?

Ver. 4. *Thy borders are in the midst of the sea*] Wherewith thou art compassed and crowned as it were, *Isa.* 23. 8. being half a mile distant from the continent, till first *Nebuchadnezzar* and then *Alexander* the Great, by casting earth, wood and stones into the sea, made it of an Island, a Penland, &c.

Thy builders] The *Sidonians*, saith *Iustin*, 240. years before *Solomon's* Temple was built, saith *Iosephus*.

Ver. 5. *They have made all thy shipboards*] Of the most precious materials, which with thy rich freight did incite and entice the *Archpirate*, to surprize and make prize of thee.

Ver. 6.

Ver. 6. *Of the oaks of Bashan*] Those very best of the best. See ver. 5.

Out of the Isles of Chittim] i. e. Of *Greece* and the *Archipelago*, Gen. 10. 4. far fet, and dear-bought. Benches and decks might well have been made of worse matters: *sed opulentiam fere sequitur superbia, luxus, libido, &c.* wealth breeds swelth, which is a dangerous symptom (as in the body, so) in the mind too.

Pulcherrima regna

Luxuries vitium, odii que superbia vertis.

Claudian.

Ver. 7. *Fine linen*] When coarse Canvas might have served the turn as well. *From Egypt*] Which is held to be the finest, whitest, and costliest. Or this unnecessary bravery. *Luxus est antecambulo ruina*: how many hath it utterly undone? When a man shall see a cloak embroidered over with Woods and Parkes and Lordships, and lined with obligations and bonds and statutes, will not the beggar soon catch such a Prodigal by the back?

From the Isles of Elisba] i. e. Of *Italy*, saith the *Chaldee* Paraphrast: of *Greece*, say others: the *Fortunate Islands*, say some; which are called the *Elysian Islands*, for their pleasure and plenty.

Was that which covered thee] The Poop of thy ships. Of *Cleopatra's* sumptuous ship or barge, the Poop whereof was of gold, the oars silver, the sailes purple, &c. See *Plutarch* in *Anton*.

Ver. 8. *The inhabitants of Zidon*] Famous all the world over for their skill at sea, and otherwise.

Thy wise men—were thy Pilots] Wise they had need to be, that sit at the stern of a state. Let them not therefore be ignorant, or idle, or otherwise faulty, lest they mar all: let them be active *Argonauts*. They have their names here in the Hebrew from the ropes of the ship, which they as Pilots, must skillfully order: shifting sailes according to the wind. *Connel* also, in that tongue, hath its name from the same root.

Ver. 9. *The ancients of Gibe*] Great Architects, 1 *King* 5. 18. but persecutors of the Church, *Psal.* 83. 7.

Thy calkers] Or stoppers of chinks, *stoppa, pice, aliisque materia*, when the ship springeth a leak.

Ver. 10. *They set forth thy comeliness*] They were to thee both for muniment, and for ornament.

Ver. 11. *And the Gammadians*] These were not *Pygmies*, as the Vulgar rendreth it, nor *Medes* as *Symmachus*, nor, *Cappadocians*, as the *Chaldee* Paraphrast: but *Nat. Hist.* l. 2. c. 91. Syrians of a City called *Gamalla*; whereof see *Pliny*.

Ver. 12. *Tarshish*] i. e. The *Carthaginians*, say some: the Citizens of *Tarsus* another colony of the *Tyrians*, say others.

They traded in thy faires] Heb. in thy derelictions; because they left their commodities behind them, taking others in exchange: for

Non omnis fert omnia tellus.

Ver. 13. *Javan, Tubal, & Meshech*] i. e. *Grecians*, *Spaniards*, & *Moscovites* or *Cappadocians*, who were naturally of a servile disposition: they were anciently called *Meshechines*, saith *Iosephus*, of *Meshech* the son of *Japhet*, Gen. 10. 2.

They traded the persons of men] i. e. They bought and sold slaves, as now they do in *Turkey*.

Ver. 14. *They of the house of Togarmah*] i. e. The *Germans*, saith the *Targum*, who are still excellent horsemen. The Jews call the *Turkes* the house of *Togarmah*.

Ver. 15. *The men of Dedan*] *Arabians*, Gen. 10. 7. The *Septuagint* render them *Rhodian*.

Hornes of Ivory] The Elephants two great Tusks, crooked as hornes. *And ebony*] *Hebeum*, which hath affinity with *Eben*, which signifieth a stone: for *Ebony* is a wood hard and heavy as a stone. The *Chaldee* rendreth it, *peacocks*.

Ver. 16. *The wares of thy making*] Heb. *workes*. The *Tyrians* were ingenious workmen,

O o o

Ibid.

Apud Horat.
Responsum
nomine gub-
ernator. Carm.
lib. 1. Od. 14.

Ibid. lib. 8.
Aut. cap. 2.

men, as *Hiram*, whom Solomon therefore so admired that he called him his *Father*, And *Agate*] Or *Chrysoprase*, or *Chrystal*, or *Carbuncle*, or *Onyx*. *Hierem* confesseth that he knoweth not what to call it.

Deut. 32. 14. Ver. 17. *Wheat of Minnib*] Where the best grew, even the *kidneys of wheat*, as *Moses* bath it. Confer *Judg.* 11. 33. *Alt.* 12. 20.

Pannag] *Rozin* or *balsam*, whereof *Judea* yielded the best in the whole world. For the *Wine of Helbon*] i. e. Of *Aleppo*, say some, famous then for wine, now for milk, whence also it hath its name: for the *Turkes* call milk *Alep*: and if the *Vin lactea* were on earth, it would be found there, saith one.

Ver. 19. *Dau also*] Anciently called *Lais*, *Judg.* 18. *Javan* or the *Grecians* were great travellers. *Going to and fro*] *Discurfatory*.

Impiger extremos curvis mercator ad Indos.

Horat.

See Notes on *Psal.* 38. 11.

Ver. 20. *In precious cloaths*] Heb. *cloaths of freedom*: such as are worn by *Gallants* and *Magnifico's*.

Ad vehiculum. For charrets] Or *saddles*, or *trappings*.

Ver. 21. *They occupied with thee in lambs*] Heb. they were the *merchants of thy hand*, or at thy hand: for cattle could not be carried far.

In these were they thy Merchants] Merchants are as useful in a Common-wealth, as *Mechanicks*, for exporting and importing commodities. Only they must observe the Gospel-Standard, *Whatever ye would that men should do to you, do ye the same to them*.

Occol.

Ver. 22. *The Merchants of Sbeba and Raamah*] i. e. *Ethiopians* and *Indians*. *Erat enim Tyrus imperium propinquum totius mundi.*

With chief of all spices] All aromatick wares. *Pliny* reports of cinnamon, that in his time a pound of it was worth a thousand *dinars*, that is 150. crowns of our money. *Galen* writeth, that it was hard to be found, except in the storehouses of great Princes.

The tower of Babel was 9164 paces from the ground.

Ver. 23. *Haran*] In *Mesopotamia*, or *Charran* in *Parthia*; where *Crausus* was slain. And *Channeh*] Or *Chalne*: where the tower of *Babel* was built nine miles high, And *Eden*] Where *Paradise* once was: *sed peris rosa, mansit spina*. *Chelmaad*] i. e. *Media*, saith the *Paraphrast*.

Ver. 24. *In all sorts of things*] *In omnibus perfectissimis*, in the very best commodities; whether for worth, or workmanship.

Aggravata es.

Ver. 25. *Thou wast replenished and made very glorious*] Or very heavy: as a ship though not top-full, may yet have freight enough to sink it: so had this Metaphorical ship *Tyrus*, enough to sink it, though not enough to satisfy it.

Omnium horu ruinam & rapinam pronuntiat.

Ver. 26. *Thy rowers have brought thee into great waters*] *Narrat Tyri naufragium*. Here beginneth the Prophecy of *Tyrus* her woful shipwrack. *The East-wind*] Called the *Mariners misery*. The *Chaldeans* were East from *Tyrus*, the great wealth whereof solicited their poverty to set upon them, as the wealth of *Cyprus* did the *Romans*.

Ver. 27. *Shall fall into the midst of the sea*] As a ship that sinketh, and cannot be boyed up again.

Ver. 28. *The suburbs shall shake*] Or, the *waves*, or the *boats* which they throw out of the ship. See on chap. 26. 10.

Of the cry of thy Pilots] At their *Conclamatum est*: but why did they then flee no better? Here we see *all covets, all loose*.

Ver. 29. *And all that handle the oar*] That have escaped to land with their lives.

Ver. 30. *To be heard against thee*] Or *for thee*, or *over thee*, ver. 31. *Rev.* 18. 11, 15, 16.

Ver. 31. *And they shall make*] *Merebunt induti saccis, induito calosio*. If this had been for sin as it is *offensum Dei*, & *aversum a Deo*, then it had been right.

Ver. 32. *What City*] An elegant *Mimesis*. *Like she destroyed*] *Qua obmutuit*, like her that lost her voice and life together.

Ver. 33.

Ver. 33. *When thy wares*] Good things are fairest on the back-side: the *wares* of them is best known by the *want* of them. Our eye seeth not things but at a distance.

Ver. 34. *In the depths of the waters*] i. e. In the overflowing of the wares, ver. 26.

Ver. 35. *They shall be troubled in their countenance*] i. e. Appaled and dispirited.

Ver. 36. *The Merchants shall hiss as they*] Either as scorned at thee, or rather *A Lapide*, as deriding thee: like as he who seeth another fall into the dirt, first putteth him,

and then jesteth him. See the like *Jer.* 19. 9. & 49. 17.

Thou shalt be a terror] Because God hath hanged thee up in gibbets as it were.

Or thou wast a terror once, but now a scorn.

And never shalt be any more] See on chap. 26. 14.

CHAP. XXVIII.

Ver. 1. *The Word of the Lord*] See on chap. 18. 1.

Ver. 2. *Say unto the Prince of Tyre*] Princes must be told their own, as well as others. It was partly by flattery that this Prince was so high-flown. His glory, wealth and wit also had so blown him up, that he forgot himself to be a man.

Tobias Josephus, out of *Barolus*, calleth him: *Diadromus Siculus Ishabaal*, others *Eshbaal*; A most proud and presumptuous person he was, and a type of the devil,

who is the *King of all the children of pride*, *Job* 41. 34. Here he holdeth himself to be wiser than *Daniel*, ver. 3. yea to be the sum and perfection of all wisdom, ver. 12. to excell the high-Priest in all his ornaments, *Os humerosque Dio similis*, ver. 13.

yea to be above *Adam*, ib. above the *Cherubims*, ver. 14. lastly to be God himself, and to sit in his seat, ver. 2. *O Lucifer ori-devid!* And yet as there were many *Marii* in one *Caesar*, so by nature, there are many *Eshbaals* in the belt of us: for as

in water face answereth to face, so doth the heart of a man to a man, *Prov.* 27. 19. *Julius Caesar* suffered *Altars* and *Temples* to be dedicated unto him, as to a god:

and what wonder, when as his flatterers told him that the freckles in his face were like the stars in the firmament? *Valladerius* told *Pope Paul* the fifth (and he believed

it) that he was a god, that he lived familiarly with the Godhead, that he heard predication it self whispering to him, that he had a place to sit in council with the Divine Trinity, &c. Prodigious blasphemy! Is not this that *man of sin*, that *Murum seculi* spoken of by *Paul*, 2 *Thes.* 2. 4? (see more of this there) Was it not he

that made *Dandalus* the *Venetian* Embassadour roul under his table, and as a dog eat crusts there? and that suffered the *Sicilian* Embassadours to use these words unto him, *Domine Deus papa miserere nostrum*. O Lord God the Pope, have mercy upon us.

And again, *O Lamb of God that takest away the sins of the world, grant as thy prayer*

In the midst of the seas] Where none can come at me. Yes *Nebuchadnezar* could, and did, though after thirteen years siege, as *Josephus* writeth: a hard tug and hot service he had of it; but yet he did the deed: as did afterwards also *Alexander* the great, who never held any thing unfeasible.

Ver. 3. *Behold thou art wiser than Daniel*] That oracular man, who was *reusor*, as one faith of *Homer*, *ὁ μύρον διδωσκων* *insolens* the most wise and knowing man alive. His name was now up at *Babylon*: and *Ezekiel* his Contemporary commendeth him. So doth the *Baptist*, *Christ*: and *Peter*, *Paul*, 2 *Ep.* 3. though there had been a breach between them, *Gal.* 2. 14. there was no envy. But such another

Braggard as this in the text was *Richardus de Sancto Victore* a Monk of *Paris*, who said that himself was a better Divine then any Prophet or Apostle of them all. But

How much better, saith *Gregory*, is humble ignorance then proud knowledge? *Parab. hist. sac. medul.*

Ver. 4. *With thy wisdom* — thou hast gotten thee riches] Which yet is not every wise mans happiness. *Ælian* observeth that the wisest and best of the *Grecians*

were very poor: as *Socrates*, *Arifides*, *Phocion*, *Ephialtes*, *Epaminondas*, *Polopidas*, *Var. hist. lib. 2.* *Lamachus*, and others. *Fortuna sepe favet fatiis: nescio quomodo, bona mentis savor* *Eumolpus*,

est paupertas, saith he in *Petranius*: Piety goeth oft yoked with poverty.

Ver. 5. *Thine heart is lifted up because of thy riches*] Like as the higher the flood riseth, the higher also doth the boat that floateth thereon. A small blast will blow up

O o o 2 up

up a bubble : so will a few paltry poundis puffe up a carnal heart. By thy great wisdom] Here God did nothing. And such for all the world, faith Occolampasius, are our free-will men, with their ego feci, this I did. Such Feci's are no better then feci's saith Luther, that is, dreggs and dross.

Ver. 6. *Because thou hast set thine heart as the heart of God*] Thou thinkest thy wisdom to be Divine, and thy self the only one. The Tyrians were famous for their great wisdom, Zach. 9. 2. and they are said to be the inventors of many arts : yet should they not have overweened themselves in this sort : which because they did ; let them hear their doom.

Ver. 7. *Behold therefore I will bring strangers upon thee*] Who shall not at all regard thy great wisdom, but grasp after thy wealth, and suck thy blood for it. Neither will they favour thee the more because thou art a King, but slay thee the rather, and say *Hunc ipsum querimus, This is the right bird*, as that loudier said, who slew the most valiant King of Sweden, at the battle of Lutzen.

Ver. 8. *They shall bring thee down to the pit*] There shall lye the greatness of the god of Tyre.

And thou shalt dye the death] Death will make no difference betwix a Prince and a peasant, a Lord and a lozel. The mortal sitch is master of the royal scepter.

Ver. 9. *Wilt thou say before him that slayeth thee, I am a god ?*] That will prove a poor plea, and thou wilt soon be confuted : as afterwards great Alexander confuted his flatterers, when being wounded in fight he shewed them his blood.

Ver. 10. *Thou shalt dye the death of the uncircumcised*] Not only a temporal but an eternal death : as they must needs do that are out of the Covenant of grace, whereof circumcision was the seal. This is the sad *Catastrophe*, of such as dream of a deity. Of which number were Caligula, Herod, Helioababalus, Dioclesian, and other monsters, *uncircumcised Vicerods*, as we may in the world sence, best term them.

Ver. 11. *Moreover the word*] See on chap. 18. 1.

Ver. 12. *Take up a lamentation for the King of Tyre*] Who shall have little leisure to lament for himself, his destruction shall be so sudden. See on chap. 27. 2.

Thou sealest up the sum] i. e. Thou art a pattern of perfection, in thine own conceit at least : for a seal hath in it the perfect form of him that is thereby represented ; and then is a letter perfected when the last act of setting to a seal is done to it. *Tu es omnibus numeris absolutum exemplar*, so Varianus and the Tigurines.

Ver. 13. *Thou hast been in Eden*] As a bird of Paradise, or as a tree growing there,

— *καταβύβηκεν εν εδεν ὕπερ.*

Thou art equal to Adam in the state of innocency : and thy Tyre is no whit inferiour to the garden of God.

*Flores in pratis fragrant, & purpuracampis;
Gemma coloratis fulget speciosa lapillis.*

Every precious stone was thy covering] Not thy diadem only was deckt with them (as the Popes triple crown is at this day with gemmes of greatest value) but thy royal robe (not inferiour, haply, to that of *Dimeirius* King of Macedony, which none of his successours would wear *proper invidiosum impendii magnificentiam*, it was so extream stately and costly) yea thy pantofles possibly, as *Dioclesians* the Emperour holding forth his feet to be kissed, as doth also the Pope at this day, who hath the cross in precious stones set upon his pantofle, to the great reproach of Christianity.

The Sardius, Topaz, and the diamond] Nine of those rich stones that were set in the high-Priests Rationale, or breast-plate. See on ver. 2.

The workmanship of thy tabrets] At thy birth, and at thine inauguration there was great mirth made, *concrepanitibus tympanis, tibis & tubis*. What a deal of joy and jollity was there lately expressed in many places for the birth of the Prince of Spain?

Ver. 14. *Thou art the anointed Cherub*] Or, *thou art a Cherub ever since I anointed thee for Protection* : as the Cherubims cover the Ark with their wings, so doth thou thy people ; and therefore takest upon thee as if an earthly Angel.

Thou

Thou wast upon the holy mountain of God] Thou hast been in heaven : or at least on mount Sinai with Moses, where God appeared with millions of his Angels having a fiery pavement under his feet, Exod. 24. 10.

In the midst of the stones of fire] i. e. Of Seraphims, say some, those flaming creatures, of lightnings and thunderbolts, say others, which thou builest about at thy pleasure.

Savum praelustris fulmes ab arce venit.

Ver. 15. *Thou wast perfect in thy way*] As the evil Angels also were : but now it is otherwise. Heaven spured out them in the very first act of their sin, and soon after they were created. Look thou therefore to speed accordingly, 'sith iniquity is found in thee. *Potentes potenter torquentur.*

Ver. 16. *By the multitude of thy merchandise*] Many Merchants think they may do any thing for their own advantage : cheating and over-reaching passe for virtues with them. *Multa sunt fraudes ubi mercatura fertur.* Oecol.

And thou hast sinned] By suffering it so to be ; for there is a *passive in justice* as well as an active.

I will cast thee] I will bring thee down with a vengeance, and make thee an example of that rule, *Great sins have great punishments.*

Ver. 17. *Thine heart, &c.*] *Festus in seipso palchus.*

By reason of thy brightness] Thine own splendour hath dazzled thee. *Alagna cognatio est n: rii sic & hominu, divitiis & cecis.*

That they may behold thee] And beware by thee.

Ver. 18. *Thou hast defiled thy sanctuary*] i. e. Thy kingly palaces, where thou art looked upon and honoured as a God (but a wretched one) and which for state-lineess may vie with my Sanctuary. Adde hereto, that as none might come into the Temple but Priests only : so none might come into the palace but confiding persons : The *Turkes* at this day suffer no stranger to come into the presence of their Emperour, but first they clasp him by the arms, under colour of doing him honour, but indeed to bereave him of the use of his hands, lest he should offer him any violence. *Tuck. Hist.*

Therefore will I bring forth a fire in the midst of thee] Thou shalt perish by thine own sins, as a house is burnt by fire kindled within it self.

And I will bring thee to ashes] Which shall remain as a lasting monument of the divine displeasure ; as did the ashes and cinders of Sodom ; and Herodotus saith the same of the ashes of Troy.

Ver. 19. *Thou shalt be a terror*] As Kings exceed all others in glory, so their fall is oft with so great ignominy, that they become a wonder and a terror to all people.

Ver. 20. *Again the Word of the Lord*] See chap. 18. 1.

Ver. 21. *Set thy face against Zidon*] An ancient and eminent City of Phenicia, little inferior to Tyre : in *Isus* it is called *Zidon the great*. A very superstitious place, and a great enemy to Gods people. *Josh. 11.*

Ver. 22. *Behold I am against thee*] Heb. *I against thee*, by an angry *Apopopesis*. *I will be glorified*] Viz. In thy just destruction.

And shall be sanctified in her] See on *Levit. 10. 3.*

Ver. 23. *For I will send into her*] These are Gods evil Angels.

And she wounded shall be judged in the midst of her] This was done likely by *Nebuchadrezzar* : but certainly by *Artaxerxes Ocbus* the Persian, as the Prophet *Zachary* had foretold, chap. 9. and as *Diodorus Siculus* hath left upon record.

Ver. 24. *And there shall be no more a pricking bryar*] For God will take away the Canaanite out of the land, Zach. 14. *omnem spinum dolorificum* : he will by his Judgements provide for his own glory, and for his peoples comfort.

Ver. 25. *Thou shalt dwell in thine Land*] Provided that they cleave close to me : otherwise I will out them again. It hath been elsewhere noted, that the Promises are with a condition ; which is as an oar in a boat, or stern of a ship, and turns the promise another way.

Ver. 26.

Ver. 26. *And they shall dwell safely therein*] Or, *in confidence* : And this is reiterated here to shew what a mercy of God it is, to live secure, and free from the fear of enemies.

CHAP. XXIX.

Ver. 1. [*N the tenth year*] The year before Jerusalem was taken, chap. 24. 1. *In the tenth month*] Called *Tebeth*, Eth. 2. and it answereth to our January, saith *Bede*, *Chronology* is the eye of *Prophecy*, as well as of *History*.

In Emert.

Ver. 2. *Set thy face against Pharaoh*] This was *Pharaoh Ophra*, whom *Herodotus* calleth *Apries*, and saith, that he gave out that no God, how great soever could deprive him of his Kingdom. *Dionysius* the tyrant of *Sicily* also was wont to say, that his Kingdom was tyed unto him with *chains of adamant* : but it proved otherwise. *Noli glorari*.

And against all Egypt] Which held it self able to hold out against all the world, and is therefore here threatened at large in this, and the three next Chapters.

Oecol.

Ver. 3. *The great dragon*] Or *Whale*, or *Crocodile*, the figure of *Pharaoh*, whose Princes also and people are fitly compared to lesser fishes, and *Egypt* to waters, wherewith it aboundeth. These shall all suffer together, saith the Prophet : *Principia enim calamitatis, populi clades est*. Confer *Psalm*. 74. 13, 14.

That lieth in the midst of his rivers] That lieth at ease in the swollen waters of his *Nilus*, and batteth.

Which hath said My river is mine own] The river *Nilus* watereth *Egypt* and maketh it fruitful beyond credulity. They do but cast in the seed, and have four rich harvests in less than four moneths, say travellers. Hence the *Egyptians* were generally proud, riotous, and superstitious above measure :

Plin. Peneg.

Nequisius tellus scit dare nulla magis.

The most poisonous flies are bred in the sweetest fruit-trees. See on 1 *Tim.* 6. 17. *And I have made is for myself*] i. e. Useful and serviceable to my Country, with much paines and expence, by ditches, channels, water-courses, &c. These were cleansed and repaired by the command of *Augustus Caesar*, when he had subdued *Egypt*, and reduced it into a Province. Some render it *Ego feci meipsum*, I have made my self ; a most arrogant speech !

Sueton.:

Ovid.

*Sum felix; quin enim neget hoc? felixque manebo;
Hoc quoque quis dubitet? inimum me copia fecit.
Major sum quam cui possit fortuna nocere.*

Ver. 4. *But I will put hooks in thy jaws*] Speaking to *Tyrus* a Sea-town, Sea-Metaphors were made use of. Now he fetcheth them from waters and fishes, that he may frame himself to his hearers : A good precedent for Preachers.

To stick unto thy scales] Thy subjects shall all follow thee into the field, that there you may all fall together. Had they kept themselves in *Egypt*, they might have been far faster; for that Country could hardly be come at by an enemy. But they went forth to meet their bane, as if they had been ambitious of destruction, God had a holy hand in it.

Ver. 5. *And I will leave thee thrown into the wilderness*] As fish when they are caught are cast upon the dry land, and there they dye : for how should a fish live out of his own element ? It may be the *Chaldees* sought *Pharaoh* and his forces in the *Wilderness*, killed him and cast him out unburied; which the Heathens held a great unhappiness : for they thought their ghosts could not passe the river *Styx*, but must wander through *Hels* waste wildernesses, unless their dead bodies were buried.

I have given thee for meat] Whales flesh is no better worth.

Ver. 6.

Ver. 6. *And all the inhabitants, &c.*] Shall feel my power in their just destruction, though they think themselves insuperable.

Because they have been a staff of reed] See this fully expounded in the next words. See also on *Isa.* 36. 6. *Jer.* 37. 7, 8. *Egypt* was a reedy Country, as *Pliny* telleth *Lib.* 13. cap. 11. *Arundo autem ipsa per se fractuat, & in necessitate eladit.*

Ver. 7. *When they took hold of thee by thy hand*] i. e. Made a Covenant with thee, and hoped for help from thee. See *Job* 8. 20. The holy Scripture is its own best interpreter.

Thou didst break] So unfaithful are many friends : so uncertain are all humane helps.

And madest all their loines to be at a stand] Thou leste them in the lurch, as we say, to shift for themselves as they could.

Ver. 8. *And cut off man and beast*] With both which thou aboundest exceedingly : as being a very fruitful Country ; populous, & peccorosa.

Ver. 9. *Because he hath said, The river is mine, and I have made it*] With this proud speech he is twice twitted, see ver. 3. The *Egyptians* so trusted in their river *Nilus*, as if they needed no help from heaven.

Egyptus sine nube ferax, saith Claudian.

Epigram. 6.

And *Lucan* to like purpose :

*Terra suis contenta bonis, non indiga mercis
Aut Jovis : in sol tanta est fiducia Nilo.*

How much better might God have said to these *Egyptians*, then *Vespasian* did, *Haurite à me tanquam à Nilo*, Come ye to Me the fountain of living waters, and hew not out thus to your selves broken cisterns that can hold no water ! But they used in mockery to tell the *Grecians*, that if God should forget to rain, they might chance to starve for it : they thought the rain was of God, but not the river :

*Te propter nullus tellus tua postulat imbres :
Arida nec pluvio supplicat herba Jovis.*

Tibul. de Ni-
lo.

God therefore threateneth hers to dry it up, and so he did : Ingratitude forfeiteth all. In the reign of *Cleopatra*, *Nilus* overflowed not the banks for two years together, saith *Seneca* : he brings in *Callimachus* telling of a time, wherein it had not done so for nine years space. Hence *Ovid*,

*Credidit Egyptus caruisse juvenilibus arva
Imbribus, atque annis secca fuisse novem.*

Arc. lib. 1.
Xenophodas.
Athenor.
Eusebius & Orig.
Nazianz.

Thus their gold-flowing and fruit-giving river failed them, because they attributed too much to it. In *Joseph's* time they had seven years famine.

Ver. 10. *And against thy rivers*] The Jealous God will down with the earthly idol, whatever it be : See on ver. 9.

And I will make the land of Egypt utterly wast] Heb. *wast of wast*, *From the sower of Syene*] i. e. From South to North.

Ver. 11. *No foot of man or beast shall passe through it*] This was *solitudo solitudinis* indeed ; a dreadful desolation. When it fell out, no history mentioneth : but that it was so, is most sure. Oh the dismal effects of sin in all ages, as now in sundry parts of *Turkey*, utterly unpeopled, though once flourishing !

Ver. 12. *In the midst of the Countries*] *Palestine*, *Moab*, *Edom*, *Judea*, &c. See *Jer.* 46.

And her Cities] Which are said to have been 20000. in the reign of *Amasis*, the chief whereof were *Alexandria*, *Thebes*, *Babylon*, *Memphis*, &c.

Ver. 13. *Will I gather the Egyptians*] God loveth to help men that are forsaken of their hopes. *Cyrus* sent them home likely, about that time that he took *Babylon*; and his son *Cambyses* had somewhat to do to subdue them ; so high they were

were soon grown and head-strong; *humbled* they were, but not *humble*: low, but not *lowly*.

Ver. 14. *Into the land of Parthos*] A part of the lower *Egypt*; a corner of the Country lay some; but big enough to hold the remnant that returned.

And they shall be there a base Kingdom] *Raditum & regnum illis promittit, sed humile*, a Kingdom God promiseth them, but base and abject; because subject and tributary to the *Persian*, so that the *Israelites* shall no more lean upon it. God oft removeth occasions of sin from his people, taketh away their stumbling blocks, that they may not fall under his heavy displeasure.

Ver. 15. *It shall be the basest of the Kingdoms*] And worthily for their worshipping the basest creatures (See *Rom.* 1. 23, 24.) but especially for their faithlessness to God's *Israel*.

Turk. Hist.

Ib. 260.

For I will diminish them] As God hath likewise done the *Persians* at this day (who have undone their confederates, the *Egyptians* and *Georgians*) and the *Grecians* no less; who have now lost their liberty, and are so degenerate by means of the Turkish oppression, that in all *Grecia* is hardly to be found any small remembrance of the glory thereof.

Ver. 16. *And it shall be no more the confidence*] For I will cut them, and keep them short enough: I will pull their plumes, so that they shall not stretch their wings beyond the nest: they shall have nothing so many clients, and adherents.

Which bringeth their iniquity to remembrance] Creature-confidence is so hated of God, that it inmindeth him of former miscarriages also, and causeth him to plague men for the new and the old together.

Sedar-olam.

Ver. 17. *In the seven and twentieth year*] Of *Jeconiab's* captivity (as *Ezekiel* ordinarily counteth) or of *Nebuchadnezzar's* reign, say the Jew-doctors: when as *Tyre* was overthrown, some part of *Egypt* wasted, *Jeremy* and *Baruch* taken into his protection.

The Word of the Lord came] This was *Ezekiel's* last sermon, his swan-like song: shewing wherefore and whereby *Egypt* should be so laid waste.

Ver. 18. *To serve a great service*] For thirteen years together, as saith *Josephus*. *Every head was made bald*] &c. By continual carrying upon their heads and shoulders, earth, wood, and stones (for which they were much laughed at by the *Tyrian* soldiers) to fill up that strait of the Sea, which separated *Tyre* from the Continent, before it could be taken.

Yet he had no wages] The *Tyrians*, when they saw they could hold out no longer, had sent much of their wealth away to *Carthage*, and other places: much of it also they cast into the Sea, saith *Tyria*; so that *Nebuchadnezzar* at his entrance found nothing but a bare rock, saith *Hierom*, out of an old *Assyrian* Chronicle.

Ver. 19. *Behold I will give the land of Egypt*] As pay for his pains at *Tyre*. God is a liberal pay-master, and his retributions are more than bountiful. Serve him therefore with cheerfulness.

Turk. Hist.

345.

Ib. 227.

Ver. 20. *I have given him the land of Egypt*] As the great *Turk* gave his souldiers the rich spoil of *Constantinople*: and as *Tamerlan* never forgot the good service of his servants, nor left the same long unrewarded; often saying that day to be lost, wherein he had not given them something.

Because they wronged for me] By mine instinct, though beside their own intent.

Ver. 21. *The horn*] i. e. The strength, power and authority, in the Kingdom of Christ especially, *Luke* 1. 69.

The opening] Occasion to bless my Name.

They shall know] *Nebuchadnezzar* also and his *Babylonians*.

CHAP. XXX.

Ver. 1. *The Word of the Lord*] See chap. 18. 1.

Ver. 2. *Woe worth the day*] *Ab die ista*. This shall be the voice much more of reprobates at that last day of wrath and revelation of the righteous Judgement of God, *Rom.* 2. 5. *Enoch* foretold this dreadful day, before *Noah* the deluge.

deluge: That day is longer before it comes: but shall be more terrible when it is come.

Ver. 3. *A cloudy day*] Heb. a day of a cloud; which was rarely seen in *Egypt*.

Ver. 4. *Great pain*] Heb. pain upon pain, as the throws in childbirth.

Ver. 5. *Chub*] Certain *Africans*, who shall be worse put to't then were those succeeding *Africans*, who had a prophecy (but not of like credit with this of *Ezekiel*) that when the *Romans* sent an army into their country, *Mundus cum tota sua prole periret*, which made them think the world should then be at an end. But afterwards the *Romans* sent an army thither under the conduct of one *Mundus*, who in battle was slain together with his sons by the *Africans*, and discovered the illusion of the devil. The Septuagint render *Chub Spaniards*; which I like the better, saith *Lavater*, because *Sirabo* saith *Nebuchadnezzar* came with his victorious army as far as *Spain*.

Ver. 6. *They that uphold Egypt shall fall*] i. e. Their confederates; or as some, their *Tutelar* gods. *Herodotus* writeth that *Cambyfes* wasted with the sword *Egypt* and *Ethiopia*: killed their god *Apu*, and defaced all their idols. This he did, doubtless, rather in scorn of all religion, then hatred of idolatry.

And the pride of her power shall come down] Tumbling down as a great and weighty bulle, from a very high and steep mountain.

From the tower of Syene] See chap. 29. 10.

Ver. 7. *And they shall be desolate*] See chap. 29. 10.

Ver. 8. *And they shall know that I am the Lord*] Men will not take knowledge of this till they have paid for their learning. *Vexatio dat intellectum*, smart makes wit. cum fructu.

When I have set a fire in Egypt] War is fitly compared to fire, it feeds upon the people. See *Esa.* 9. 19. with the Note.

Ver. 9. *In that day shall messengers go forth from me*] i. e. The *Chaldeans* by an instinct from me, to subdue *Ethiopia* also.

In ships] For *Nilus* was navigable:

Lens fuit Nilus.

Claudian.

To make the careless Ethiopians] Heb. *confident Cush*: Security uttereth in calamity.

As in the day of Egypt] That cloudy day, ver. 3. when clouds of blood were diffused upon them: Or, that dismal day of old, when they perished in the red sea, *Exod.* 15. 14.

Ver. 10. *I will also make the multitude*] Or the great noise and hurry. They shall have no more cause to complain that they are too many of them: so that they cannot one live by another.

Ver. 11. *The terrible of the nations*] *Tyranni Gentium*. *Homo homini lupus*.

Ver. 12. *And I will make the rivers dry*] The *Chaldees* shall drink them up, as a *King*. 19. 24. or I will dry them up for a punishment of your vain trust in them, and boasting of them, chap. 29. 3, 9.

And sell the land] Pass it away utterly from you. *The earth is the Lord's*: he is the true Proprietary.

Ver. 13. *I will also destroy their idols*] He did so by *Cambyfes*: See on ver. 6. he doth so still by the *Turkes*; when they invade *Popish* countries, they break down their mawmets.

Out of Noph] Called also *Moph*, *Hof.* 9. 6. afterwards *Memphis* (the Metropolis of idolatry; *Nazianzen* calleth it *Lycopolis*, the mad City, because mad-set upon idols; *Apu* especially) afterwards *Babylon*, and now *Alcayr*: famous for its incredible greatness, fair situation, pillars and *Pyramid*. It was the seat royal of the *Sultans*, till taken by the *Turks* from *Camfon Gaurus* and the *Mamalik*, about the year 1515.

And there shall be no more a Prince] For forty years at least.

Ver. 14. *And I will set fire*] See on ver. 8.

On Zion] Or *Tanis*; the inhabitants whereof are said to be those giants called *Titans*.

And will execute judgments in No] *Populous No*, *Nabum*, 3. 8. called afterwards *Alexandria*, now *Scanderoun*.

Ver. 15. *And I will pour my fury upon Sin*] Called afterwards *Pelusium*, and now *Damietta*. Defecto Sinu nomen dedit. The

P p p

The strength of Egypt] The key of the Kingdom.

Ver. 16. *I will [as fire on Egypt]* See ver. 8.

Ver. 17. *Aven*] Called also *Heliopolis*, and *Thebe*.

Phibeseth] Or *Bubastis*, called by *Ptolemy*, *Heremne civitas*.

Ver. 18. *At Tahapnebet*] Or *Daphne*, the gate of *Egypt*, at which the *Chaldeans* entered.

A cloud shall cover her] See ver. 3.

Ver. 19. *And they shall know*] See on ver. 8.

Ver. 20. *In the eleventh year*] The year wherein *Jerusalem* was destroyed; notwithstanding *Pharaoh's* fair promises and proffers to relieve her.

Ver. 21. *I have broken the arms*] *Ita ut nulla ars velope*, so that by no means or medicines it can be made whole again. Losses received in war can hardly be repaired.

Ver. 22. *And will break his arms*] I will utterly disable him, and drive the field of him: he shall neither be able to defend himself, or offend his enemy. See *Psal.* 37. 17.

Ver. 23. *And I will [scatter the Egyptians]* Send them captive into other countries, as by a whirlwind or *Hurricane*. This Metaphor we have oft met with. He was afterwards hanged.

Ver. 24. *And I will strengthen the arms of the King of Babylon*] God as he sends the sword, *chap.* 14. 17. musters the men, *Esa.* 13. 4. orders the ammunition, *Jer.* 50. 25. renders the weapons vain or prosperous, *Esa.* 54. ult. so he strengtheneth and weakeneth the arm of either party.

Ver. 25. *But I will strengthen*] See ver. 25.

And they shall know] See on ver. 8.

Ver. 26. See ver. 23. They would hardly believe it, and therefore are so oft assured it.

CHAP. XXXI.

Ver. 1. *In the third month*] Two months after the former Prophecy; and a month before the City was taken.

Jer. 13. 15. Ver. 2. *Speak unto Pharaoh*] Unto *Pharaoh-Hophra*, *chap.* 29. 2. Say unto him (though it will be to small purpose) *Hear and give ear, be not proud, for the Lord hath spoken it.*

Whom art thou like in thy greatness?] *q. d.* Thou thinkest thy self the only one, and that there is none such; but what sayest thou to the *Assyrian*, whom yet the *Babylonian* hath now laid low enough?

Ver. 3. *Behold the Assyrian was a Cedar*] See *chap.* 17. 3, 22, 23. *Dan.* 4. 10, 11. with the Notes. The cedar is a very tall, fair, shady, leavy and lively tree: Such was *Eshar-baddon* King of *Assyria*: once a most potent Monarch: now, not the maker of a mole-hill. Now therefore (by an argument from the greater to the lesse) if he so fell through his pride; shalt not thou much more?

Ver. 4. *The waters made him great*] He had a confluence of all prosperities. Watered he was, *non aquis sed abyssis; est autem abyssus inexhausta felicitas & rerum affluentia*. He overabounded with all outward happiness: in wealth, victories, and triumphs, he gave place to no man.

Ver. 5. *And his boughs were multiplied*] *Amplissima laudis copia verborum.*

Ver. 6. *All the fowles*] See *Dan.* 4. 12.

Ver. 7. *Thus was he fair in his greatness*] Once again he setteth forth with how great power and glory God had adorned this first Monarchy.

Ver. 8. *The Cedars in the garden of God*] No Kingdom in the world was comparable to the *Assyrian*, for thirteen hundred years together.

Ver. 9. *So that all the trees of Eden* — *enjoyed him*] *Summa petis livor*. The tallest trees are weakest in the tops: and envy alwayes aimeth at the highest.

Ver. 10. *Because thou hast lifted up thyself*] Here he comes to describe *casum & cladum*, the downfall and destruction of this flourishing Empire: beginning with a short

a short *Apostrophe* to *Pharaoh*. Be not high-minded but fear. Believe not him who has *Decent secundas fortunas superbie*, pride well become: h prosperity: but rather Plaut. believe what another saith, and experience confirmeth, *Siquitur superbus ultor a tergo Deus*, God punisheth the proud, surely and severely. A better author than Seneca. either of them telleth us, that *Pride* goeth before destruction: and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, then to divide the spoil with the proud, *Prov.* 16. 18, 19.

Ver. 11. *I have therefore delivered him into the hand of the mighty one*] Of *Merodach-Baladan*, who of *Governour*, had made himself King of *Babylon*; and in the twelfth year of his reign, having overcome *Eshar-baddon* son to *Sennacherib* and last Monarch of *Assyria*, he adjoynd that whole Empire to the *Babylonians*; and reigned after that forty years.

He shall surely deal with him] Heb. *In doing he shall do unto him*, i. e. he shall do what his list with him: as *Tamerlan* since did with *Bajazet*: whom he carried about in an iron cage, using him on festival dayes for a footstool; and feeding him like a dog with crumbe fallen from his table. All which *Tamerlan* did, not so much for hatred to the man (saith the Historiographer) as to manifest the just judgement of God against the arrogant folly of the proud.

Ver. 12. *And strangers have cut him off*] The greater wealth, the greater spoil awaiteth a man: as each one desireth to lop the tree that hath thick and large boughs and branches.

And his boughs are broken] i. e. His *Vassals*, *homagers*, and *auxiliaries*.

And all the people of the earth] Who once sheltered under his shadow. But the rule is,

Arbor honoretur cuius nos umbra teneatur.

And have left him] And joynd themselves to the *Babylonian*.

Sic cum fortuna statque cadisque fidet.

Ovid.

Ver. 13. *Upon his ruins shall all the fowles*] His dead body shall want decent burial, as afterward did great *Alexanders*, great *Pompeyes*, our *William the Conquerors*, *Richard* the thirds, &c.

Ver. 14. *To the end there shall be none of all the trees*] This is the use men should make of Gods heavy judgements upon others. This mans father *Sennacherib* had a statue set up in *Egypt*, saith *Herodotus*, with this inscription: *Let him that looketh upon my tomb, misery learn to be modest and to fear God.*

Neither their trees stand up in their height] *Negus stent in seipsis*, neither stand in themselves, because of their height. *Magna repente ruunt. In se stas & non stas*, said the Oracle to *Austin*: thou standest on thine own bottom; thou wilt surely down.

For they are all delivered unto death] Without difference, pell-mell, lords and lowels together, as the Poet also singeth;

*Sub ima purpurei veniunt vestigia reges,
Deposito luxu, turba cum paupere mixti;
Omnia mors aequat.*

Claudian.

Ver. 15. *I restrained the floods thereof*] I made them keep home, as mourners use to do.

And I caused Lebanon to mourn for him] Heb. *To be black*, i. e. in mourning-habit. *Athenienfes non nisi atrasi sapimus*, said one.

Ver. 16. *I made the Nations shake at the sound of his fall*] As the earth seems to shake at the fall of some mighty Cedar.

Sic subito casu, quae valuit, ruunt.

Shall be comforted] In so noble a companion and partaker of their misery. Confer *Esa.* 14.

P p p 2

Ver. 17.

Occolamp.

Virg. Aenid.
lib. 2.

Ver. 17. *They also went down into hell with him*] It was wont to be said, that hell was paved with Kings crests and shavellings bald-pates: Henry the eight was told on his death-bed, that he was now going to the place of Kings. See *Esa.* 30. 33. what a coile kept this *Esa-haddon* in his time, as being *superstitibus terror, praemortuis laetitia, complicitibus exitium, sui ipsius ruina?*

Ver. 18. *To whom art thou like?*] He fitly returneth to *Pharaoh*, applying all this discourse to him.

In the midst of the uncircumcised] Chap. 28. 10.

This is Pharaoh] This is like that of the Poet,

*Hic finis Priamifatorum: hic exitum illum
Sorte tulit.*

CHAP. XXXII.

Ver. 1. *In the twelfth month*] About a year and half after the City was taken.

Ver. 2. *Take up a lamentation*] i. e. A lamentable Prophecy, destructive to the Egyptians: and it is very likely that they heard of it, but heeded it not; *tanguntur monstra marina Dei verba praetercuntes.*

Thou art like a young lion] For pride, fierceness and cruelty.

And thou art as a whale] Or Crocodile: thou domineerest over sea and land, far and wide: thou playest *Rex*.

Thou camest forth with thy rivers] With the armes of thy *Nilus* into the Midland-sea: *infans bellu inquietans omnia*, breeding a great bufile in the Countries near adjoining.

Ver. 3. *I will therefore spread out my net*] Thou shalt be taken in an evil net, when thou little thinkest of it. Evil shall hunt the violent man to overthrow him, *Psal.* 140. 11. Look how *Leocassibus irreissus ait, Si praesivissem*: and as the whale enclosed by fishers is lugg'd to land, done to death, cleft in peices with axes, his flesh being made a prey for birds and beasts, his blood far and near drenching the earth: so shall it fare with *Pharaoh* and his forces.

Ver. 4. *Then will I leave thee upon the land*] As whales are sometimes left by an ebbe whilst they pursue lesser fishes: there was one so taken near *Greenwich* lately: a peice of whose flesh was shewed unto me.

Occol.

Ver. 5. *With thy height*] *Celsitudine sua*: with thy glory which thou holdest dearer then thy flesh or life.

Ver. 6. *I will also water with thy blood*] Instead of thy river *Nilus*.

The land wherein thou swimmest] *Egypt*, where thou sportest, as the whale doth in the mighty waters.

Nat-hunt col-
les & vultes
cuvic tuo.

Even to the mountains] A most elegant *Hyperbole*: the like whereto, see *2 King.* 21. 16.

Ver. 7. *And when I shall put thee out*] Or *extinguish thee*: who art for thy power and glory as one of the worlds great *Luminaries*.

I will cover the heaven, &c.] So great a fume, or rather so vile a snuffe shall exhale, that the heavens shall seem to be muffled, &c. It shall be once again deep darknesse over all the land of *Egypt*. Another *Hyperbole*.

Hypallage
Poetica.

Ver. 8. *All the bright lights of heaven*] See ver. 7. All this shall befall the world really and without an *Hyperbole*, at the last day, *Mat.* 24. 29.

Impiaque eternam patientur saecula noctem.

Ver. 9. *I will also vex*] Or grieve: See *Eccles.* 7. 3. where the same word signifieth anger and sorrow. *Nebuchadnezzars* growing greatnesse shall be a cut and a corrosive to them.

Ver. 10. *When I shall brandish my sword*] As fetching my blow at them too; and aiming where to hit them.

Every man for his own life] Which he knows he hath forfeited, and hath

NOW

now great cause to fear: sith his neighbours house is on fire.

Ver. 11. *The sword of the King of Babylon*] Here is that delivered plainly which was before parabolically. *Jam proximus ardet theatrius.*

Ver. 12. *By the swords of the mighty*] Or, of the *Heroes*, or *Giants*. *The terrible of the nations*] *Graffatores*, as *Munster* hath it; *inexpugnabiles*, as the *Vulgar*: such as with whom there is no dealing.

Ver. 13. *All the beasts thereof*] *Egypt* a most moist and fat Country, was full of cattle.

Ver. 14. *Then will I make their waters deep*] There shall not be men left to derive them by ditches and channels into their grounds and pastures, for the making of them fruitful.

And cause their rivers to run like oyle] i. e. Smoothly, and silently.

*Leni fuit Nilus, sed cunctis amnis extat
Utilior, nullas confusus murmure vires.*

Claudian.

Ver. 15. *When I shall make the land* — *desolate*] See here the sad effects of sin, and beware.

Then shall they know that I am the Lord] *Pleraque supra habuimus: ideo sum brevior*, saith *Lavater* on ver. 12.

Ver. 16. *This is the lamentation*] And this is the epilogue of this former Prophecy: the latter followeth; being of the self-same argument, viz. a funeral dirge and exequy over *Egypt*.

Ver. 17. *In the fifteenth day of the month*] i. e. Of the twelfth month, ver. 1; and about a fortnight after the former Prophecy. God loves to foretignify, and to do it often.

Ver. 18. *Wail for the multitude*] Prophecy their destruction: but doe it not without grief and regret.

Cast them down] Do thou foretel it, and I will not fail to fulfill it: (See *Jer.* 1. 10. with the Note.) Let them know that hell gapeth for them: and here I give thee the keyes thereof. So God doth to every faithful Minister, *Matth.* 16. not to Peter only, nor to his pretended successor the Pope; whom therefore *Luther* bravely sighted in these words of his, *Contemptus est a me Romanus & favor & favor*: I care neither for the Popes favour, nor frowns.

Ver. 19. *Whom dost thou passe in beauty*] What art thou better then other thy compers and complices in sin? Thou must also dance, *Down to hell, Down to hell*, with the rest.

Be thou laid with the uncircumcised] Strangers to the Covenant (whereof Circumcision was a seal) sinners the *Chaldee* here calleth them, such as the devil sweeps: *Serm.* of Re- they are his birds, saith Mr. *Bradford Martyr*, *whom when he hath well fed, he will pent. p. 70.* broach them and eat them, claw them and clamp them world without end, in eternal woe and misery.

Ver. 20. *They shall fall*] *Carchises* have their names both in Greek and Latine Cadaver, from falling.

Fit subito funus, qui modo vivus erat.

We wonder now and then at the suddain death of a man. In war many thousands exhale their breath without so much as *Lora* have mercy on us. Death heweth its way through a wood of men, in a minute of time, &c.

Ver. 21. *The strong among the mighty*] Who might have seen many fair summers, had they not been cut off by *Pharaoh's* sword.

Shall speak to him out of the midst of hell] What they say to him, see *Isa.* 14. 10. where we have the like *Protopopeja Poetica*.

Ver. 22. *Asbur is there*] To wit, in the belly of Hell, among the uncircumcised, as *Lazarus* and other Saints are in the bosom of *Abraham* the place of blisse. Slay them were with the sword: but that was but a beginning of their sorrows, a trap-door to eternal torment. *Virgil*, by a like figure, brings in *Aeneas* going down

down to hell, and there seeing *Agamemnon, Dido, the Titans, Cyclopes, and other Tyrants.*

Ver. 23. *Whose graves are set in the sides of the pit*] In the bottom of the burning Lake; which from the high top of a Kingdom is a foul fall. Their being there buried may import, that they shall never come out.

Which caused terror] As breathing nothing but blood and slaughter, raising a tempest wherever they came, so that they became *terrores terre*, as dreadful as devils.

Ver. 24. *There is Elam*] The *Persians*, who in the reign of *Cyaxares*, had been subdued by the *Scythians*, and slain in great number, *Jer. 49. 34, &c.*

Into the nether parts of the earth] Into hell, as that rich glutton, *Luke 16. 23.* where our Saviour seemeth to allude to this place.

Yet have they born their shame] Carried the matter of it to hell with them, where is perpetual shame and confusion: beside the vexing snuff they have left behind them upon earth.

Ver. 25. *They have set her a bed*] i. e. The devils have set the *Persian* multitude a bed, but an uneasy one, such as they set for that rich wretch, *Luke 12. 19, 20.* who thought to take his ease, but was not suffered.

With all her multitude] The grave is the *Congregation-house* of all living, *Job 30. 23.* Hell is of many dead, that dye in their sin.

He is put in the midst] In the hottest fire of hell.

Ver. 26. *There is Meshech and Tubal*] i. e. Say some, the *Cappadocians* and *Spaniards*. Others, the *Scythians* and *Sarmatians*.

And all her multitude] See ver. 25.

Ver. 27. *Which are gone down to hell with their weapons of war*] They dyed not gloriously as Conquerours: nor were buried triumphantly with their arms under their heads (as valiant warriors were wont to be;) *sed ingloria vita recessit*, but they dyed like dogs, and were basely buried, and yet that was not the worst of it neither.

But their iniquities shall be upon their bones] They shall rue for their cruelty and bloodshed. These shall be as a *murdering-weapon* in their bones, *Psal. 42. 10.* throughout all eternity.

Ver. 28. *Thou shalt be broken*] Thou O *Pharaoh*, shalt have a deeper degree of torment in hell. *Potentius potenter torquibuntur.*

Ver. 29. *They shall lie with the uncircumcised*] Though they were circumcised, as now the *Turks* are, yet that shall not profit them. *Faciunt & vespæ favos: &*

Simia quam similis turpissima bestia nobis!

Ver. 30. *There be the Princes of the North*] i. e. (saith *Junius*) the *Syrians, Tyrians*, and others.

And all the Zidonians] All the *Hunters*, saith the *Vulgar*; taking the word *appellatively*.

Which are gone down] The same again; *ad majus Partos.*

Ver. 31. *Pharaoh shall see them*] This is the *Epilogue*, or perclose of this doleful ditty.

And shall be comforted] This was a miserable comfort: the like whereto is that of some prophane persons among us, who when threatened for their foul practices, use to reply, *If we do go to hell, yet we shall have company.*

Ver. 32. *For I have caused my terror*] By *Pharaoh's* exemplary punishment. This will make good men tremble at my Judgements, and bad men beware how they come under my wrath.

CHAP.

CHAP. XXXIII.

Ver. 1. *A Gain the Word of the Lord came unto me, saying*] A new commissiō to preach again to his Country-men: which he had not done, since chap. 24. 27. See the Note there.

Ver. 2. *Speak to the children of thy people*] I say of thy people: for I can scarce find in my heart to own them, they be so bad.

When I bring the sword upon a Land] The sword is of Gods sending, chap. 14. 17. and whencesoever it cometh, it is bathed in heaven, *Isa. 34. 5.* Think the same of any other publike calamity, *Amos 3. 6.* and therefore frame to a patient and peaceable behaviour under it. Among Philosophers the most noted sect for patience, was that of the *Stoicks*, who ascribed all to Fate.

Ver. 3. *He blow the trumpet*] Hence the Ancients infer, that a Bishop must preach, and that *Pralati officium est sollicitudo non celsitudo.* He taketh upon him the office of a constant Preacher, (saith *Greg. 11.* that undertaketh to be a Minister.

Ver. 4. *His blood shall be upon his own*] The blame shall rest wholly upon himself. Not to be warned is a just both presage and delect of destruction.

Ver. 5. *But he that taketh warning*] *Provisio* is the best means of prevention.

Ver. 6. *He is taken away in his iniquity*] This a dismal kind of death, far worse than that of dying in prison, or of dying in a ditch.

At the watch-man's hand] By whose treachery, or indiligence at least, he mis-carried.

Ver. 7, 8, 9. See Notes on chap. 3. 17, 18, 19.

Ver. 10. *Thus ye speak*] But not well, whilst ye have hard thoughts of God, and heavy thoughts of your selves; as if your sins were unpardonable; and that ye were already ruined beyond relief: whereas true Repentance is a ready remedy, a plank after shipwreck, that would set you safe, and render you right again. This they had been told before, chap. 18. but to little purpose: the word was not mingled with faith in their hearts, and did therefore run through them, as water runs through a riven vessel.

And we pine away in them] *Ita punimur ut pereamus.* This the Prophet had threatened, chap. 24. 23. and they still stomachfully object it to him: it lay as *hard-meat*, and they raile a cavil upon it: whereto the Lord answereth;

Ver. 11. *As I live saith the Lord God, &c.*] This is one of those precious places, those mellifluous honey-combes, which we should go on, sucking, towards heaven, as *Sampson* once did toward his parents, *Judg. 14. 9.* Here, if anywhere, we may find strong consolation. God when he sweats, desires certainly to be credited, saith *Tertullian*. O happy we, for whose sakes God vouchsafeth to swear: and O thrice-wretched we, if we believe not God, no though he swear to us! Oh (saith *Theodoret* here) who can ever sufficiently admire the Lords great goodness, who being so shamefully sght by the sinful sons of men, doth yet swear his readiness to receive them graciously, who have revolted grievously? Well might *Nicæanzen* say that God delighteth in nothing so much as in mans conversion and salvation: *ὁ Θεὸς οὐδὲν βέλτερον ἐπεθύμει, ἢ τὴν μετανοίαν τῶν ἀνθρώπων*, saith *B. fil.* i. e. he would we should fear him, not fall by his hand: *redire nos sibi, non perire desiderat*, (as *Chrysologus* phraeth it) return unto him, not perish from the way, *Psal. 2. 12.*

For why will ye dye?] Turn ye mult, or burr. See ch. p. 18. 31, 32.

Ver. 12. *Say unto the children*] The same as before; only with a *Provisio* of Perseverance in well-doing, for else all's lost. *Non enim quæritur in Christianis initia sed finis*, saith *Hierom*. The end is better then the beginning.

Ver. 13. *When I shall say to the righteous*] See on chap. 18. 24.

If he trust to his own righteousness] As thinking that he hath thereby purchased a license to commit iniquity.

Ver. 14. *Thou shalt surely dye*] Viz. Except thou repent; for that altereth the case. *Penitency* is almost as good as *innocency*.

If he turn from his sin and do] These two parts make up true Repentance.

Ver. 15. *Give again that he had robbed*] *Quod rapuit reddiderit.* The law for restitution see *Num. 5. 6, 7.*

Ver. 16.

Ver. 16. *None of his fins*] This is point-blank against the doctrine of *Purgatory*.
 Ver. 17. *Tet the children of the people say*] This was a second cavil of theirs. See
 ver. 10. and chap. 18. 25. *Archefilas* was surnamed *Cavillator* : so might these
 well have been.

Their way is not equal] There is no equity at all in this causelesse quarrel of theirs.
 Ver. 18. *When the righteous turneth*] To set them down, if right reason would
 do it (and man should be *mancipium rationis*, a slave to reason) he repeatch what
 he hath said before.

Ver. 19. *He shall live thereby*] Provided that he rest not in his righteousness, but
 learn to live by the faith of the Son of God, *Gal. 2.*

Ver. 20. *Tet ye say*] But therein ye *lye*, which is not the guise of Gods children,
Isa. 63. 8.

I will judge you every one after his wayes] And so writing a testimony, if not from
 your mouths, yet from your consciences, of mine impartial Justice ; such as is that,
Dent. 32. 4. A God of truth, and without iniquity, just and right is He.

Ver. 21. *In the twelfth year*] Some read the *eleventh year* : and indeed it was
 wonder that such ill news came no sooner ; for *ei sudaßat mōd'akais*, saith *Sophocles*.

Superstes fra-
 gū.

That one that had escaped] This God had promised, chap. 24. 26.
 Ver. 22. *The hand of the Lord*] i. e. The Spirit of the Lord, which acted me
 and carried me out, *2 Pet. 1. 21. See 1 Cor. 12. 3.*

And my mouth was opened] As God had promised, chap. 24. 27. And this fell
 out before the messengers narration. This was much for the prophets honour.

Ver. 23. *Then the Word of the Lord*] See chap. 18. 1.

Ver. 24. *They that inhabit those waists of the land of Israel*] Those poor few
 now left in the land, *2 King. 25. 12, 22. Jer. 40. 5, &c.* Surely they are poor, they
 are foolish, they have lost the fruit of their affliction, *miserimi facili sunt & pessimi*
permanent (as *Austin* saith of some in his time) they are never the lesse wicked, for
 being wretched.

Verba faci
 populi recitat.
 Abrahæ se
 confertensimā
 prætere audē
 bant.

Speak] Bubbles of words. *Antiquum obtinent* ; They are no changelings, not at
 all creit-fain.

Abraham was one] And no such one, but that we may match him. Thus these
 proud hypocrites set up their counter for a thousand pound, and stand upon their
 comparisons, without all shame or sense.

The land is given to us] And here we will hold our own : for we are well worthy.

Ver. 25. *Te eat with the blood*] Which wicked *Saul* would not do, *1 Sam. 14.* much
 less would righteous *Abraham* have done it ; sith it was against the light and letter
 of the Law, *Gen. 9. 4. Levit. 7. 26. Dent. 12. 16.* Nay ye do worse things : and
 are you *Abraham's* children, and heirs of the promised land, together with that faith-
 ful Patriarch ? I trow not. See a like manner of reasoning, *Mic. 2. 7. Job. 8. 39.* So
 the learned *Linaker*, having read our Saviours Sermon in the mount, and consider-
 ing how little it is lived amongst us, brake out into these words, *Certainly either*
this is not Gospel, or we are not right Gospellers.

Ver. 26. *Te stand upon your sword*] *Vivunt ex rapto*, He that hath the longest
 sword carrieth it amongst you : ye are also very revengeful : ready to say with him
 in the Poet,

Capere op.
 Statum. Heb. a
 Meqm. ap.
 Virg. Aneid.
 to.
 Martia. Vi.
 vald. in can-
 delab.

virtus mihi nomen, & ensis
 Quam teneo.

Dextra mihi deus, & telum quod misisse libro.

Ye work abomination] This *R. Solomon* understandeth de *Venero obsecratione*. It is
 in the original, yewomen work abomination, as prostituting your selves to an un-
 natural silitibess, as the *Casuits* complain still of some Spanish Cortezans.

And shall ye possess the land] q. d. Ye shall be set up : what should you expect
 better then *exilium & excitium*, banishment and destruction ?

Ver. 27. *They that are in the wastes*] Ver. 24.
Shall dye of the pestilence] Or die of the famine, which is worse. When, where,
 and

and how this was fulfilled upon them, we read not : In *Egypt* likely, whither they
 went after *Gedaliah's* death ; if not sooner, at home, as *Jeremy* also had fore-pro-
 phesied, chap. 42. 43, 44.

Ver. 28. *For I will lay the land most desolate*] Heb. *desolation & desolation*. God
 made clean work there ; there was not a Jew left in the Country : See *Zach. 7. 14.*

Ver. 29. *Then shall they know*] By woful experience.

Ver. 30. *The children of thy people*] These Captives in *Babylon*, no whit better
 then those in *Jury*.

Still are talking] Detracting from thee, and deriding thee.

By the walls] *Insurrexerunt menses clancularios* : fearing lest any one behind them

ut oisli &
 fannines in
 foro facere so-
 lent.

should hear them, they get the walls at their backs.
Come I pray you and hear] Thus they jeer : and there are too many such scoffers
 at this day.

Ver. 31. *And they come unto thee*] Very goodly.
And they sit before thee] Very demurely, and (to see to) devoutly ; taking up all
 the tears.

They hear thy Words] But they were as heartlesse in hearing, as they were listlesse
 in praying, ver. 10.

They will not do them] Of the *Armenians* also it was said of old, that they knew
 well what was good and right, but would do neither.

Their heart goeth after their covetousnesse] Their heart is on their half-penny, as we
 say : neither can the Load-stone of Gods Word hale them one jot from the earth.

It should be *Sursum corda* : but when many mens bodies are in *facellus*, their hearts
 are in *facellus*, as *Austin* complaineth : as Serpents have their bodies in the water,
 their heads out of the water : so here. As those *Gergesites*, they more mind a *minica* *præter*,
swine-fly then a *Sanctuary*.

Haram domi-
 licum are De-
 varab.

Ver. 32. *As a very lovely song*] Or a love-song. The word leaves no more im-
 pression upon carnal mens consciences, then a sweet lesson upon the Lute in the ear,
 when it is ended ; for then both the vocal and instrumental sweetnesse dissolve into
 the air and vanish into nothing. Happy was *Austin* who coming to *Ambrose* to have
 his ears tickled, had his heart touched.

Ver. 33. *That a Prophet*] See on chap. 2. 5.

CHAP. XXXIV.

Ver. 1. *At the Word*] See chap. 18. 1.

Ver. 2. *Prophecy against the Shepherds*] Good Shepherds they
 should have been, but they were naught, ver. 23. and naught would come of them,
 for their mal-administration.

We be to the Shepherds of Israel] Both to *Princes* and *Priests*, by whose evil go-
 vernement the people were to bad, as in the former Chapter is fully set forth : *Qualis*
rex, talis grex, the Sheep will follow the Shepherd : the common people are like a
 flock of *Cranes*, as the first fly, all follow.

Should not the Shepherds feed the flocks ?] Such flocks especially as have golden
 fleeces, precious souls ? Oh feed, feed, feed, saith our Saviour to *Peter*, *Joh. 21. 15.*
feed them for my sake (as the Syriack there hath it) rule them well, teach them well,
 go before them in good example, do all the offices of a faithful Shepherd to them,
 and be instant, or stand close to the work, *2 Tim. 4. 2. Dominus præter*, the Arch-
 shepherd is at hand.

Ver. 3. *Ye eat the fat*] *Ecce, lac & lanam recipitis* : this ye might do, if in mea-
 sure ; for the workman is worthy of his wages ; see *1 Cor. 9. 7.* but ye gorge your
 selves with the best of the best : *& si ventri bene, si lateri*, as *Epianrus* in *Horace*, if
 the belly may be filled, the back fitted, that's all you take care for. In *parabola ovium*
c. præ queris, & *vestrum maximè compendium spectatis*, ye are all for your own
 ends, nourishing your hearts as in a day of slaughter, or of good cheer, *Jam. 5. 5.*

Ye kill them that are fed] Heb. *ye sacrifice them*, so ye pretend, but mind your
 own fat paunches : See *Prov. 7. 14.*

But ye feed not the flock] As being false & falsi imo falsi pastores, mock-shepherds. Ver. 4. The diseased have ye not strengthened] Five sorts of sheep are here reckoned up that needed the shepherds belt care and cure, but nothing was done; or, if any thing, it was overdone: for with force and cruelty they ruled over them. See 1 Pet. 5. 3.

Ver. 5. And they were scattered, because there is no shepherd] None but an idol-shepherd, Zach. 11. 17. a foolish shepherd, ver. 15. and the sheep being a foolish creature even to a proverb, and apt to wander into harmes way, will never return to the fold, if not fetcht back; but stick in the thornes, or dye in a ditch, or run into the wolves mouth.

Ver. 6. My sheep wandered] Through the shepherds supine negligence, or bloody truculence. Surely, as the herd of Deer forsake and push away the wounded Deer from them, so did these cruel shepherds: being non pastores sed impostores, non Episcopi sed Apostoci, non praelati sed Pilati; as Bernard wittily; sheep-biters rather than shepherds: greedy dogs, Esa. 56. 10, 11. grievous wolves, Act. 20. 29. And none did search or seek after them] Nec erat qui quæreret aut requireret.

Ver. 7. Therefore ye shepherds hear the Word of the Lord] And ob that this Word might ever sound aloud in the eares of all shepherds, as the voyce of heavens trumpet.

Ver. 8. As I live saith the Lord, surely because] God here seemeth to be in a great heat, in a perturbation of spirit, causing a kind of impediment in his speech: so thoroughly was he moved against these leud shepherds, whose faults he rippeth up again to make better way to their sentence.

Because my flock became a prey] To the Chaldees, but especially to that old manlayer.

Because there was no shepherd] None but a company of Nominals, or rather Nullities.

Ver. 9. Therefore, O ye shepherds] See ver. 7. 8.

Ver. 10. Behold I am against the shepherds] Heb. Lo, I against: by an angry Apostrophe.

And cause them to cease from feeding the flock] They shall be Officiæde, Quondams, laid aside like broken vessels, as have been some Kings of this land in their several generations (one of recent remembrance) Popish Bishops not a few, Bonner and others onted and deprived.

Ver. 11. Behold I even I will both search] Ego ego repositam & angirans: rather then the work shall be undone, I do all my self, and then 'tis sure to be well done. Aristotle telleth of a certain Persian, who being asked What did most of all feed the horse? answered, the Masters eye: And of a certain African of whom when it was demanded, What was the best manure or soil for a field? answered, the owners footsteps, that is, his presence and perambulation. Praelus ut præsente & proficiat, ab eis non abest, Shepherds should reside with their flocks: the Archshepherd will not fail to do so.

Ver. 12. As a shepherd] He persecuteth the Allegory drawn from shepherdly all along; striking still upon the same string with much sweetness.

So will I seek out my flock] Mat. 15. 24. Psal. 119. ult. Esa. 40. 11.

In the cloudy and dark day] i. e. In the time of their calamity and captivity. When things are at worst, God himself will set in: he reserveth his holy hand for a dead lift.

Ver. 13. And I will bring them out from the people] This they could very hardly believe: therefore he assureth them of it again and again. God will do the like for all his Elect, seem it never so impossible.

And feed them upon the mountains of Israel] Which are very high mountaines: but the Church, Gods hill, is higher, Esay 2. 2. See the Note there.

Ver. 14. I will feed them in a good pasture] Dayly and daintily; feed them among the Lillyes. Cant. 2. 16. Psal. 23. 1, 2, 3. feed them with the flesh and blood of my dear Son, Job. 6.

There shall they lie in a good fold] Having a blessed calm in their consciences, full of spiritual security, and freed from all annoyances, Mic. 5. 5.

Ver. 15.

Ver. 15. I will feed my flock] Doing all the offices of a good shepherd for them: and charging mine undertshepherds to do so too.

And I will cause them to lie down] By giving rest to their souls, Mat. 11. together with many happy Halcyons, that they may serve me without fear, Luk. 1. 74.

Ver. 16. I will seek that which was lost, &c.] As he did Peter, Paul, the good thief, Matthew, Zachary, the Disciples after their shameful flight, Austin; all us who like sheep were gone astray, &c.

But I will destroy the fat] Pinguem & petulcam, such as in whom fulnesse breedeth forgetfulness, as in Jeshurun, Deut. 32. 15. Queen Elizabeth was told in a Sermon by Mr. Dering, that once she was Tanguam ovis like a meek sheep, but now Tanguam indomitæ juvenca, as an untamed heifer; and therefore wished her to meet God by repentance. Here good Oculampadius complaineth (and cause enough he had) of some of Christs fatter sheep, who were too too taunty and troublesome to their fellows. The Lutherans of Suevia he might well mean; who, in their Syngramma, used him very courselly: and Luther himself in his book of private Masse, forth An. Dom. 1533. passeth a very uncharitable censure upon his disease and death.

And I will feed them with judgement] Putting a difference, and dealing with them as it is fit.

Ver. 17. And as for you, O my flock] I have a saying to you also (such as are unruly especially) as well as to your shepherds.

Behold I judge between cattle and cattle] Between sincere Christians and hypocrites, sheep and goats: and can soon shew them, and shew them to the world, who are fierce rams, and who are nasty goats: at last day howsoever, all shall out, and a separation shall be made: the precious shall be taken out from the vile.

Ver. 18. Seemeth it a small thing unto you] Extenuant hypocrite suam culpam honesto titulo. Hypocrites make the best and the least of their sins; which good men acknowledge with aggravation; but the works of the flesh are manifest: and here we have a lively picture of the Popish Clergy, who eat up the best, and tread down the rest, & pro salutaribus aquis suam salivam hominibus obtrudunt, and for wholesome, obtrude brackish waters upon men, to quench their thirst.

Ver. 19. And as for my flock, they are] The poor misled and muzzled people are glad to eat such as they can catch: they are fed with traditions, legendary fables, indulgences, vowed pilgrimages, pennances, &c. If Luther had not come in our way, say they, we could have persuaded the people to have eat grass.

Ver. 20. I even I will judge between the fat cattle] These are, saith Austin; those that presume of their own strength, and boast of their own righteousness: being proud, insolent, and void of charity.

Ver. 21. Because ye have thrust with side and with shoulder] i. e. With preterence of law on your side, and with power in your hand to do what you list; for who can withstand you? Toto corpore et conatu.

And ye feed all the diseased with your horns] i. e. With your excommunications, and persecutions: See Esa. 66. 5.

Till ye have scattered them abroad] For how should they abide? they drive them out of the fold, flock, pasture; so that they must either fly, or dye.

Ver. 22. Therefore will I save my flock] Viz. By Christ the true Shepherd: who once found out him whom the Jews had unjustly excommunicated, Job. 9. 35. and gave him encouragement. He knows all his sheep by name, as Exod. 33. 12, 17. and hath promised them safety here, and salvation hereafter, Job. 10. 27. It is not with the Saints, as Esa. 31. 4. or as Amos 3. 12. but as Jer. 31. 10, 11, 12. See the places.

Ver. 23. And I will set up one Shepherd] Who indeed is the only Shepherd: Magistrates and Ministers are shepherds: but Christ is the good Shepherd, Job. 10. 11. the great Shepherd and Bishop of souls, 1 Pet. 2. 25. Heb. 13. 20. the true Shepherd, above all for skill, love, and power: above Jacob, above David of whom he descended, and by whose name he is here called: so Jer. 30. 9. Hof. 3. 5. Ezek. 37. 24.

Even my servant David] i. e. Christ the Son and successor of David, not David

David George; as that odious heretike who dyed at *Basile* blasphemously applied this text to himself, as if he had been the man here intended. The Jews themselves confesse that *Messias* is here meant.

He shall feed them This is thus repeated, as that which containeth a world of comfort. It sheweth also that Christ will do it to the utmost. *Jacob* was a sedulous Shepherd: Christ much more.

Ver. 24. *And I the Lord will be their God* This is that *Bee-hive* of heavenly honey we so oft meet with in the Old Testament; which therefore those Sectaries have so little reason to reject.

And my servant David a Prince among them Captain of the Lords hosts, *Josh.* 6. 2. Captain also of his peoples salvation, *Heb.* 2. 10. *Messias* the Prince, *Dan.* 9. 25.

Ver. 25. *And I will make with them a Covenant of peace* *Pactum pacis*, *pacis omnimoda*, *Jer.* 31. 13. *Esa.* 11. 10. *Joh.* 14. 27.

And I will cause the evil beasts That were wont to worry the flock. I will set them safe from Satan and his impes, his instruments; such as was *Nero* the lion, and bloody Bonner the Popes slaughter-slave here.

Ver. 26. *And I will make them a blessing* By blessing them with all spiritual benedictions in Christ Jesus, *Eph.* 1. 3. so that they shall be *felices & secundi*, happy and fruitful.

There shall be showers of blessing Or very large showres (2 *Cor.* 9. 6.) of divine doctrine, *Esa.* 55. 9. and of righteousness, *Hos.* 10. 12.

Ver. 27. *And the tree of the field shall yield her fruit* There shall be a confluence of all comforts and contentments.

When I have broken the bands of their yoke Freed them from the *Babylonish* bondage: but especially from the Tyranny of sin and terror of hell; when I have broke the devils yoke from off the necks of their souls.

Out of the hands of those that served themselves of them As did the devil, whose drudges they were, and who had them wholly at his beck and check.

Ver. 28. *And they shall be no more a prey to the heathen* As the Jews then were and are to this day, being used by the Papists as *sponges*. The Christian *Hebrews* also suffered with joy the spoiling of their goods: but then (for an allay to their grief) they knew within themselves that which did sufficiently support them, and make up their losse, *Heb.* 10. 34.

Ver. 29. *And I will raise up for them a plant of renown* i. e. Christ the true tree of life: Or the Church planted and rooted in Christ, and much renowned all the world over. Christ mystical is a vine covering the whole earth.

And they shall be no more consumed with hunger They shall have enough of all good things, a sufficiency, though not a superfluity; a *Dauid's* *sat habeo*, because the Lord hath heard the voyce of my supplications, *Psal.* 116. 1.

Neither bear the shame of the heathen any more God will bring them in credit with those which formerly slighted and reproached them. God fashioneth mens opinions, ruleth their tongues, promiseth to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: where the Saints shall shine as the Sun in his strength, *Rom.* 2. 7. *Mat.* 13. 43.

Ver. 30. *Thus shall they know that I the Lord their God, am with them* They shall understand the loving kindness of the Lord, *Psal.* 107. 43. they shall know the salvation of their God, *Psal.* 50. 23. they shall have a plerophory of faith, as *Rom.* 8. 38.

Ver. 31. *And ye my flock—are men* Sheep ye are, but rational sheep, having your spiritual senses habitually exercised to discern good and evil, *Heb.* 5. 14. so that ye take and see my goodness, *Psal.* 34. 8.

CHAP. XXXV.

Ver. 1. *Moreover the Word of the Lord* Chap. 18. 1.

Ver. 2. *Set thy face* Chap. 6. 2.

Against mount Seir Inhabited by the Edomites.

And

And prophecy against it This had been done before, *chap.* 25. 12. but not enough. God hath a further saying to them, and that for the comfort of his poor people who might thus object: Peace and security from danger is promised us in the foregoing Chapter; but we have still many deadly enemies, and none worse then our near allies and next neighbours the Edomites. Here therefore they are heavily threatened with utter desolation for their malignity against *Israel*, and their blasphemy against God.

Ver. 3. *Behold O mount Seir, I am against thee* *Ecce ego ad te*, have at thee.

And I will stretch out my hand against thee I will have my full blow at thee.

I will make thee most desolate *Heb.* *desolation and desolation*: I will make an utter end: desolation shall not rise up the second time, *Nahum.* 1. 9. I will make short work, *Rom.* 9. 28.

4. *I will lay thy cities waste* Even *Theman*, *Didan*, *Bozra* mentioned in Scripture: besides many others mentioned by Geographers, *Maresa*, *Rhinocorura*, *Raphia*, *Gaza*, *Anibedon*, &c.

And thou shalt know To thy small comfort.

That I am the Lord A Lord of Lords, a God of Gods, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward, *Deut.* 10. 17.

Ver. 5. *Because thou hast had a perpetual hatred* An hereditary deadly feud against *Israel*; *Heb.* *an enemy of ages*, yea of many ages continuance; such as it (as we use to say of *Runnet*) the older the stronger.

And hast shed the blood of the children of Israel *Ut diffuans*, hast let out their life-blood: all malice is bloody.

In time of their calamity Watching the worst time, to do them the most mischief.

In the time that their iniquity had an end When I had in a manner done with them, yet thou hadst not done with them: but didst stir up *Nebuzaradan* to burn the City and Temple with fire. This was to help forward the affliction, *Zach.* 1. 15. See the Note there.

Ver. 6. *I will prepare thee unto blood* Thou shalt have blood thy bellyful, which thou hast so greedily sought and sucked. *Satiabitur sanguine quem sitiisti*, *cujusque infatigabili semper fuit*; as the *Scythian* Queen said to *Cyrus's* head.

Even blood shall pursue thee As a bloodhound: It shall, it shall, believe me, it shall.

Ver. 7. *Most desolate* See ver. 3. *Ierum repetit, ne excidisse videretur*. I am in good earnest.

Ver. 8. *And I will fill his mountains* Oh the woe of war! the Greek word for *mountains* signifies much blood.

Ver. 9. *I will make thee perpetual desolations* For thy perpetual hatred, ver. 5.

And thy cities See ver. 4.

Ver. 10. *Because thou hast said* Ungodly men must answer for their ungodly speeches also, *Jude* 15.

Thesero Nations *Israel*, and *Judah*.

Shall be mine Such was their avarice and ambition that they made account all was their own: they had in their hopes devoured these two Countries, which God had reserved for a better purpose. He kept the room empty till the return of the natives; and the land kept her Sabbath, resting from tillage, &c. And yet these miscreants added

Whereas the Lord was there Or, be it that the Lord is there, sc. to keep possession against us, we will out him, and have it, in despite of him. O tongues worthy to be pulled out, cut in gobbets, and driven down their throats, that did thus blaspheme. *Though it be a fetorab* *shammeh*, as *chap.* 48. 39.

Ver. 11. *I will do even according to thine anger* Let the *Romish* Edomites expect the like punishment: their malice and mischief will come home to them.

And according to thine envy That quick sighted and sharp-fanged malignity, which none can stand before, *Prov.* 27. 4.

Ver. 12. *And that I have heard all thy blasphemies* Of both sorts: those in the first table against my self, and those in the second table, against my people.

They are laid desolate And we have helped after.

They

They are given us to consume] Heb. *to devour* ; Nay, but stay till they be : and then know, that ye may devour that on earth, that ye shall digest in hell.

Ver. 13. *Thou with your mouth ye have boasted*] Heb. *magnified*, setting your mouths against heaven, your tongues also have walked thorough the earth, *Psal.* 73. 9. See the Notes there.

And have multiplied your words against me] When it would have better become you to have multiplied your words before me in prayer and praises, as the Hebrew word here used (mostly) signifieth.

Ver. 14. *When the whole earth rejoiceth*] sc. For my peoples deliverances. Or, *when the whole land*, sc. of *Israel* rejoiceth : as it is sometimes hail and well with the Church, when the wicked are in the luds. *Judea* was the world of the world, as *Athens* was the *Epitome of Greece*, the *Greece of Greece*.

Ver. 15. *As thou didst rejoice*] As thou wast sick of the devils disease, rejoicing at other mens harms : so, by a strange turn of things, others shall rejoice at thy just destruction, and revel in thy ruins : and at the last day especially, when thou shalt be awarded thy portion with the devil and his angels, 2. *Thes.* 1. 6, 7, 8.

Thou shalt be desolate, O mount Seir] This was accordingly effected shortly after *Lib. 12. cap. 11.* by *Nebuchadnazzar* and his *Chaldees*, as *Josephus* testifieth : and is daily executed on the Churches enemies, who shall all be ere long in the place that is fittest for them, sc. under Christs feet.

And all Idumea, even all of it] The Edomites that thought of seizing on others lands, loit their own. They who cover all, do oft lose all : yea even the pleasure of that they possesse ; as a greedy dog swalloweth the whole meat that is cast him, without any pleasure, as gaping fill for the next morsel.

C H A P. XXXVI.

Ver. 1. *Prophecy to the mountains of Israel*] Better things then thou didst to Mount Seir in the foregoing Chapter. See *Isa.* 3. 10, 11. with the Notes.

Ye mountains] That is, ye *Mountsiners*, qui sere asperi atque incolis. Sed

*Nemo adeo servus est qui non miserecere possit,
Si modo cultura patientem accommodet aures.*

Hor.

Ver. 2. *Because the enemy hath said*] The Church fareth the better for her enemies petulanties and insolencies against her.

Even the ancient high-places] Or the everlasting *Altitudes*. *Judea* lay high : the Church is much higher.

Are ours in possession] Thus the Edomites triumphed before the victory : So did the Spaniards in 83, and God heard them, as *chap.* 35. 13. for he is *All-ear* ; *All-eye*, &c. He is jealous for his people, *Zach.* 1. 14. and jealousy is quick-sighted, quick-conceited.

Ver. 3. *Because they have*] Heb. *Because* and *Because*, importing earnestnesse and heat of indignation, So *Levit.* 26. 43.

And ye are taken up in the lips of talkers] Heb. *Ye are made to ascend upon the lip of the tongue, and upon the evil fame of the people*, God takes it extream ill, that his people should be traduced and diffamed ; which yet hath been their lot in all ages ; but he will not fail to vindicate them, and to avenge them.

Ver. 4. *Therefore thus saith the Lord God to the mountains*] For men there were hardly any left, or not very fit to be dealt with, See *ver.* 1.

Which became a prey] To those man-eaters, *ver.* 3. qui dixerunt & devoraverunt, who did eat up Gods people as they eat bread, *Psal.* 14. 4. making themselves merry with their misery.

Ver. 5. *Surely in the fire of my jealousy*] Jealousy is hot as hell, *Cant.* 8. 6. it is implacable, *Prov.* 6. 34, 35. and very vindictive. See *Zach.* 1. 14. with the Notes. Here God swears he will be even with these Edomites.

Which

Which have appointed my land] This the Lord hath never done with, so ill he took it.

Ver. 6. *Say unto the mountains and to the hills*] To those lifelesse creatures he directeth his speech, to shew that every creature groaneth and waiteth for the redemption of our bodies : It fareth the better also in this life present, for the Elects sake : as it was once cursed for mans sin, and hath lain bed-ridden, as it were, ever since.

Because ye have born the shame of the Heathen] This, the Lord could not bear with any patience.

Ver. 7. *I have lifted up mine hand*] Sworn solemnly. Men when they swear do so, as taking God to witnesse. Three fingers they do oft lift up and hold down two, to signify, saith *Lavater*, that God who is *Three in One*, hath prepared a place in heaven for such as swear rightly ; but will thrust down to hell, those that forswear themselves.

They shall bear their shame] They shall be paid home in their own coyn, be overshoot in their own bow, be covered with their own confusion.

Ver. 8. *Ye shall shoot forth your branches*] Re-flourish and fructify : the Christian Churches (those spiritual mountains) shall especially, *Rev.* 22. 2.

For they are at hand to come] To come home out of Captivity, or to return to God by repentance. The fall of Antichrist cannot be far off.

Ver. 9. *For behold I am for you*] Or *I come to you*, and I come with a *Cornucopia* in mine hand.

Ver. 10. *All the house of Israel, even all of it*] The *Israel* of God in the Kingdom of the Messiah, totum totum, quantum quantum, not one of them shall be missing.

Ver. 11. *And will do better unto you*] This must necessarily be understood of spiritual blessings by Christ : for temporals, they never had the like to those in the dayes of *Joshua*, *David*, *Solomon*, *Hozekiah*, &c.

Ver. 12. *Thou shalt be their inheritance*] Yea a type and pledge of that heavenly inheritance, 1. *Pet.* 1. 4. *Rev.* 21. & 22.

And thou shalt no more henceforth bereave them] Provoke God to bereave them. *Terra aborti-*

Ver. 13. *Thou land devourst up men*] sc. By pestilence, famine, sword, evil beasts : thou art an unlucky land, an unblest country, feral and fatal to thine inhabitants. *Hesiod* saith the like of his country *Astra* ; and Another, of *St. David's* *Girald. Camb.* in *Wales*, that it is a place neither pleasant, fertile, nor safe. *Strabo* saith the like of *Judea* ; but with a despightful mind, as *ver.* 5. Those malevolent Spyes said no less, *Numb.* 13.

Ver. 14. *Neither bereave thy nations any more*] Either by consuming them, or spewing them out, as *Levit.* 18. 28. & 20. 22. & 26. 20, 21. See what is said of heaven, *Rev.* 22. 3, 4, 5.

Ver. 15. *Neither will I cause men to hear*] I will cut off all occasions : and remove all such stumbling-blocks as wherewith the nations dash and split themselves.

Ver. 16. *Moreover the word*] See *chap.* 18. 1.
Ver. 17. *When the house of Israel*] *Ubique Scriptura vindicat gloriam Dei, maxime autem hoc loco* ; This place of Scripture doth singularly set forth the glory of Occol. Gods grace, whilst it sheweth that mans destruction is wholly of himself, his help only of God.

As the uncleannesse] As a menstruous clout, abhorred by all.

Ver. 18. *For the blood which they had shed*] These two grosse sins are instance, viz. murder, and idolatry ; lest they should plead, as *Jer.* 3. 35. *I have not sinned*, or as *Hes.* 12. 8. *In all my works they shall find none iniquity in me : that were sin.*

Ver. 19. *And I scattered them among the Heathen*] Whose idols they had worshipped, and whose manners they had imitated.

Ver. 20. *These are the people of the Lord*] And these are the fruits of their religion. Are these the holy people ? &c. *Lactantius* complaineth of his times, that *Lactant. de opific. Dei.* Gods Truth was evil spoken of by the Heathen, because Christians lived loosely and leudly. Whereupon *Erasmus* cryeth out, *Orem miseram !* Oh lamentable ! Even *Erasm. in* in those purer times the piety of Christians was so much abated, that the Gospel *Lactant.*

was

was therefore evil spoken of, for the evil lives of many that professed it. What marvel then, saith he, that *Turkes* cry out upon us? that the banks of blasphemy are broken down in persons disaffected to the power of godliness?

Ver. 21. *But I had pity for my holy name* So he hath still: or else it would be wide enough with us. Some render it *I spared, or tendered mine holy name*: and to free it from those imputations, I freely forgave my people and reestablished them.

Ver. 22. *Didst not this for your sakes* To do good without respect of desert, is royal; yea it is divine.

But for mine own holy names sake God seeketh our utter unworthiness: a foile to set forth the freeness of his love, in making us worthy whom he found not so.

Ver. 23. *And I will sanctify my great Name* I will recover my reputation among the heathen, by declaring my justice in your punishment, and my mercy in your restoration. God, as he is moved by his own grace to do his people good, so he aimeth therein at his own glory.

Ver. 24. *For I will take you, &c.* I will effectually call you out of darkness into my marvellous light, and call you out from this wicked world. And this is the first thing that God here promiseth to his Covenanters. More then this, he promiseth them in the following verses, *Justification, Sanctification, and Preservation, or Provision of temporal blessings*, that nothing may be wanting to them that may make them happy. We should be oft counting of this coyn, telling of this treasure.

Ver. 25. *Then will I sprinkle clean water upon you* He alludeth to the legal purifications; especially that made by the ashes of a red cow mixed with running water, wherewith the people were sprinkled, and so cleansed from legal defilement, *Num. 19*. Semblably the Saints sprinkled with Christs blood from an evil conscience, by the hyssop-bunch of faith, and so washed with clean water, (*Heb. 10. 22.*) in baptism (the saving vertue whereof is permanent, *1 Pet. 3. 21.*) are justified and sanctified, *1 Cor. 6. 11.* This blessed sprinkling David prayeth for, *Psal. 51.* The Baptists also and others sprinkled those whom they baptized: both to answer the types of the Law, and this prediction of the Prophet, understood by *Hierom* of Baptisme; which is a visible sign and seal of our being washed from the filth of sin by the merit and Spirit of Jesus Christ, *Tit. 3. 5.*

Ver. 26. *A new heart also will I give you* For the old heart will never hold out the hardship of holiness: the old heart must be taken down, and a new set up. See *chap. 11. 19.* a new man both in constitution and conversation one must be, or else he is no man in Christ, *2 Cor. 5. 17.*

And I will take away the stony heart The natural heart, which is hard and refractory; to every good work reprobate. Hard is that which resisteth the touch. The old heart is inflexible to Gods Spirit, insensible of his word and judgements, and impenetrable to his grace. Where then is mans freewill? *Garricus illi, nos credamus*: there is no such thing, believe it. Nature is wholly stony: it is God alone that of these stones raiseth up children to Abraham.

And I will give you an heart of flesh i. e. Tractable and capable of Divine impressions, ready to every good work, *Tit. 3. 1.*

Ver. 27. *And I will put my spirit within you* *Qui mulcendo & molliendo*, who by melting and mollifying your hard hearts, shall bring you to a better obedience.

And cause you to walk in my statutes *Lex iubet, gratia juvat*: God undertaketh for himself and his people too, viz. to work in them what he requireth of them. Therefore it is an everlasting covenant, ordred in all things: and the fruits of it are *sure mercies, compassions that faile not, &c.* See on *chap. 11. 20.*

Ver. 28. *And ye shall dwell in the land* i. e. In *Judea*, or rather in the Church; which began in *Judea*, saith the Jesuite well; the Church of *Rome* then is not the mother Church; no, though we take it in its Primitive purity.

Ver. 29. *I will also save you from all your uncleanness* This is oft promised, because not easily believed. No article of our Creed it so much opposed by Satan, as that of the forgiveness of sin by Christs merits: which is the very life and soul of a Church.

a Church. All the former Articles of the Creed are perfected in this, and all the following articles are effects thereof: hold it fast therefore.

And I will call for the corn I have it at my call: and a *Mandamus* from me will do it at any time. See *Hos. 2. 21. 22.* with the Note.

And lay no famine Which comes also at God Almighty his call, *Psal. 105. 16.*

Ver. 30. *That ye shall receive no more reproach* The heathen were oft twitting Gods people with their outward wants and crosses, as if caused by their Religion. So the persecutors did by the Primitive Christians, and so the Papists still deal with the *New-Gossellers*, as they scornfully call the reformed Churches.

Ver. 31. *Then shall ye remember* The goodness of God shall lead you to repentance: so many mercies heaped upon so undeserving, may so ill-deserving creatures, shall bring you to a deep detestation of your iniquities.

Your own evil ways and your doings that were not good There are some things, saith one, that we can hardly forget, viz. our sorrows and our pleasures, as *Espan*: some things we can hardly remember, as our faults, and our friends, as *Joseph Butler*. *Augustine* was famous (saith another) for two of his works: his *Retractions*, which are the confessions of his errors: and his *Confessions*, which are the Retractions of his life. See *chap. 20. 43.*

And shall loath your selves Or, ye shall look upon your selves as worthy to be destroyed. Or, ye shall cold wishin your selves against your iniquities. *Litigabit in tra vos contra Regia vestra.*

Ver. 32. *Not for your sakes* See on *ver. 22.*
Be ashamed Ashamed and abased, as was *Ezra*, *chap. 9. 6.* *Ephraim*, *Jer. 31. 19.* the *Publican*, *Luk. 18.*

Ver. 33. *I shall have cleansed you* See on *ver. 29.*

I will also cause you to dwell See *ver. 28.*

Ver. 34. *And the desolate land shall be tilled* As now, blessed be God, it is in the *Palatinate*, and other parts of *Germany*, though now is no small danger of a new war: *quod Dominus avertat.*

Ver. 35. *This land* Such a change can God soon make for worse or better: Fear him therefore: fear the Lord and his goodness, *Hos. 3. 5.*

Ver. 36. *Then the heathen* *Hec jam ex parte facta sunt*, saith *Oscolumpadius*. This day is this Scripture fulfilled in our eyes: the ruined Churches are reedified, and the matter well amended by this blessed Reformation: and *Rome* knows it.

Ver. 37. *I will yet for this be enquired of* i. e. Though I have promised my people all these boones, yet I look they should put my promises in suit, by praying them over. Prayer is an indispensable duty, and must not on any pretence whatsoever be neglected.

I will increase them with men like a flock Plenty of men and store of children is a great blessing of God: yet some are ready to say of them, as that *Rustick* did of his afflictions, when he was told they were Gods love-tokens, *Ab quam velim alios amare, non me.* *Luether.*

Ver. 38. *At the holy flock* The sheep that came up for sacrifice, at the Passover especially: to will I multiply the sheep of Christ the true Shepherd.

CHAP. XXXVII.

Ver. 1. *The hand of the Lord* i. e. The force and impulse of the holy Spirit: fitly called the hand of the Lord, because holy men of old spake and acted as they were moved or carried out, by the holy Ghost, *2 Pet. 2. ult.*

In the spirit i. e. In a spiritual rapture.

And let me down Not really, but visionally.

In the midst of the valley That same valley (some think) where (*chap. the first*) he saw that glorious vision. Prophecies were oft received; and prayers are best made in one and the same place.

Which was full of bones So it appeared to him in his ecstasy.

Ver. 2. *And lo they were very dry* *Ex ustitate & carie.* This added to the miracle.

Rcc

Ver. 3.

Theodore
Maus est im
peller; manna
est organum
agens.

Ver. 3. *Can these bones live?* In the resurrection at the last day, he knew they should; for amongst the Jews that was generally believed, *Joh. 11. 24.* But whether in this world, and at this time, that was the question: The Jew-doctors boldly but groundlessly answer that these dead bones and bodies did then revive: and that many of them did return into the land of *Israel*, and married wives and begat children. But this is as true as that other dotage of theirs, that the dead bodies of Jews in what Country so ever buried, do by certain under-ground passages, travel into *Judea*, and there rest untill the general resurrection.

O Lord God thou knowest! And he to whom thou art pleased to reveale it. *Ezek. 4.* The *Russians* in a difficult question use to answer, *God and our great Duke know all this.*

Ver. 4. *Prophecie upon these bones!* Be thou the interpreter of my Will, who by mine all-powerful Word do quicken the dead, and call things that are not as if they were, *Rom. 4. 17.*

And *[say unto them, O ye dry bones]* Together with Gods Word, many times, there goeth forth a power, *Luk. 5. 17.* as when he said *Lazarus* come forth, *Joh. 11. 43.* So it is in the first resurrection, and so it shall be at the last, *Joh. 5. 25, 28, 29.* See the Notes.

Ver. 5. *Behold I will cause breath to enter into you!* i. e. Into each number of you that belong to each body. Neither need the resurrection of the dead be held a thing incredible, *Act. 26. 8.* considering Gods Power and Truth. The keeping green of *Noahs* Olive-tree in the time of the flood, the blossoming of *Aarons* dry rod, the flesh and sinews coming to these dry bones, and the breath entering into them, what were they all but so many lively Emblems of the Resurrection?

Ver. 6. *And cover you with skin!* *Superindam;* that the flesh may not look gawly. The word rendered cover is *Chaldee*, and found only here, and *ver. 8.*

And put breath in you and ye shall live! As when man was first created, *Gen. 2.* and cannot God as easily remake us of something, as at first he made us of nothing?

Ver. 7. *So I prophesied!* He might have said, why should I speak to these bones? will it be to any purpose? but Gods commands are not to be disputed, but dispatched, without scrutation.

And there was a noise! A rattle, perhaps a thunderclap. And behold a shaking! Perhaps an earthquake, as was at Christs resurrection. God will one day shake both the heaven and the earth. *The heavens shall passe away with a great noise* (*2 Pet. 3. 10.*) *the earth also and the works therein shall be burnt, and shall with a great crack.* Then shall the Lord descend from heaven with a shout, &c. *1 Thes. 4. 16.* such as is that of Mariners in a storm, or of Souldiers when to joyn battle with the enemy.

Ver. 8. *Lo the sinews and the flesh came up upon them!* The body is the souls *seath*, *Dan. 7. 15.* the souls suit: the upper garment is the *skin*, the inner the *flesh*; the inmost of all, bones and sinews.

Ver. 9. *And say to the wind!* To the reasonable soul, that breath of God, *Gen. 2. 7.* *divina particula aure*, as one calleth it. In this better part of man, he is not absolutely perfect, till after the resurrection: for though the soul do in heaven enjoy an estate free from sin, pain or misery, yet two of the faculties or operations of the soul (*viz.* that of *Vegetation* and of *sense*) are without exercise, till it be reunited to the body. Here we have a representation at least of the Resurrection; which the *Hebrews* call *Gilgul*, the Revolution.

Come from the four winds, O breath! i. e. From God that gave you, return again at his command, to your own numerical bodies, wherever they lye. And to this text our Saviour seemeth to allude, *Mat. 24. 31.*

Ver. 10. *And the breath came into them!* *Disforas* from without: as at first they were infused by God, so they are still. This, *Ansin* sometime and for some space of time doubted of, and was therefore censured boldly but unadvisedly by one *Vincentius Victor*, as *Cheremius* relateth it.

And they lived and stood up upon their feet! As life will shew it self by sense and motion. Live things will be stirring. *Arida etiam peccatorum corda Deus gratia vitali vegetabit.*

Ver. 11.

Ver. 11. *These bones are!* That is, they signifie and betoken. And here we have the Accommodation or Application of the preceding Parable or Type: where also we may soon see, that this chapter is of the same subject and method with the former: only that which is there plainly, is here more elegantly discoursed; *viz.* the deplorable condition of the *Israelites* in *Babylon*, together with their wondrous deliverance and restitution in this and the three next verses.

Our bones are dried! We lye in *Babylon* as in a sepulchre: we are buried alive, as it were; we are free among the dead, free of that company.

We are cut off for our parts! *q. d.* Let them hope as hope can: we have hanged up all our hopes now that the City and Temple are destroyed: Thus carnal confidence as it riseth up into a corky, frothy hope, when it seeth sufficient help: so it sitteth down in a faithless, sullen discontent and despair, when it can see no second causes.

Ver. 12. *Behold O my people!* God owneth them still, though they had little deserved it. Shall mens unbelief make the faith of God without effect? *Rom. 3. 3.* Tumults desperationis aperit, he openeth the graves of desperation, and lets in a marvellous light. So the Lord did for his poor Church, by this blessed Reformation begun by *Luther*: whose book *de Captivitate Babylonica* did abundance of good.

As for that wrought here in *England*, a forreiner faith of it, that it is such as the ages past had despaired of, the present worthily admireth, and future ages shall stand amazed at. *O beatos qui Deum ducem & spirituali Babylonia eos educantem secuti sunt!* *Scutlet. Amah dec. 2. ep. dedic.*

Ver. 13. *And ye shall know that I am the Lord!* Ye shall experiment it. The Reformed Churches have done so abundantly. *Gloria Deo in excelsis.*

When I have opened your graves! This is spoken over and over for their confirmation, who were apt to think, the news was too good to be true.

Ver. 14. *And shall put my spirit in you!* Even my Spirit of Adoption, that soul of the soul: this was more then all the rest. Thrice happy are they that are thus spirited; they shall live and live comfortably.

Ver. 15. *And the Word of the Lord!* See *chap. 18. 1.*

Ver. 16. *Take this one stick!* A cleft stick which is *res vilis & exilis*, a poor buttiness in it self; but if God please to make use of so slender a thing, it may serve for very great purpose: as here by the uniting of two sorry sticks in the hand of the Prophet, is prefigured the uniting of *Judah* and *Israel*, yea of Jews and Gentiles in the hand of the Lord, that is in Christ Jesus who is the hand, the right hand, and the Arm of God the Father.

His companions! i. e. *Benjamin* and *Levi*, *2 Chron. 11. 12, 13.*

Ver. 17. *And joyn them one to another into one stick!* See on *ver. 16.* Man and wife are as these two branches in the Prophets hand, inclosed in one bark: and so closing together that they make but one branch.

Ver. 18. *Wilt thou not show us what thou meanest by these?* People though they should not be question sick, as some in *St. Pauls* time were, *1 Tim. 6. 4.* yet they should be inquisitive after truth according to godliness. *Tit. 1. 1.*

Ver. 19. *And make them one stick!* Taking away the deadly feud that hath so long time been betwixt them, breaking down the partition-wall, &c. I will once more bring them all under one King, and make them of one mind. Religion is the only best bond of affection. The very heathens honoured the Primitive Christians for their unanimity. See *Ans. 6. 9.* with the Note.

Ver. 20. *Shall be in thine hand before their eyes!* That by this *Christa* publicly acted, they may be the better affected.

Ver. 21. *Behold I will take the children of Israel!* This was fulfilled when the Jews, and with them many of the ten tribes also returned to their own country, under *Zorobabel* and *Ezra*: As for the rest of the ten tribes that returned not, they degenerated into Gentiles. The Jews say that they were shut up by *Alexander* the great in the *Caspian* mountains: and shall therefore break forth when the *Messias* appeareth. Of the Jews in general *Tacitus* hath observed, that they are very kind to their own countrymen: but to all others very cruel. This might haply move *Alexander*, to serve them in that kind. There are that understand that text, *Rev.*

Rev 2

16. 12.

16, 12. the Kings of the East concerning the ten tribes whom they place in China, which is called the land of Sinim (as Junius conjectureth) Isa. 49. 12. And who knows, but that when all Israel shall be called, Rom. 11. 26. raised from the dead, ver. 15. joyed into one flock, as here, many of those poor Heathens in Asia and America may have part in the same resurrection?

Ver. 22. And I will make them one nation] Who were before at deadly feud, and fought many bloody battles. *Solemur & nos hac promissione contra schismata*, Let us also comfort ourselves with this promise against schismes, saith *Oecolampadius*. Christ will cause the false Prophets and the unclean spirit to passe out of the land, *Zech. 13. 2.* he will also so work in the hearts of his people, that they shall with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. 15. 6.

Ver. 23. Neither shall they defile] After the Captivity the Jews could never endure idolatry. The Popish image-worship is at this day a very great, stumbling-block to them.

One of all their dwelling-places] Where being mingled among the Heathen they learned their works, *Psal. 106. 35.*

Ver. 24. And David my servant] i. e. Christ, who came to do the will of his Father in the shape of a servant, *Phil. 2. 7.* See *Isa. 42. 1.*

And they shall all have one shepherd] Even David their King is for his clemency here called a Shepherd (saith Hierom) tending and rendering his people: See chap. 34.

They shall also walk in my judgements] All Christs subjects can say, as those Primitive Christians did, *Nos non eloquimur magna, sed vivimus*. *Athenagoras* in his Apology saith, *No Christian is a bad man*, *ἡ καὶ ἀποκρίσιναι τὴν λέξιν, unless he be a counterfeiter.*

Ver. 25. And they shall dwell in the land] So they did for six hundred years, or near upon: and in heaven (whereof Canaan was a type) they shall live and reign for ever.

Ver. 26. Moreover, &c.] See chap. 34. 25. And it shall be an everlasting Covenant with them] With all the Israel of God. And I will place them] i. e. In the holy Land, saith *Piscator*: or else I understand not what this word place them, or give them, meaneth.

And will set my Sanctuary in the midst of them] i. e. I will indwell in them, and walk in them, &c. as *1 Cor. 6. 16.* The Jews pray earnestly for the rebuilding of their material Temple. Pray we as hard for the building up of the mystical Temple.

Ver. 27. My Tabernacle also] i. e. Mine Ordinances, those Testimonies of my special presence. See *Rev. 21. 3.*

Ver. 28. Do sanctify Israel] i. e. Do set them apart for mine use: and will see to their safety.

When my Sanctuary] Wherehence they shall have continual both direction, and protection.

CHAP. XXXVIII.

Ver. 1. **AND** the Word] This particule *And* sheweth the dependance of this discourse upon the former. Gods people shall be brought to their own country; The Lord Christ also shall sit upon the throne of his Father David: But betwixt these two great benefits the Church shall suffer much; and her enemies a great deal more, when once God takes them to do.

Ver. 2. Set thy face against Gog] i. e. Against those last enemies of the Church, before *Skilob* come: the Kings of the lesser Asia and Syria before his first coming (see the books of *Maccabees*) the Pope and Turk before his second coming: See *Rev. 20. 8.* with the Note. Against these *Ezekiel* is commanded to set his face, that is, to prophesie with utmost intention of spirit, and contention of speech.

The land of Magog] Or, in the land of Magog, which some make to be Gogs country, and especially *Hierapolis* (for which they alledge *Pliny lib. 5. cap. 23.*) a chief City of Syria. This *Hierapolis* had its name from the multitude of religious houses.

Virtute opus
est contra An-
tichristum d-
cturo. Polan.

ses or idol-temples there erected. May not Rome, the Metropolis of idolatry, be rightly so called?

The chief Princes of Meshec and Tubal] People neighbouring upon the Syrians, and subject unto them, great enemies to Israel. See on chap. 27. 13. In Meshec or Cappadocia, the Turks began to grow great and formidable. As for Tubal, Hierom and Josephus among the Ancients; Bellarmine and Gretserus among the Jesuites, understand it of the Spaniards. R. David and Aben-ezra take Meshec for the Italians.

Ver. 3. Behold I am against thee O Gog] *Ecce ego ad te*, Have at thee Gog. The chief Prince of Meshec and Tubal] These two are thus conjoined to shew, as some think, that Turks and Popelings shall at length joyn their forces to root out the true religion: and that whilst they are tumultuating and endeavouring the Churches downfall, Christ shall come upon them and confound them. See on *Rev. 16. 14, 16.* The Jews hold that this whole Prophecy shall be fulfilled at the coming of their long-looked for Messiah: and whilst they take all things therein according to the letter, they run into many very great errors.

Ver. 4. And I will turn thee back] As he did Antiochus Epimanes by the Jews: the Turks oft by Hunnades: the Popes forces by the Hussites in Germany, and lately by the Swedes. It hath been long ago foretold, and for many ages believed, and by the Turks themselves not a little feared, that the Mahometan superstition by the sword begun, and by the sword maintained, shall at length by the Christian sword also be destroyed, so that the name of Gog and Magog (saith the Historian) shall be no more heard of under heaven. A cold sweat also stands at this time upon the limbs of the Western Antichrist, by reason of the growing greatness of the Protestant Princes.

And put hooks into thy jaws] A Metaphor from those that catch Whales: Confer chap. 29. 4.

And I will bring thee] But, for an ill bargain.

Ver. 5. Persia, Ethiopia, and Libya] A numerous army from all parts. The Church is against all the world, and all the world against the Church. *Hic vir totius orbis impetum sustinuit*, said One once, concerning *Achanasis*. A silly poor maid in the midst of many fierce and savage creatures assailing her every moment, is a true picture of the Church, saith Luther.

Ver. 6. Gomer and all his bands] The Cymbrians or Cimmerians, saith Melancthon: the Galatians, saith Theodoret.

The house of Togarmah] The Phrygians, as some: the Armenians as others will, Of Antichrist his great power, See *Rev. 9. 1.* — 20. & 20. 8. See on chap. 27. 14.

Ver. 7. Be thou prepared] *Comparator & comparate*. Muster up all thy forces, and see to their safety. But canst thou ward off my blows? mote thy self up against my fire?

Ver. 8. After many days thou shalt be visited] i. e. By mine heavie judgement: for shall not God avenge his own Elect? — though he bear long with them. I tell you that he will avenge them speedily, Luke 18. 7. 8.

In the latter years thou shalt come into the land] Antiochus, that little Antichrist, did, and made havock. It is the opinion of some very grave Divines, that the great Antichrist before his abolition, shall once again overflow the whole face of the West: *Quod Deus avertat.*

Which have been always waste] i. e. A long while. Ver. 9. Thou shalt ascend and come like a storm] With great hurry and terror: but it shall soon blow over.

Thou shalt be like a cloud] *Sed cito transibis*. Ver. 10. Things shall come into thy mind] *Ascendent verba super cor tuum*, thou shalt machinate mischief: but it shall fall on thine own pate. O pray, pray, said a holy man once, *Pontifex enim Romanus & Concilium Tridentinum mira moluntur*, for the Pope and his Council of Trent are hatching strange businesses.

Ver. 11. I will go up to the land of unwalled villages] That care not to fortify their towns, but commit themselves to God, and think to escape us: but we shall soon shew them their folly therein. The Hebrews have one and the same word for folly

fully and confidence, Plal. 49. 14. Ecclef. 7. 27. Plal. 78. 7. Job 31. 24. See on Job 4. 6. But in the fear of the Lord is strong confidence: and his children (though their towns be unwall'd) have a place of refuge, Prov. 14. 26.

Ver. 12. To take a spoil [Heb. to spoil the spoil, and to prey the prey. The Antichristian rout are all for robbing and ravaging. What vast fums of money raked the Pope once out of England, which was therefore truly and trimly called by Pope Innocent the fourth, *horius deliciarum & puteus inextinguibili*, his delicate garden, and pit that could not be drawn dry.

To turn thine hand [To plunder them to the very bones, as they say. Time was when the Popes receivers here left not so much money in the whole Kingdom, as they either carried with them, or sent to Rome before them. Of this Papal expropriation King John heavily complained, and could get no remedy: but Henry the eighth would bear it no longer. England is no more a babe (said he in his Protestation against the Pope:) there is no man here but now he knoweth that they do foolishly that give gold for lead, more weight of that then they receive of this, &c.

14. & Mon.
990.

Ver. 13. Seba and Dedan [The Arabians, who lived by roving and robbing. With all the young Lions [That lye in wait for gain, as Lions do for prey.

Art thou come to take a prey? [q. d. If thou art, we are ready to set in with thee, or to traffique with thee for it. Mahomet came of these Arabians: the Pope hath his money-merchants great store, Rev. 18.

Ver. 14. Prophecy and say unto Gog [Say it over again, that it may be the better considered, for the strengthening of the hands and hearts of my people.

Shalt thou not know it? [sc. By thine Intelligencers, and wilt thou not think to make thine advantage of it? The Pope hath his *Coriaci* in every corner of Christendom: The Jesuites Colledges placed upon the walls of Cities afford them passage into the City, or abroad into the world at pleasure, to give or receive intelligence as occasion serveth.

The King of
Syria is called
King of the
North,
Dan. 10.

Ver. 15. Out of the North parts [Ab Aquilone nihil boni: from spiritual Babylon comes all mischief to the Church.

A great company and a mighty army [Such was the army of Antiochus Epiphanes against the Jews; of the Turk against Christians; of the Pope against the Hussites, Waldenses, &c. He deceiveth the Nations which are in the four quarters of the earth, to gather them together to battle: the number of whom is as the sand of the sea, Rev. 20. 8. He hath at his command the *Italians*, *Walloon*s, *Spaniards*, whom Bellarmine rightly reckoneth among the souldiers of Antichrist.

De Rom. Pont.
lib. 3. cap. 16.
& 17.

Ver. 16. And thou shalt come up against my people [Oh happy they in such a privilege, maugre all thy malice, Dent. 33. 29.

In the latter days [Before the coming of the Messiah, first and second.

And I will bring thee [But for thy bane.

Against my land [The earth is the Lords, and the fulness thereof, Plal. 24. 1. but that land where God is sincerely served, is his peculiar portion. It was said of old *Anglia regnum Dei*: It is now so much more.

Polyd. Virg.

When I shall be sanctified in thee [i. e. Glorified in thy just and utter destruction. Ver. 17. Art thou he? ['Tis sure enough thou art he: for I cannot be deceived in thee, nor shall fail to suppress thee.

By my servants the Prophets [Enoch, Jude 15. Hof. 2. Joel 3. Dan. 11. Zech. 14. Rev. 20. 8. 2 Thess. 2.

Which prophesied of thee [Though under another name.

Ver. 18. My fury shall come up in my face [Though it do not presently break forth. *Ira Dei quod distulsi, nunc minacior.*

Pœna venit gravior, quod magis tarda venit.

God delighteth to make fools of his enemies; he lets them prevail a while, and carry the ball on the foot, as it were, that they may fall with the greater disappointment.

Ver. 19. For in my jealousy [God first kindleth, and then speaketh, and then shaketh the earth. His wrath is like *Elijah's* cloud; which was at first but a small matter

matter to see to: or as thunder which we hear at first a little roaring noise afar off: but stay a while, it is a dreadful crack: or as fire that at first burneth a little upon a few boards, but when it prevaileth, bursteth out in a most terrible flame.

Ver. 20. Shall shake at my presence [And wriggle into their holes; as worms do in time of thunder.

And the mountains shall be thrown down [Hyperbolic threats, to set forth the dreadfulness of Gods fierce wrath, which burns as low as hell it self.

Ver. 21. And I will call for a sword [Against Antiochus by the Macca'ees; against the Turk and Pope by the Christian Princes, *Hunniades*, *Scanderbeg*, *Queen Elizabeth*, the late and present Kings of Sweden, the English and French forces in Flanders now before Gravelin, after Dunkirk and Bergen taken from the Spaniards. Certain it is, that ere long the Beast and the false Prophet shall be taken, and all the fowls of the heaven filled with the flesh of those Kings and Captains, that fight against the Gospel, Rev. 19. 19, 20, 21.

Ver. 22. An overflowing rain, and great hail-stones [As once at the general deluge, destruction of Sodom, discomfiture of the Kings of Canaan in Joshua's days, chap. 10. 11. Some think that these Judgements here threatened shall towards the end of the world be executed upon Antichrist and his adherents, according to the letter: See Rev. 16. 21. See the Note there.

Ver. 23. Thus will I magnify myself [This end God propoeth to himself in all his works: and well he may; sith he hath none higher then himself to whom to have respect. And let all this that hath been said comfort us against the rage and good success (if any such yet be) of the Antichristian rout; sith these are but (as he said once of decaying Carthage) the last sprouts and bites of dying wild beastes.

CHAP. XXXIX.

Ver. 1. Prophecy against Gog [Prophecy again against him, for my peoples greater comfort. The Jews (noted ever to have been a light, aerial, and fanatical nation, apt to work themselves into the foolish paradise of a sublime dotage) they expounding this Prophecy according to the letter, conclude that Christ is not yet come, because these things here foretold are not yet fulfilled. When he doth come, they say, he shall set up his kingdom at Jerusalem, gather all Israel out of all coasts unto himself there, send each one to his own Tribe, and that most certainly, by the operation of his holy Spirit. There they shall be no sooner settled, and the kingdom not yet fully established, but Gog and Magog shall bring a huge army against Jerusalem, where they shall fall by the sword, lye unburied, &c.

Ver. 2. And I will turn thee back [*Conversam vel Contrariam* se: See ch. 38. 3. *Infulsa vel sentillas redigam te.* Or, strike thee with six plagues, or draw thee back with an hook of six teeth, as chap. 38. 4.

And I will cause thee to come [This is much and oft inculcated, that it is God who brings in and drives out the Churches enemies. This is a quieting consideration.

Ver. 3. And I will smite thy bow out of thy left hand [I will disarm thee: as Herodotus reporteth of Sennacherib and his Assyrians in Egypt, that their quivers, bowstrings and targets were gawn to pieces by Mice and Rats in one night, so that they were forced to flye for their lives: And as our Chroniclers tell us that in the battle between Edward the third of England, and Philip of France, their fell such a piercing shower of rain, as dissolved their strings, and made their bowes useles. Dan. 237:

Ver. 4. Thou shalt fall upon the mountains of Israel [Thither thou shalt come indeed (as Antiochus did into the Temple, Antichrist into the Church of God, 2 Thess. 2.) but there thou shalt take thy end.

Ver. 5. Thou shalt fall upon the open field [Heb. the face of the field, which thou shalt dung with thy dead carcases.

Ver. 6. And I will send a fire on Magog [So God will one day on Rome that *Radix omnium malorum*, Rev. 18.

And among them that dwell carelessly in the Isles [Who must not think there to mope up themselves against my fire.

Ver. 7.

Ver. 7. *I will not let them pollute my holy Name*] As if I were less able to deliver my people, or less mindful of my Promises.

Ver. 8. *Behold it is come, and it is done*] It is as good as done. So, *Babylon is fallen*, i. e. it will fall certainly, quickly, utterly.

This is the day] *O disculam illam*! when shall it once be? *O mora! Christe veni.*

Ver. 9. *And they that dwell*] Hyperbolic expressions; though the Jews hold otherwise. See on ver. 1.

Shall set on fire and burn the weapons] Do not the Churches Champions so at this day, ever since they proclaimed and proved the Pope to be that Antichrist: burning up his weapons (his false doctrines and heresies) by the fire of Gods Word, and giving their bodies to be burned for the testimony of Jesus?

And they shall burn them with fire seven years] i. e. *Disiustissime & sepius*! This seven years is not yet out. The Jesuites say, Satan sent *Luther*, and God sent them to withstand him. But there is a succession of *Luthers* to find them work enough still, and to burn up their weapons, that the Churches may be at rest.

Ver. 10. *So that they shall take no wood*] This must needs be Hyperbolic, as are also sundry other passages in holy Scripture. When *Luther* burnt the Popes decrees and decretals at *Wittenberg*, it was a fair fire doubtless, as *Solen* once said of the fire he caused to be made at *Athens*, of the bills and bonds of the *Athenian* usurers.

Ver. 11. *I will give unto Gog a place there of graves*] That's all the portion or possession he gets in the holy land.

On the East of the sea] The dead sea, or the lake of *Sodom*: a fit place for Antichrist to be buried in: he shall at last be cast alive into a worse lake, *Rev.* 19. 20.

And it shall stop the noses of passengers] By reason of stench, or the mouths of passengers from speaking evil of Gods people.

And they shall call it] For a lasting monument of Gods great mercy, in ridding the country of such Pests.

Ver. 12. *And seven months shall the house of Israel be burying of them*] That is, a long while: like as the Reformed Churches were in rooting out Popery, those damnable doctrines, ceremonies, images, reliques, bulls and books. Here in *England*, the *Romish* Religion stood a whole month and more after the death of *Queen Mary*, as afore. *December 27.* it was permitted that the *Epistles*, *Gospels*, ten *Commandments*, *Lords Prayer*, *Creed* and *Letany* should be used in the *Vulgar tongue*. *March 22.* when the estates of the *Realm* were assembled by renewing of a law of *Edward* the sixth, was granted the whole use of the *Lords Supper*; that is, under both kinds. *June 24.* the sacrifice of the *Masse* was abolished, and the *Liturgy* in the *English* tongue established. In *July*, the oath of *Supremacy* was minished: and in *August* images were removed out of Churches, broken or burnt:

Gamd. Elizab.

Tanta molis erat Romanam abscondere gentem.

Ver. 13. *And it shall be to them a renown*] A Monument, or Trophie of their triumph. When the *Switzers*, Anno 1443. had vanquished the *Thuricenses* in battle, they banquetted in the place where they won the victory; using the dead bodies of their adversaries instead of stools and tables.

Ver. 14. *And they shall sever out men of continual employments*] *Viros quotidianos*, men that shall stick to it, making it their business. So do our publike Professours and others, to confute *Popish Tenets*, and to decry their customs. In doing whereof they are *assidui & accubui*.

Ver. 15. *Then shall he set up a sign by it*] A statue, pillar, or sepulchral monument, that the buriers may bury it. Oh that in like sort God would cause the *Prophet* (all reliques and raggs of Popery, and other heresie) together with the *unclean spirit* to passe out of our land, *Zech.* 13. 2.

Ver. 16. *And also the name of the City shall be Hamonah*] i. e. *Multitudo* or *Tumult*: and all to keep up the memory of that signal victory. Near unto the University of *Cambridge*, on the South-East side there appear aloft certain high hills

Lanquet
Chron. p. 263.
Pollin Flores.
Vespilimes.

hills called *Gogmagog-hills*; but wherefore I know not. But not far from them is *Hereticks-hill*, so called by the Papists, because *Bilney* and *Laiuser* were wont there to walk.

Ver. 17. *Speak unto every feathered fowl*] A further explanation of that which had been said, ver. 4.

Assemble your selves] *Jer.* 12. 9. *Rev.* 19. 17. See there.

To my sacrifice] To this great slaughter of enemies, whom I do sacrifice, as it were, to my justice.

Ver. 18. *Ye shall eat the flesh of the mighty*] Whole flesh may be, perhaps, more delicate.

And drink the blood] Blood royal, of a noble alloy. *Sed nihil inde colligat, Oecol. quam perpetuam eorum damnationem qui verbum Dei persequuntur, quique populum Israel spirituales exagitant.* It importeth the eternal damnation of Atheists and Antichrists.

Ver. 19. *Of my sacrifice*] Or of my good cheer: So God calleth it, to shew how well pleased he is with the destruction of his Churches enemies.

Ver. 20. *With horses and charets*] i. e. With men that ride on horses, and fight out of Charets.

Ver. 21. *And all the heathen shall see my judgment*] *Antiochus* did so, and *Maximianus* the Emperour, and other tyrants, when seized upon by such judgments of God as they could neither avoyd nor abide.

Ver. 22. *From that day and forward*] Their experience shall breed confidence.

Ver. 23. *And the heathen shall know*] They shall be convinced of the equability of my proceedings, and the truth of my menaces.

Ver. 24. *According to their uncleanness*] I have not shewed my sovereignty, or exercised tyranny towards them, but done them right.

Ver. 25. *Now will I bring again*] Three things he here promiseth his people, notwithstanding all the sorrow. 1. *Effectual Vocation.* 2. *Justification* here. 3. *Glorification*, ver. 29. The Sun of righteousness loves not to set in a cloud.

And will be jealous] Or zealous; the zeal of the Lord of hosts, his free grace, shall effill it.

Ver. 26. *After that they have born their shame*] Are become soundly ashamed of their sinful practises: *hoc enim ingenium est vere fidei*, saith *Oecolampadius*, for this is the nature of true faith, to blush and bleed for sins past.

When they dwell safely in their land] And so settled on their lees through carnal security.

Ver. 27. *And am sanctified in them*] i. e. Have fully shewed my sanctity and majesty, both by their punishment, and by their deliverance.

Ver. 28. *And have left none of them any more there*] Here the Jews triumph and say, When was this promise ever fulfilled? and how then can the *Messias* be come already? Hereunto it is rightly answered that this Prophecy is to be taken partly literally, and so it was fulfilled at the return of the captives out of *Babylon*. See *Ezra* 1. 1. Partly spiritually; and so *Christ* will at the last day raise up every of his Elect (that *Israel* indeed) and gather them to himself; not one of them shall be missing.

Ver. 29. *Neither will I hide my face any more from them*] They shall have beatifical vision and fruition for ever. See on ver. 25.

For I have poured out my spirit] Have already, and will do yet more liberally in the dayes of the Gospel, *Act.* 2. 27. *Joh.* 7. 38.

CHAP. XL.

Ver. 1. *In the five and twentieth year, &c.*] After the defeat of *Gog* and *Magog* cometh in these last nine Chapters a new Prophecy, aptly depending upon the former, concerning the Christian Church, and the spiritual state and constitution thereof: which is here prefigured by types of rebuilding the Temple, restoring the Levitical rites, and repossessing the promised land. To those Jews who here hence

herehence expect a most glorious Temple and State at the coming of their imaginary Messiah (and for whose sakes these high things are thus expressed) Christ may well say as afterwards he did to Nicodemus, Job. 3. 12. If I have told you earthly things and ye believe not: how shall ye believe if I tell you of heavenly? The wiser of their Rabbines (as Galatinus testifies) convinced by good reasons, understand these chapters not of an earthly building according to the letter, but of an heavenly, and in a mystical sense. And John the Divine so interpreteth this Scripture, Rev. 21. & 22. viz. of the heavenly Jerusalem, that mother of us all. It is ordinary with the Prophets to speak figuratively of the amplitude, splendour, and magnificence of the Christian Church: as Isa. 54. 11, 12. *I will lay thy stones with fair colours, and lay thy foundation with sapphires, &c.* that is, I will erect and raise my Church and Temple among the Gentiles, and adorn and deck it with lustre and variety of precious graces. Divines observe, that God here sheweth Ezekiel a new Temple bigger then the old Jerusalem, and a new Jerusalem bigger then all the land of Canaan: (yea according to the account of some learned Rabbines) bigger then all the world; for chap. 48. 35. it was round about eighteen thousand measures, i. e. lucas lay they. Now in opening of this Prophecy, it must not be expected that something should be said to every verse, as elsewhere hath been done: and yet we must know that there is nothing in holy Scripture that is not useful and profitable, 2 Tim. 3. 16. though at first sight it may seem otherwise. Metals lye hid in hardest quarries: wholesome herbes are found oft in roughest places, and precious stones in barren sands. Hippocrates saith that in the faculty of Physick there is nothing small, nothing contemptible. Aristotle saith in all nature nothing is so mean, vile, and abject, that deserveth not to be admired. The Rabbines have a saying that there is a mountain of sense hangeth upon every Apex of the Word of God, &c.

And brought me thither [i. e. To Jerusalem (in vision) that valley of Vision. In the beginning of this book, the Spirit carried him into the plain of Shinar, there to see a vision, purporting the destruction of the material Temple. Here, toward the close of it, he is by the same hand carryed to Jerusalem to see a mystical Temple set up in the stead thereof, far more stately. The sufferings of this life are in no comparison worthy of the glory that shall be revealed, Rom. 8. 18.

Ver. 1. *Brought me* [i. e. The Spirit brought me, who is called Gods hand, ver. 1. *quia à Patre Filioque quasi manus dimittat*: so he is called the finger of God, Exod. 8. 19. that is, his power.

And set me upon a very high mountain [Moriah, where had stood the Temple which overlooked the City: and had been a kind of heaven upon earth, wherein the holy Priests and Israelites were as Angels.

By which was the frame of a City [So the Temple seemed to him, for its many courts, walls, towers, gates, &c. So doth the Seraglio at this day.

Ver. 3. *And behold there was a man* [Christ the Sovereign Architect of his Church, as Rev. 11. 1. This might well be brought in with an *Ecces*. He appeared after another manner in that first dreadful vision, chap. 1.

Whose appearance was like the appearance of brass [Bright and durable; importing Christs purity and eternity.

With a line of flax in his hand [Christs measuring-line is the holy Scripture, and the preaching of the Word; so is also his measuring rod here said to be of red, but Rev. 11. of gold. Both these are in Christs hand; to shew that the power and efficacy of the Word read or preached is from him alone: See 1 Cor. 3. 9, 10. — 18. & 2 Cor. 10. 13. — 17.

Ver. 4. *Son of man* [A most kind compellation, holding forth Christs Philanthropy or love to mankind. He calleth us sons of men, who for our sakes became the Son of Man, that we might become the sons of God. It is observed that Ezekiel with the Seventy is *Ues adque* the son of man, but Christ is *Ues et adque* that is, the son of Adam: he was the next and only other common-person.

Behold with thine eyes and hear with thine ears, and set thine heart, &c. [We should give all possible diligence and heed to a discourse of the new Jerusalem, that City of pearl; setting a work both our outward and inward senses, and those well exercised, to discern both good and evil, Heb. 5. nli.

Declare

Declare all that thou seest unto the house of Israel [For therefore hast thou seen it. The manifestation of the Spirit is given to every man to profit withal, 1 Cor. 12. 7. And as any man hath received the gift, so let him minister the same to others, 1 Pet. 4. 10. What use is there of a candle under a bushel?

Ver. 5. *And behold a wall on the outside of the house* [Betokening Gods Almighty Protection of his Church and chosen, Esa. 26. 1. Zach. 2. 9. Job 1. Psal. 125. 1, 2. Psal. 46. 1, &c.

Ver. 6. *Then came he unto the gate* [Henceforth we shall read of gates, greeces, posts, porches, courts, chambers, windows, &c. after the manner of Solomons Temple now burnt to ashes. Concerning all which, various and very different are the opinions of Interpreters. We shall see hereafter the whole building in heaven: meanwhile, for many things here mentioned we must content our selves with a learned ignorance, and not call it *descriptionem insulam*, as that Popish Commenter *Sanctius* blasphemed: or think that the holy Pen-man spake he knew not what. This was barely to speak evil of the things that he knew not. How much better those Rabbines, who meeting with many things here, inextricable and inexplicable, say, *Elias cum venerit solvet omnia*?

Ver. 7. *And every little chamber* [Or Porters-lodge. Ver. 8. *He measured also the porch* [This porch which had neither doores nor roof that we read of, was *symbolum calis*: *calum enim undique conspicuum lateque patens significabat*, saith Josephus, it represented heaven. Dr. Bell. Jud. 66. c. 6.

Ver. 9. *And the porch of the gate was inward* [Or, this was the porch of the inner gate.

Ver. 10. *And the little chambers* [Here lay the door-keepers: whose office was to keep out the unclean, 2 Chron. 23. 19. Oh for such officers amongst us!

Ver. 11. *And the length* [That is, the height of the gate.

Ver. 12. *The space also before the little chambers* [Which space served either for seats, walks, or eaves rather at either end.

Ver. 13. *Door against door* [The one facing the other, in a direct line.

Ver. 14. *Even unto the post* [i. e. The height was the same everywhere. See these things best set forth by pictures at the end of *Cassali's* and *Lavaters* Annotations on the Text.

Ver. 16. *Narrow windows* [i. e. Narrowed, the better to let in light: and so shadowing out that spiritual illumination and joy wrought in the hearts of the children of light. See Esa. 42. 7. & 49. 6. & 60. 19, 20. Mic. 7. 8. Luk. 2. 32. Job. 3. 19. & 8. 24. & 9. 5. & 12. 35. 36, 46.

Were palm-trees [As for ornament, so in token of Victory gotten by the Saints, who do overcome, Rom. 8. 31. — 37. 1 Cor. 15. 54, 55.

Ver. 17. *Then brought he me into the outward court* [In this Temple were more Courts and more Chambers then ever were in Solomons. Heaven is large, and full of mansions, Job. 14.

And a pavement made [More costly and stately then that of *Abashurosh*, Esh. 1. 6. Gods people are said to be living stones, 1 Pet. 2. more precious then Sapphires, Esa. 54. firm as a pavement by faith, and low by humility; submitting to their teachers, Heb. 13. 17. and obeying from the heart the form of doctrine delivered unto them, Rom. 6. 17.

Ver. 18. *Was the lower pavement* [See on ver. 17.

Ver. 19. *An hundred cubits* [Square.

Ver. 21. *Of the first gate* [i. e. Of the east gate, first measured.

Ver. 22. *And their windows* [See ver. 16.

And they went up unto it by seven steps [Whereby was noted the Saints progress in knowledge and holiness, Luk. 17. 5. Rom. 1. 17. Rev. 22. 11. All climbing up toward the heavenly Temple, Psal. 84. 7.

Ver. 31. *And palm-trees* [See on ver. 16.

Eight steps [See on ver. 22.

Ver. 35. *And measured it according to these measures* [Vilalpandus here noteth, that whatsoever is measured in one gate, the same is common to all the rest.

See a

Ver. 38.

Ver. 38. *Where they washed the burnt-offering*] All must be pure and clean in Gods Service.

Pura Deus mens est, &c.

This washing of the burnt-offering prefigured Baptism saith *Polanus*: as did the tables, *ver. 39.* the Lords Supper, wherein Christ the Lamb of God is slain in our sight.

Ver. 39. *Two tables*] See on *ver. 38.*

Ver. 40. *As one goeth up to the entry of the North*] Hereby was signified, say some, that our corrupt affections must be mortified, and our lives laid down, if need be for the truths sake, seem it never so hard to be done: *sicut à Septentrione venti flant aspectu*, as North-winds are cold and comfortlesse.

Ver. 41. *Four tables*] Not Altars, nor yet *Oyster-boards*, as the Papists scornfully call our Communion-tables.

Ver. 42. *Wherewith they slew the burnt-offering*] The faithful Ministers of the Gospel do daily execute their Priestly offices, and have their instruments according. See *Acts* 10. 13. *Rom.* 15. 15, 16. *Philip.* 2. 17. The Saints also, as spiritual Priests, &c. *Rom.* 12. 1. 1 *Pet.* 2. 9.

Ver. 43. *And within were hooks*] Where hung the beasts when they were slayed: and afterwards the Priests and officers portions, till after the sacrifice, they were shared out.

Ver. 44. *Were the chambers of the singers*] These were to set forth, that Pastors should have all necessary help in their places by the other Church-officers. The Levites were singers and porters, 1 *Chron.* 23. & 26.

Ver. 45. *For the Priests*] Let none else intrude into them. See 2 *Chron.* 26. 16.

Ver. 46. *Which come near*] *Exod.* 19. 22. *Levit.* 10. 3. & 21. 17, 18, 21, 23.

Ver. 47. *So he measured*] Christ doth all things in his Church in number, weight and measure: by his Spirit he ordereth the length, breadth and depth of his spiritual house, and bestoweth his gifts by measure to each member, *Rom.* 12. 2 *Cor.* 10. Eph. 3. & 4.

Ver. 48. *The porch of the house*] Which was covered over head to keep them dry in foul weather. What Christ doth for all his: See *Isa.* 4. 5, 6. & *Isa.* 25. 4. with the Notes.

Ver. 49. *The length of the porch was twenty cubits*] After the cubit of the Sanctuary, the weights and measures whereof were twice as large as those of the Commonwealth: to shew that God expects much more of those that serve him there, then be doth of others.

CHAP. XL.

Ver. 1. *Forward*] This Chapter is no lesse dark and difficult then was the former: which made *Hierom* ready to desist and give over commenting, but that he thought it better to say something then nothing, and was brought to know and say that the greatest part of those things he knew, were but the least part of that he knew not. What I do understand is good; so I think, is that I understand not, said *Socrates* once of a certain dark Author. We may be sure it is so here, and must *mirari potius quam rimari*: waiting for more light, and praying to that purpose, as *Ephes.* 1. 17, 18.

He brought me to the Temple] Who had hitherto been held in the Porch. There was a new Church to be now erected by the preaching of the Gospel: and this, the measuring of the house, *chap. 40.* of the Temple, 41. of the courts, 42. and of all the parts, noteth.

And he measured the posts] Or *Fronts*, or *Frontispiece*, as the Volgar hath it. *Which was the breadth of the Tabernacle*] Made of old by *Moses*.

Ver. 2. *And he measured the length thereof*] i. e. Not of the door, as *Hierom* would have it: but of the Temple, the body and *Basilike* thereof, called the first Sanctuary, *Heb.* 9. 2.

Forward

Forty cubits] This noteth, say some, the long-suffering and patience of the Saints: like as the breadth twenty cubits, doth their charity.

Ver. 3. *Then went he inward*] Toward the Holy of Holies.

And the door] Which in the second Temple was but a *veil*, and rent at Christs Passion.

Ver. 4. *And the breadth thereof twenty cubits*] So it was a just square, intimating the stability of the Kingdom of Heaven, a Kingdom *that cannot be shaken*, *Heb.* 12. 28.

This is the most holy place] The Holy of Holies, the Oracle, the *house of the soul* wherein the only firm hope of *Israel* resteth (so the Jews called it) the *Adytum* or inaccessible place, whither none might come but the High Priest only, and that but once a year. *Pempy* and *Heliodorus*, for presuming to presse into it, were heavily plagued.

Ver. 5. *He measured the wall*] With the counter-forts added to it for strength, and ornament: these are commonly called *Pilasters*.

Six cubits] i. e. In breadth.

Ver. 6. *And the side-chambers were three one over another, and thirty in order*] *Substructiones*, i. e. Three stories, and thirty in each story. Semblably, there is a threefold rank or order of the members of the Church; there are lowermost, middlemost and uppermost: these, as they have their several offices and gifts accordingly, so they must keep to their own stations, do their own businesse, live in love, and wait till called unto an higher room.

Ver. 7. *And there was an enlarging and a winding about still upward*] This might inmind Gods people of heavenly-mindedness: whereby their hearts will be enlarged when got once above the world, as birds sing sweetly, when got aloft into the aire.

Went still upward] Let there be continual ascensions in our hearts: *Sursum corda*.

Ver. 8. *The foundations*] *Plures quam ostentationis habebant*: The good soul rather seeks to be good, then seems to be so. *Occol.*

Ver. 9. *And that which was left*] *Area pura*, the void place.

Ver. 10. *And between the chambers*] *Vulg. the treasuries*] In the Church much more room is taken up by such as are void of the treasure of Gods grace, then by better men, rich in faith, and heirs of the Kingdom of Christ. *Piscat.*

Ver. 11. *Toward the place that was left*] Which served the faithful, faith *Hierom.* for an Oratory, whither they went to pray.

Ver. 12. *The separate place*] The Temple, or, at least, some part of it.

Ver. 13. *An hundred cubits*] The Temple of *Ephesus* was 245 foot long. and 220 foot broad. Howbeit for spiritual employment, mystical signification, none ever came near this edifice.

Ver. 14. *Also the breadth — an hundred cubits*] Whereas *Solomon's Temple* was but twenty cubits broad.

Ver. 15. *An hundred cubits*] See on *ver. 13.*

With the inner temple and the porches thereof] *Summa & infima juxta curat, nihil aspernatur.* *Occol.*

Ver. 16. *And the narrow windows — and the windows were covered*] Here *Hierom* cries out *O the depth of the Wisdom and Knowledge of God!* Here be windows, but narrow and covered: which shews that we see not yet, nor can see into heavenly things, but obscurely and obliquely. How little a thing doth man understand of God? The holy Place was without windows, only there burned lightes perpetually: but in the most holy Place there was no light at all. *Job.* 26. 14.

Ver. 17. *By measure*] *Heb. measure.* See on *chap. 40. 47.*

Ver. 18. *And it was made with Cherubims and palm-trees*] *Viz.* Upon the partition walls. This was to teach Christians, who are the Temples of God, 1. To *dere palma* — live like Angels for holinesse. 2. To suffer as *Palm-trees*, any pressores or pains *refert*: for his sake with invincible patience. By their piety in their lives, and patience at their death, the Primitive Christians won much upon their their Persecutors. *Sub crucis florent decita corda Deo.* *Plin.* l. 13.

Ver. 19. *So that the face of a man*] See *chap. 1. 10.*

And the face of a young Lion towards the Palm-tree] The Palm-tree as it grew c. 4. best

best in *Judea*, so it is probable that from the Temple at *Jerusalem* it came at first, that the Heathens put the Palm for a sign of victory, and that the picture of Victory amongst them had in the one hand a Palm, and in the other an Olive-branch. Wisdom, (the praise of a man) and courage (the property of a Lion) zeal and discretion, as they make a good mixture, so they conquer and carry it.

Ver. 20. *And on the wall of the Temple*] Yet this is no warrant for the use of Pictures in our Churches; whether for worship as Papists, or for ornaments only as Lutherans. At a consultation held not many years since at *Hamborough* by Lutheran Ministers concerning the cause and cure of *Germanies* calamities, they concluded it was because their images were not adorned enough; which therefore they would procure done. A sad business!

Ver. 21. *The Posts of the Temple*] i. e. Of the doors of the Temple, were not round or arched, but square: as are at this day the doors of the *Pantheon* in *Rome*, saith *Vilalpandus*, built of old in honour of all Gods: and now consecrated by the Pope to the honour of all Saints, with like superstition.

Ver. 22. *The Altar*] sc. That for incense, whereof see *Exod.* 30. 6. but here of a much larger size: See on chap. 40. 1. This altar of wood and four-square was a Type of Christ (not of the Cross as *Vilalpandus* doth) in whom our prayers come before God as incense, and He is the propitiation for our sins, 1 *Job.* 2. 2. See *Exod.* 30. 1. *Psal.* 141. 2. *Rev.* 5. 8.

This is the Table] One and the same Christ is All in All to his people, an Altar to sanctify them and their offerings: a Table also to feed and feast them with the most precious provisions: See *Psal.* 23. 5. 6. & 36. 9 & 65. 5. *Prov.* 9. 1, 2. *Isa.* 25. 6, 7, 8.

Ver. 23. *Had two doors*] Understand hereby the Means of Grace, and Ministers dispensing the same, whereby souls are brought home to Christ.

Ver. 24. *Two leaves*] There are variety of Ordinances.

Ver. 25. *Cherubims and Palm trees*] Let Ministers resemble Angels, and they shall be victorious, and well rewarded. The Palm is a symbol of constancy, and of a crown.

Ver. 26. *And thick Planks*] i. e. The heads or ends of thick beams: or joystes, supporting the rafters. We see what use there is of *Architecture* (among other Arts) in expounding Scripture. *Vilalpandus* saith he bestowed two and twenty years study upon this fabrike of the Temple here described.

CHAP. XLII.

Ver. 1. *Then he brought me forth into the utter Court*] sc. Of the Temple, at both ends and on either side whereof these were spacious places, in manner of our Church-yards, saith One. *Sequitur locus valde confusus & multo impeditiſſimus*, saith *Castalis*: this is a very dark and difficult Chapter, the sense whereof I would fain learn of some other: for I know not what to make of it: Thus *He. Oculampadius* also to like purpose, (after *R. Solomon*) and thus prayeth, *Suggerat Dominus conanti quæ ad gloriam illius, certè quæ non efficiant, precor*, &c. i. e. The Lord help our honest endeavours, that we may do what may be for his glory, and not for the hurt of any Reader. That was an holy prayer of his Colleague *Zwinglius* in like case; and may it be ours also, *Deum Opt. Max. precor ut vias nostras dirigas*, &c. I beseech Almighty God to direct our wayes: and if at any time, (*Balaam*-like) we shall obstinately resist the truth, let him set his Angel against us, who with the terror of his sword may so dash this ass (our ignorance I mean, and presumptuous boldness) against the wall, that we may feel our feet (that is, our carnal sense and reason) crush and broken; that we no longer dishonour the name of our Lord God.

Ver. 2. *Before the length of an hundred cubits*] The measure mentioned in this Chapter, and whatsoever followeth touching the division of the land, the seats of the Tribes, the portions allotted to the Prince, Priests and Levites, the manner of their sacrifices and oblations, are all new; varying from that which is in

in *Moses* (though for their weakness by those outward things he shadoweth heavenly) to shew both the abrogating of the legal ceremonies, and the establishing of a spiritual Christian Church: the magnificence whereof is here set forth to the prophet by the Lord Christ, *qui Mystagogus noster est*, who is our God, and will be our Guide even unto death.

Ver. 3. *Which were for the inner Court*] Viz. Of the Temple, this was a figure of the Church invisible; as the outward Court, described in this Chapter, was of the visible and external.

The pavement which was for the utter Court] Which might signify that those who would enter into heaven, must keep themselves unsported of the world, undefiled in the way, *Psal.* 15. & 24.

Ver. 4. *A way of one cubit*] A narrow way, but such as led them into spacious walks of tencubits breadth inward. *Strait is the gate and narrow the way that leadeth unto life eternal*, *Mat.* 7. 14. but they that hit it, hold it, shall once walk arm in arm with Angels, *Zach.* 3. 7. See the Note there. *Through many tribulations we must enter into Gods Kingdom*, *Acts* 14. 22. but there, God shall set our feet in a large room, as *Psal.* 31. 8. we shall walk at liberty on the everlasting mountains. Let it be remembered, that this narrow way is but short: it is but of one cubit, &c.

Ver. 5. *Now the upper chambers were shorter*] As being a kind of cock-lofts, and not so fit for habitation.

Ver. 6. *Therefore the building was strained*] As the rules of Architecture direct, and as right reason required, lest the building should shrink under its own burden.

Ver. 7, 8, 9, &c.] Here the Rabbines call again for the help of their *Elias*: See on chap. 40. 6.

Ver. 13. *They be holy chambers*] Or, cells of the Sanctuary, belonging to those that serve in the Sanctuary. God appointeth his Ministers their several stations; together with the bounds of their habitations.

Shall eat the most holy things] Ministers must eat as well as others (they are not of the *Camelion-kind*, cannot live upon air:) and the Lord Christ hath ordained that as they which waited at the Altar were partakers of the Altar, so also should they that preach the Gospel, live of the Gospel, 1 *Cor.* 9. 13, 14.

And the meat-offering, and the sin-offering] i. e. The Priests share out of them: For (besides their tithes, and glebe or suburbs) the Priests had many rich revenues, and were far better provided for then now-days Gospel-ministers are, however begrudged that little that is allowed them.

Ver. 14. *Then shall they not go out of the holy place*] Ministers may not leave their Station, lay aside their holy calling, entangle themselves with worldly cares and business, but *Hoc agere*, make their Ministry their business; giving themselves wholly to it. *Verbi Minister es, hoc age*: this was *Mr. Perkins* his Motto. And, say to *Archippus*, *Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it*, *Coloss.* 4. 17.

But there they shall lay their garments] And not go amongst the people in them, lest they make themselves over-cheap, or the people superstitious, by placing holiness in their seeing or touching those holy vestments.

And shall put on other garments] Ministers, as in doing their office they must use all becoming gravity and authority, as the Embassadors of Christ: so, at other times, they must familiarize themselves with their people, becoming all things to all men, in *Paul's* sense, that they may win some.

Ver. 15. *Now when he had made an end of measuring the inner house*] The inner part of the Church, the Church invisible is first and chiefly to be looked into, rather then the external adjuncts, as multitude, prosperity, clarity, antiquity, &c. the Substantials rather then the Accidentals. The Church of *Rome* borrows her mark from the market, *Pleasy or cheapness*, &c. *Vilissimus pagnis*, saith *Luther*, the meane stivillage seems to me to be an Ivory Palace, if there be but in it a faithful Pastour, and a few true believers.

Ver. 16. *Five hundred reeds*] Lo here the large extent of the holy Catholike Church, the Communion of Saints. See the Note on chap. 40. 1.

Ver. 17.

Mr. Burr. on Hof. vol. 1. pag. 465.

The largeness of this Altar above that of old sheweth that the Saints under the Gospel would make much more improvement of the Lord Jesus In prayer, and make use of his meditation and intercession by Faith In their heavenly sublimated supplications, then the Saints of old were ordinarily wont to do. *Calist.* of *Prayer.* pag. 235.

Zuing. *Epist.* l. 3.

The calling of the Jew. by *Finch*.

No struclura pondere diffiret.

Ocul.

Ver. 17. 18. *He measured the North-side five hundred reeds*] To shew that many should come from all coasts and quarters to sit down with Abraham and Isaac and Jacob in the Kingdom of heaven, *Mat. 8. 11.* See the Note there.

Ver. 20. *He measured it by the four sides*] The Church is fair and firm, for it is quadrangular: so is every true member thereof *homo quadratus*, four-square, steadfast and unmovable, *avinculo & adhaerens*, always abounding in the Work of the Lord, *1 Cor. 15. ult.* his heart is fixed trusting in the Lord, *Psal. 112.* He quits himself well in all estates, and comes of a gainer. Gold is purged in the fire, shines in the water: as, on t'other side, clay is scorcht in the fire, dissolved in the water. The new Jerusalem is said to lye four-square, *Rev. 21. 16.* See the Note there.

CHAP. XLIII.

Ver. 1. *Afterwards he brought me*] *Non nisi dimenso primum ambitu*: The Prophet saw not the glory of God, till he had first seen the Mount measured, the Temple restored. Men must (usually) wait upon God in the use of means ere they see the King in his glory.

Even the gate that looketh toward the East] Men must awake out of the *West* of wickedness, and stand up from dead courses and companies, if Christ, the day-star from on high, shall give them light, *Ephes. 5. 14. Luke 2. 78, 79.*

Ver. 2. *And behold the glory*] i. e. The vision of the glory. God who by the East-gate had left the Temple and the City, *chap. 10.* doth now the same way return, and filleth the house with the glory of his presence.

And his voice was like a noise of many waters] Importing the multitude of his attendants, and his irresistible power, in his Gospel especially, which is the power of God to salvation; and, like a mighty torrent, bears down all before it.

And the earth shined with his glory] How can it do otherwise, when the Sun of righteousness cometh in place, and irradiateth both Organ and Object, *2 Cor. 4. 6.* Into Solomon's Temple God came in a thick cloud; not so here. Light is now more diffused then ever: woe be to those that wink, or who seek *straws* to put out their eyes withal, as Bernard hath it.

Ver. 3. *And it was according to the vision*] Being so much the sweeter and the welcomer to me. Hence he so oft repeateth it: And the Jew-doctors observe that eight times in this one Verse, *Visionis ac videndi vocabulum repetitur*, the word for Vision and to see it is made use of.

When I came to destroy the City] i. e. To foretel the destruction of it, *chap. 9. 2, 5.* from which time forth it was a done thing: See *Jer. 1. 10.* with the Note.

And I fell upon my face] In reverence to his Majesty, in admiration of his mercy, and in the sense of mine own unworthiness. The nearer any one cometh to God, the lower he falleth in his own eyes; and the more doth rottenness enter into his bones.

Ver. 4. *And the glory of the Lord*] See *ver. 2.*

By the way of the gate] The ordinary entrance into the Temple. There, if any where, God is to be found: where should a man be sought for but at his house? Say he be from home a while, yet thither he returneth: So here.

Ver. 5. *So the Spirit took me up*] Who was slain upon my face: The lowly shall be lifted up.

And brought me into the inner court] As being a Priest: so is every true believer, *1 Pet. 2. 9. Rev. 1. 6.*

Fillen the house] Gods presence is the full glory of each good soul. See *Hag. 2. 7.*

Ver. 6. *And I heard him speaking unto me*] The man Christ Jesus, standing by: Here then is a meeting and the mystery of the blessed Trinity: yea here is a double mystery to be taken notice of: viz. those two wonderful unions of three persons in one God, and of Christs two natures in one person.

Ver. 7. *The place of my throne, and the place of the soles of my feet*] i. e. My Church,

Church, which is unto me instead of heaven and earth. Behold the place of my throne, &c. so some read it: others, *as for the place of my throne, &c.* *1a. 66. 1.*

No more defile] But hallow: for negative holiness alone is little worth. *Nec by the carcasses of their Kings*] i. e. Their idols; not unfitly called *carcasses*, *Piscat.*

1. Because void of life. 2. Stinking stufte. See *Levit. 26. 30. Jer. 16. 18.* These were oft brought in, and countenanced by their Kings.

Ver. 8. *In their setting of their threshold by my thresholds*] By broaching falsehoods for truth, and setting humane devices in competition with the good Word of God. That detestable decree of the Council of Trent is well known, whereby the *Apocrypha* is set cheek by joule (as they say) with the holy Canon: the Vulgar Translation, with the Original: traditions, with Scriptures; and unwritten verities, with those that are written. This is intolerable presumption: Jews and Turks do the like in their *Talmud* and *Alcoran*: that I speak not of our *Sell-Masters* who boldly obtrude their *Placits* without just proof, and require to be beleaved.

And the wall between me and them] Which they have wretchedly set up by their sins, to their singular disadvantage, *Esa. 59. 2.* or they have come under my nose, as it were, to provoke me. Or, the nearer they were to Church, the further from God.

Ver. 9. *Now let them put away their whoredom*] So shall all be well betwixt us: See *Jer. 3. 1. Isa. 1. 18.* with the Notes. *Piscator illius sapiat.* Some read it, *Now they will put away, &c.* and so they did, after the captivity; but will not be yet drawn to worship the true God aright: the Lord periwade their hearts thereto. *Fiat, Fiat.*

And the carcasses] See on *ver. 7.*

And I will dwell in the midst of them for ever] This is the same with that, *Mat. 28. 1.* I am with you to the end of the world.

Ver. 10. *Show the house*] Heb. *that house*, *sc.* which I have shewed thee in visions: the idea of that Temple, which shall shortly be set up, its figure and dimensions.

That they may be ashamed] Of having dealt so unworthily with a God so gracious.

And let them measure the pattern] *Ut metiantur universi*, that by a holy Geometry they may, in the spirit of their minds take all the dimensions of it, and be transformed into the likenels of the heavenly pattern. These are those holy and heavenly *Mathematici*, which none can learn but those that are taught of God; and without which, none can be Christs Disciple: like as none might be scholar to Plato, that had not the grounds of Geometry. *Schole Platonis nec fuit inscriptionis, nec descriptionis, nec mensurationis.*

Ver. 11. *And if they be ashamed of all that they have done*] If they be *ashamed* and *bled* at heart for their iniquities. Penitents are to be taught the truth which is according to godliness: and all such are exactly to know and to do the whole will of God, as had not rather be carnally secured, then soundly comforted.

Ver. 12. *Upon the top of the mountain*] The Church is as a City on an hill, seen far and near, *Mat. 5. 14.* and the members of it are still ascending from one degree of grace to another, from strength to strength, till they see the face of God in *Sion*, *Psal. 15. 1. Heb. 12. 22, 23.*

The whole limit thereof round about shall be most holy] All the Lords people are so, at least in profession, inchoation, honest endeavour, divine acceptance: and shall be so one day in all perfection, *Rev. 21. 8, 27. & 22. 14, 15.*

Ver. 13. *And these are the measures of the Altar*] viz. Of burnt offerings, which was in the Priests court; and not at all spoken of till now.

The cubit] viz. That of the Sanctuary.

Even the bottom] Heb. *the bottom.*

This shall be the higher place] Heb. *the back*, as that which bore all. We have also an Altar, *Heb. 13. 10.* even Jesus Christ the just one, who is both our *Ariel* (Gods Lion, *Rev. 5. 5.*) and our *Hareel* (Gods Mount) of four cubits, as being preached unto the Gentiles in all parts, believed on in the world, received up into glory, *1 Tim. 3. 16.*

Ver. 14. *And from the bottom upon the ground*] This so exact measuring of the Altar

Altar may import, saith *Polanus*, the faithful and perfect preaching of the Gospel by the Apostles and all faithful Ministers of Gods Word after them, 2 *Cor.* 10. 13, &c. 1 *Cor.* 4. 1, 2. *Rev.* 11. 1.

Ver. 15. *So the Altar* Heb. *Harel*, the hill of God, or the only place of sacrifices.

And from the Altar Aiel, the Lion of God: so called, because the fire of this Altar devoured the sacrifices, as a Lion doth the prey. See *Esa.* 29. 16.

Ver. 16. *Square in the four squares thereof* Christ the Christian Altar, is compleat, firm and fixed.

Ver. 17. *And his staires shall look toward the East* As leading to the *Sun of righteousness*, and the light of eternal blessedness, arising out of heaven.

Ver. 18. *These are the ordinances of the Altar* Christians also have their sacrifices, (though of another alloy) to offer; and must look to the ordinances of their Altar. Ministers must especially.

Ver. 19. *And thou shalt give to the Priest* All this is to be understood Spiritually, as being figuratively spoken.

A young bullock Together with a goat and a ram, *ver.* 22, 23, 25. All that are Christs have crucified the flesh with the affections and lusts, *Gal.* 5. 24. and are still doing at it.

Ver. 20. *And thou shalt take of the blood* Christ, as Mediatour, was consecrated and qualified for the work.

Ver. 21. *Without the Sanctuary* So Christ suffered without the gate, *Heb.* 13. 11, 12.

Ver. 22. *And they shall cleanse the Altar* To set forth how Christ cleanseth and sanctifieth his people, *Heb.* 9. 19. — 24. *Job.* 17. 19. *Heb.* 9. 13, 14.

Ver. 23. *Thou shalt offer* See on *ver.* 19.

Ver. 24. *And the Priests shall cast salt upon them* Christians must have salt within themselves, *Mar.* 9. 50. and see to it, that all their speeches be seasoned with the salt of mortification and discretion, *Eph.* 4. 10 shall God make an everlasting covenant with them, even a covenant of salt. See *Levitic.* 2. 13.

Ver. 25. *Every day a goat* Mortification must be a Christians daily practice.

Ver. 26. *They shall purge* Thou and they together. We must also sanctify the Lord God in our hearts, 1 *Pet.* 3. 15.

Ver. 27. *It shall be upon the eighth day* The services of mortified men shall be accepted, on the eighth day especially, the Christian sabbath, in the holy Assemblies.

CHAP. XLIV.

Ver. 1. *Then he brought me back* From the East gate which was found shut, to the North gate where the Prophet received large instructions, *ver.* 4. Christ must be followed, though he seem to lead us in and out, backward and forward, as if we were treading a maze.

Ver. 2. *This gate shall be shut* Is, and shall be; save only to Messiah the Prince, and to whomsoever he (as having the keys of David) shall open it. This gate of the Lord into which the righteous shall enter, *sc.* by that new and living way which Christ (their forerunner, *Heb.* 6. 20.) hath prepared and paved for them with his own blood, *Heb.* 10. 20. See *Heb.* 7. 8, 9, 11, 12, 24.

And no man shall enter in it No meer man, unless it be by *Emmanuel*: See *Job.* 3. 13.

Ver. 3. *It is for the Prince* For Messiah the Prince, so Christ is called, *Dan.* 9. Or, for the Chief Priest, who as he had a singular priviledge herein above other Priests, so hath Christ, the High Priest of the Church Christian, singular priviledges above all his brethren.

He shall sit in it to eat bread He shall sit at the right hand of the Majesty on high, and enjoy heavens happiness, which is oft compared to a feast, as *Mat.* 8. 11. & 23. 1, 2. See *Esa.* 53. 11. He shall ascend up into heaven and thence come again to judge the quick and the dead, *Act.* 1. 11. *Heb.* 9. 28. Some by Prince here

here understand the Ruler of the people; see *chap.* 46. 1, 2. who is peculiarly licensed to enter in at the East gate, and there to sit and eat and drink his part of the Peace-offering: Confer *Exod.* 24. 11. It is not meant of Peter the Apostle (to be sure) much less of the Pope his pretended successor, as some of his Parasites would have it.

Ver. 4. *Then brought he me* See on *ver.* 1.

The glory of the Lord See *chap.* 43. 2, 5.

And I fell upon my face See *chap.* 43. 3. & 1. 28.

Ver. 5. *Mark well, and behold with thine ear* Summon the sobriety of thy senses before thine own judgement. See *chap.* 40. 4. The refining of the Ministry and discipline of the Church, with the same charge in regard of the excellency of the matter repeated for attention, to *ver.* 17. and laws prescribed to that purpose, *ver.* 17. to the end of the Chapter.

Ver. 6. *And thou shalt say to the rebellious* Heb. *to rebellion*. Vulg. *to the exasperating house*.

Let it suffice you Ye have sinned enough and more then enough, 1 *Pet.* 4. 3. Now that I have set you up a new Temple, turn over a new leaf for shame, as *chap.* 43. 10. when shall it once be? *Jer.* 13. ult.

Ver. 7. *Strangers* Your selves are no better, *Am.* 9. 7. Strangers from the covenant; *Eph.* 2. 12. degenerate children, *Esa.* 1. 4. alienated from the life of God through the ignorance that is in you, *Eph.* 4. 18. and through your blind leaders of the blind, Priests of your own making, &c.

Uncircumcised in heart Erroneous in judgment.

Uncircumcised in flesh Enormous in practice.

When ye offer my bread i.e. The fat and the blood (as it followeth) which I seem to feed upon as a man doth upon bread.

Because of all your abominations Or, besides all your abominations mentioned, *ver.* 6.

Ver. 8. *For your silver* *Pro vestro arbitrariis, non pro mea voluntate*, as best suited with your own ends, and fitted to your own humours.

Ver. 9. *Shall enter into my sanctuary* See a like prohibition, 1 *Tim.* 3. 3, 8. *Tit.* 1. 7. Such as were the Scribes and Pharisees, the Arrian Bishops, the Popish Priests, the clerics (ut vocant) debilitations amongst us, till cast out.

Ver. 10. *And the Levites* The Apostate Priests, that for fear or favour, have comported with idolaters; such as were the posterity of *Ishamar*, those time-servers in *Ezra*, *chap.* 2. 61, 62. those in the books of *Maschabees*, *Demas* (if *Dorastus* may be believed) *Pau* *us* *Dianonus*, *Pendleton*, *Pflugius* & *Sidonius*, Auteurs of the *Interim* in Germany &c.

They shall even bear their iniquity i.e. Degradation, as a punishment of their iniquity.

Ver. 11. *Yet they shall be Ministers in my sanctuary* Though lapsed, they shall not be altogether discarded, (see 2 *King.* 23. 9. *2^d *Chr.** 13. 28.) partly for the honour of the Priesthood: but principally, for the encouragement of such as having fallen by infirmity, rise again by repentance. Capite minus
nunc, sed non
penitus effici-
untur.

Ver. 12. *Because they ministered unto them before their idols* Being carried down the stream of the times, and hurried away by violent temptation, which they afterwards regretted and repented of. So did not those Popish Bishops and Priests at the coming in of Queen Elizabeth; who were therefore worthily turned out: even fourteen Bishops, six Abbots twelve Deanes, as many Archdeacons, fifty Prebendaries fifteen Presidents of Colledges, many Parsons, and other stiffe Mass-Priests. Camd. Bist.

Ver. 13. *And they shall not come near unto me* How great then was the love of the Lord Jesus to Peter and the rest of his Disciples after his resurrection; as in sending them that sweet message, *Mark.* 16. 7. so in readmitting them to the work of the Ministry after so foul a revolt! *Job.* 20. 21, 22, 23. And doth he not the very same still for his poor sinful servants, who desire indeed to fear his name, but are oft overtaken in a fault through infirmity of the flesh? Surely, Father *Travers*, (said Mr. *Bradford* Martyr in a letter to him) I have clean forgotten God, I am all secure, idle, proud-hearted, utterly void of brotherly love: I am envious and

All. & Men.
1511.

disdain others, I am a very stark hypocrite, &c. Thus he, and much more to like purpose, in his heavenly letters.

Ver. 14. *But I will make them keepers*] Which was one of the meanest offices.

Ver. 15. *But the Priests the sons of Zadok*] Who follow their fathers footsteps, and are careful to fulfill the ministry that they have received in the Lord: to be best in the worst times, as right heirs of Moses his benediction, *Deut.* 33. 9, &c.

Oecol.

Saith the Lord God] *Them that honour me I will honour*, 1 Sam. 2. 20. This is a bargain of Gods own making. *Huius rei fides penes Deum tota est*, we may trust to it.

Ver. 16. *To my Table*] i. e. To mine Altar, chap. 41. 22. *Mal.* 1. 7, 12. which as oft as they do, they receive a double pledge of the pardon of their own sins, *Jeh.* 20. 23.

Ver. 17. *They shall be clothed with linnen garments*] As so many earthly Angels, *Mat.* 28. 3. (See *Rev.* 4. 4. and 7. 13.) for innocency, and victory over their corruptions.

Lavas.

And no wooll shall come upon them] No brutish and sensual lusts and practices shall be found in them. *Ex brutorum lana vestes contextuntur.*

Ver. 18. *They shall have linnen bonnets upon their heads*] In token of constant subjection to God, 1 Cor. 11.

They shall have linnen breeches] For honesty sake; and to admonish them to procure and provide for things benefit not only in the sight of the Lord, but in the sight of men, 2 Cor. 8. 21.

With any thing that causeth sweat] That they may not have an ill favour, or seem to do Gods work to their own trouble: the Lord loveth a cheerful giver.

Ver. 19. *They shall put off their garments*] See chap. 42. 14.

They shall not sanctify the people with their garments] i. e. By the touch of their garments. See *Exod.* 29. 37. & 30. 29. *Ezek.* 46. 20. To sanctify the people, in this text, is to persuade them that they are sanctified by the touch or sight of the Priestly vestments. The Monks at this day make the lilly people believe, that they cannot be damned when they dye, if they be buried in a Franciscans coat.

In erat. pro
Rofc. Comado.

Ver. 20. *Neither shall they shave their heads*] What can the Popish shavelings say to this—*qui ne pilum ullum viri boni habere videntur*, as *Cicero* saith of *Fannius Chæreas*; noting it to be a sign of crafty malice to be shaven? And indeed it is so bald and heathenish a ceremony, that some Priests in France are ashamed of the mark: and few of them have it, that can handsomely avoid it.

Spec. Eur.

Nor suffer their locks to grow long] As women: some heathen-Priests nourished their hair to a great length. A flag-haired Minister is an ugly sight: bushes of vanity become not such, of any men.

Mr. Burroughs.

They shall only poll their heads] Or, round them. Certainly, saith one, the devil forgot this text, when he raised up that reproach of Roundheads. To have hairy scalps is the garb of Gods enemies. *Psal.* 68. 21.

Ver. 21. *Neither shall any Priest drink wine*] Wherein is excess, *Eph.* 5. 18. See *Levit.* 10. 9.

Ver. 22. *Neither shall they take for their wives*] Ministers of all men should be careful whom they wed, for many reasons. Hear what good counsel one Minister of mine acquaintance gave another;

Mr. Thomas
Dugard.

*Quere tibi uxorem qua sit Pia, Pulchra, Pudica,
Provida, verberum Parca, & Parere parata.*

Ver. 23. *And they shall teach*] Ministers must be able and apt to teach, 1 Tim. 3. 2. Tit. 1. 9. *Act.* 20. 28.

Ver. 24. *They shall stand in judgement*] i. e. Stand to the right, and not stir from it: in matters of Religion especially; accounting every parcel of truth precious.

They shall keep my laws] Not observe them only, but preserve them from the violations of others.

Mons à la fin
duclieur.

Ver. 25. *And they shall come as no dead person*] Not defile their consciences with dead works.

They may defile themselves] So they keep a mean. Something they may yeeld to nature, nothing to impatience.

Ver. 26.

Ver. 26. *And after he is cleansed*] This is a new sanction in the new Temple: as *Ysaiah* observeth.

Ver. 27. *He shall offer his sin-offering*] Because we do easily overshoot our selves in things permitted.

*Licitis peccatis
omnes.*

Ver. 28. *And it shall be, &c.*] This that followeth, shall be their inheritance, ver. 29, 30, 31. and whatsoever they made more, shall be made up in *Me.*

Ver. 29. *They shall eat*] See on ver. 28.

Ver. 30. *That he may cause the blessing*] *Tythe and berick.* See *Mal.* 3. 10. with the Notes.

Ver. 31. *The Priests shall not eat, &c.*] They shall not be greedy of filthy lucre, nor oppressive. Popish Priests made so much gain of the dead, and so devoured widows houses under a pretence of Dirges, Trentals, Masses for the dead, &c. that there was a necessity in this Kingdom, of a *statute of Mortmain*, to restrain them.

CHAP. XLV.

Ver. 1. *Moreover when ye shall divide by lot*] As chap. 48. where we have the division of the land, and the several seats assigned to each Tribe. Here we have first provision made for the Church-service, which Christs people are most zealous of, and do therefore allot, before any dividant, a portion for the Lords house and servants; and that very large, to prefigure the largeness of the Church of the New Testament. See *Rev.* 7. 9, 10, &c. Here *Hierom* acknowledgeth himself to be in a *Labyrinth*: the Jews call again for their *Elias*: *Oecolampadius* comes in with his *Huius loci mysteria tacitus veneror*, and thinks this part of the Prophecy such as no humane understanding can fathom. Howbeit

Nil desperandum Christo duce, & aspice Christo.

The length shall be] See the Note on chap. 40. 1.

Ver. 2. *For the suburbs*] Which hath its name in *Hebrew* from its being severed from the City, and as it were cast out of it. It is better rendered, as in the margin, void places.

Ver. 3. *The length of five and twenty thousand*] Here the same again is repeated, as ver. 1. and further is shewed how this holy portion of ground was to be employed to the use of the Priests.

Ver. 4. *And it shall be a place for their houses*] Ministers should be resident upon their charges, and as incumbent, dwell near, and as it were lean over their work.

Ver. 5. *For twenty chambers*] i. e. For twenty rows of chambers.

Ver. 6. *And ye shall appoint the possession of the City*] After the Church-service settled, and the Ministry provided for. *Aristotle* his advice is *ἀποταμίειν θεῶν τιμὰν* *Polit.* 1. 7. c. 9. first take care of divine things; that's the best policy.

It shall be for the whole house of Israel] A Rendezvous for them at festival-times.

Ver. 7. *And a portion shall be for the Prince*] See on chap. 44. 3. Understand it of the civil Magistrate, who is Lord-Keeper of both Tables of the Law, and ought to have a special care of the Churches wellfare. Here his portion is said to lye on both sides of the oblation of the holy portion: and *Cant.* 8. 9. Magistrates are required to hem Ministers in with boards of Cedar, i. e. to provide for their security, that they may be without fear among them, as *Timothy*, 1 Cor. 16. 10.

Ver. 8. *And my Princes shall no more oppress my people*] As *Samuel* foretold they would do, 1 Sam. 9. and accordingly they did. But in the Christian-Commonwealth it should be better, as indeed it was in the dayes of *Constantine the Great*, *Valentinian* and *Theodosius* (which three godly Emperours called themselves the *Vassals* of Christ) and is now (blessed be God) amongst us at this day.

Ver. 9. *Let it suffice you*] Be content with your double portion, your so large a lot: and that ye may be so, hear the laws that I lay upon you: remove violence and spoil, execute judgment and justice. Take away your exactions, &c. See that ye have just balances and a just Ephah. Let these things be done, or you will be quickly

quickly undone. Is it not enough to be above men, but you must needs be above mankind, as those Princes would be that would not be under the Law!

Ver. 10. *Te shall have just balances* [Levit. 19. 35, 36. Prov. 11. 1. & 16. 11. & 20. 10, 23. *Mis.* 6. 10, 11. See the Notes on those places. The Gospel-rule is, *whatsoever ye would that men should do to you, do ye even so to them.* Mat. 7. 12. And, *Let no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such;* and the civil Magistrate is his Minister, a revenger, to execute wrath upon him that doeth evil either by force or fraud. Rom. 13. 4.

Ver. 11. *The Ephah and the Bath shall be of one measure* [Of the same capacity; only the Ephah is the measure of dry things, and the Bath of moist.

Ver. 12. *And the Shekel shall be twenty Gerah's* [Exod. 30. 13. Lev. 27. 25. Num. 3. 47.

Fifteen Shekels shall be your Maneb] Or *μν2 Mina*, pound-weight.

Ver. 13. *This is the oblation*] After order taken that both Prince and people might have whereof to make oblations, ver. 9, 10, 11, 12. here follow laws concerning these matters also.

Ver. 14. *Out of the Cor, which is an Homer*] Only Cor is the Chaldee word, *Homer* the Hebrew.

Ver. 15. *Out of the fat pastures*] Those that are well watered and most fruitful. God must have the *very best of the best*, and that on pain of an heavy curse, *Mal.* 1. 14.

Ver. 16. *For the Prince*] i. e. Upon a levy made by the Prince for that purpose. Of these oblations (prefiguring Evangelical sacrifices) the use followeth, chap. 46. 4. it being first premised what the Prince should do over and above these offerings of wheat, barley, oyl, and lambes.

Ver. 17. *He shall prepare the sin-offering*] Or *he shall offer*, so some render it; and apply it to Christ, so ver. 22. This Prince then is withal a Priest of the tribe of Judah. See *Psal.* 110. 4. & *Heb.* 7. 11, 12, &c. to the end. *Heb.* 8. 1, 2, 3, 4, 5, 6. *Non mirum quod hic bareant Judaei*, here the Jews are puzzled.

Ver. 18. *Thou shalt take*] Thou O Prince shalt.

A young bullock] One and no more: *ut unus singularis sacrificii Christi instrumentum.*

Ver. 19. *And put it upon the postes*] This and other ceremonies were not enjoined by the Law of Moses. The Jews cannot tell what to say to it: they will not see that old things are past, and all things become new.

Ver. 20. *And so thou shalt*] This also is a new injunction, see ver. 19. and very comfortable to those that sin of passion, or precipitancy. See 1 *Job.* 2. 1, 2.

Ver. 21. *In the fourteenth day*] Upon that very day (not only observed then by the Jews) was Christ our Passover sacrificed for us, 1 *Cor.* 5. 7.

Ver. 22. *Shall the Prince prepare*] See ver. 17.

Ver. 23. *A burnt-offering*] In token of self-denial.

Ver. 24. *A meat-offering*] Made of meale in token of mortification, and submission to God in all things.

Ver. 25. *In the feast of the seven days*] i. e. Of Tabernacles, wont to be of eight days, Lev. 23. 34, 35. *Quam sunt nova omnia!* Of Pentecost here is no mention at all.

CHAP. XLVI.

Ver. 1. *Thus saith the Lord God*] In this chapter are set forth *rationes & ritus*, the laws and rites that were to be observed by Prince and people in offering their sacrifices. It is the manner of performance that maketh or marreth any duty: there may be *malum opus in bona materia*, ill work in a good matter.

The gate of the inner court] Of the Priests court.

That looketh toward the East] That pointeth to Christ the day-spring from on high, the Sun of righteousness, who shineth sweetly upon such as rightly sanctifie the Sabbath: and shall much more, when they come to rest with him in heaven.

Shall

Shall be shut: the six working dayes] *Six dayes shall thou labour and do all thy work.* Neither doth this hinder holiness (as the Abbotchers pretend) but further it: 1. By preventing temptation. 2. By nourishing experience of Gods bounty and providence. 3. By filling the heart with objects of heavenly thoughts. 4. By stirring up to prayer and praise, for each dayes mercyes.

But on the Sabbath it shall be opened] That the people may see Christ in the glasse of the ceremonies and call upon his name. We under the Gospel have a clearer light and free access, on Lords dayes especially, and other times of holy meetings.

Ver. 2. *And shall stand by the post of the gate*] Waiting at the posts of the gates of wisdom, Prov. 8. 34. Constantine the Great stood up constantly at the time of Gods publike worship, for honour sake: So did our Edward the sixth.

Then he shall go forth] And the people come in, ver. 3. whose souls are as precious to God as his.

But the gate shall not be shut, until the evening] The gate is open till the evening, be ready therefore: when the Bridegroom is once gone in, the gate is shut, and fools excluded, *Matth.* 25.

Ver. 3. *Likewise the people of the land*] The meanest of his subjects, if faithful, may have as near access to God as himself.

Ver. 4. *Six lambs without blemish*] This was a larger sacrifice then Moses had appointed, Num. 28. 9 (Christians have more cause then Jews had to sanctify the Sabbath) as that for the New-moon, ver. 6. was lesser: See Num. 28. 11. Hereby it appeareth that God was about to abrogate the Mosaic worship, and the Levitical Priesthood: *Lex enim posterior derogat priori.* This the Jew-doctors would fain say something to, but cannot tell what. The wit of these miscreants, reprobates concerning the faith, will better serve them to divide a thousand shifts to elude the truth, then their obstinacy will suffer them once to yield and acknowledge it.

Ver. 5. *As he shall be able to give*] Heb. *the gift of his hand*: some render it, according as it shall be given unto his hand, i. e. As God shall put into his heart to give: and here, he is not tyed, as in the Law, to such a proportion, but left to his Christian liberty.

Ver. 6. *And in the day of the New-moon*] Which pointed them to the coming of Christ, by whom all things are become new.

It shall be a young bullock] It was wont to be two: See on ver. 4.

And six lambs and a ram] To signify, saith Rabanus, that as it is necessary for us to keep the Sabbath: so it is likewise that we rely upon Christ for expiation as of our week-dayes sins, so also of those that we fall into even on that holy-day.

Ver. 7. *An Ephah for a bullock*] This was to shadow out, saith Polanus, the Communion of the Saints with Christ, and that Christ offereth and presenteth his Church with himself and in himself, to God the Father.

According as his hand shall attain unto] i. e. As he is able and willing; for God straieth upon none.

Ver. 8. *He shall go in by the way of the porch*] This was the Princes Priviledge, that (as likewise the Priests) he might go in and go out at the same East-gate. It is fit that the Word and Sword should hold together, and that Magistrates and Ministers should be singular in holiness.

Ver. 9. *Shall go out the way of the South-gate*] For more easy passage sake, in such a multitude of people. But withal, to teach us many things: as 1. Not to turn our backs upon the holy Ordinances. 2. To make straight paths for our feet, Heb. 12. 13. not looking back with *Leis* wife, Luke 17. 32. not longing for the Onions of Egypt, as those rebels in the wilderness, but advancing forward with St. Paul, Philip. 3. 13, 14. looking forth-right, Prov. 4. 25. having our eye upon the mark, and making daily progresse toward perfection. 3. That our memories are frail, and here we shall meet with many things that will withdraw us from thinking upon God. 4. That our life is but short; a very passage from one gate to another: where to go back (i. e. To add anything to our lives) it is not granted; sixth our time is limited, Job. 14. 3. *AEt* 17. 26. and we are all hastening to our long home, Eccles. 12. 5. One being asked *what life was?* made an answer answerlesse; for he presently went his way.

Ver. 10.

The Jews at this day depart out of the Synagogue with their faces still toward the Aik, like Crabs going backward.

Ver. 10. *And the Prince in the midst of them, &c.*] For example sake (*Vita Principis censura est*) and to see that all things be rightly carried in Gods service. And although the Prince hath many weighty occasions, yet he is to be at the public Assemblies with the first, and to stay till the last.

Ver. 11. *An Ephab is a bullock, and a Hin of oile*] A whole Ephab, and a whole Hin, whereas in the Mosaicall service there was required but a certain part only of either : Because the Jewish Church was but of a part of mankind, but the Church Christian is universal.

Ver. 12. *A voluntary burnt-offering — one shall then open him the gate, &c.*] Here is warrant for our week-day Lectures, a voluntary service well accepted : provided that afterwards one shut the gate, and men return to their honest labours.

Ver. 13. *Thou shalt daily prepare a burnt-offering*] God must be served daily and duly, not on the Sabbath-day only : See *Psal.* 72. 15. The Papists are at their Masse every morning, and they bind much upon this text for it. They have a Proverbe also, *Masse and meat hindereth no mans thirst.*

Ver. 14. *The sixth part of an Ephab*] This is also different from the Levitical Ordinance, *Num.* 15 & 28. *Exod.* 29. 40. though R. Solomon here extremely troubleth himself (but to no purpose) to reconcile them.

Ver. 15. *Every morning*] Understand it of every evening also, as *Exod.* 29. 38.

Ver. 16. *If the Prince give a gift unto any of his sons*] As *Jeholaphet* did Cities to every of his sons ; though they long enjoyed them not, through the barbarous cruelty of their elder-brother *Jehoram*. Christ, the Churches King, giveth all his children gifts of great price ; such as the world can neither give nor take from them, *spiritual blessings in heavenly things, and places*, *Ephes.* 1. 3. yea he bestoweth himself upon them, and is therefore called *The Gift*, *Job.* 4. 10. and *The Benefic*, *1 Tim.* 6. 2.

Ver. 17. *But if he give a gift of his inheritance to one of his servants*] As *Alexander* the Great, who going to subdue a great part of the habitable world, gave away to his servants almost all he had ; and when one of his officers asked him What he would leave for himself ? he said, *Hope*. *Messiah* the Prince, besides his choicest gifts to his dear children, giveth gifts unto men, even to the rebellious also, *Psal.* 68. 18. these are common gifts, temporal favours, external priviledges : See *Mat.* 7. 23, 23. & 25. 14, 15. &c. *Luke* 19. 12, &c. But as the servants abide not in the house for ever (as the son doth) *Job.* 8. 35. so these gifts to servants (but for the behoof and benefit of his Sons) are but till the year of liberty, or *Jubilee*, till the last day at utmost, *Levit.* 25. 10. Then shall the wicked give a dreadful account of all, with the whole world flaming about their eares.

Ver. 18. *To thrust them out of their possession*] All accidents attend such Princes, as affecting to be absolute in power, will be too resolute in will, or dissolute in life ; oppressing their subjects to enrich their servants and parasites.

Ver. 19. *Afterward he brought me*] Here he returneth again to things sacred, viz. to shew where the Priests should boyl and bake.

Ver. 20. *Where they shall bake the meat-offering*] i. e. The Ministers shall endite or boyl good matters in their hearts for the use of the people, and then their tongues shall be as the pen of a ready writer, *Psal.* 45. 1. See there. They shall not feed their hearers with crude and indigested stuff, but such as is well boyled and baked with the fire of the holy Spirit, kindled on the barch of their own hearts : that from the heart they may speak to the heart.

Ver. 21. *In every corner of the Court there was a Court*] And buildings in every of them for the same purpose round about, ver. 22. These served, saith *Hierom*, to set forth the four parts of the world, out of all which the Church is gathered by Ministers, &c. It served also, saith Another, to shew that in Gods House, which is his Church, there shall alwaies be provision both for his Ministers and people.

Those

Those that have but from hand to mouth, have their bread hot, as it were, from Gods hand, which is best of all.

Ver. 22. *Courts joyned*] Or made with chimnies. *Caminata, vaporaria* : See on ver. 21.

Ver. 23. *With boylng places*] Such as the Ancients called *Popinas*,

*Nolo ego Florus esse,
Laticare per popinas.*

Adrian. Imp.

Ver. 24. *These are the places of them that boyl*] Of Gods Cooks, who dresse spiritual food for the use of his people : See ver. 20.

CHAP. XLVII.

Ver. 1. *Afterward he brought me*] *Christus Mystagogus me duxit.* *ὁ ἱεὺς, Fol.* *Christo ducente* low God whithersoever he leadeth thee : this was an ancient rule a- mong the Heathens.

And behold waters issued out] i. e. The Gospel of grace, and the gifts of the Holy Ghost thereby conveyed into the hearts of believers, and poured out upon the world by the death of Christ. The Prophet seems to allude to those waters which by conduits were conveyed to the Altar to wash away the blood of the sacrifices, and filth of the Temple : which else would have been very offensive and noisom. See the like, *Zach.* 14. 8. where the Eastern and Western Churches also are pointed out. See *Rev.* 22. 1.

From under the threshold] *Quod gloria Dei dudum triverat.* Christ is that door, *Occol.* *Job.* 10. 7. and fountain of living water, *Jer.* 2. 13. *Isa.* 12. 3. & 55. 1. and from the Temple at Jerusalem flowed forth the waters of saving truth to all nations ; and first Eastward, not Rome-ward, though the faith of the Romans was not long after spoken of throughout the whole world, *Rom.* 1. 8.

Ver. 2. *And behold there ran out waters*] At out of a Viall.

On the right side] The right side is a place of honour and defence : The doctrine of the Gospel hath the prebeminence, and is maintained by the right-hand of God against all opposites.

Ver. 3. *And when the man that had the line in his hand*] The Man Christ Jesus, the sole Archibisell of his Church, and Measurer of his Gospel, and that by his Gospel, which is the line in his hand, *me solum vocat, sed & regula.*

He measured a thousand cubits] It was not for nothing that *Plato* said, *ὁ θεὸς αἰεὶ μετρεῖται*, God is alwaies measuring the world.

The waters were to the ancles] Grace is but a smal thing at first, no more is the Gospel, *Matth.* 13. 31, 32, 33. The Church were at first but a very few, *Matth.* 1. that is 120, of all the great multitudes which had formerly followed Jesus : *Sed vix diligitur Jesus propter Jesum* : It was more for the deavies then any great love that the most followed him.

Ver. 4. *Again he measured a thousand*] This is a number of perfection. The Gospel is a perfect doctrine, and is able to make the man of God perfect, thoroughly furnished (or perfected) unto all good works, *2 Tim.* 3. 17.

The waters were to the knees] Grace grows by degrees : and the Scriptures have their shallows wherein the Lamb may wade : like as they have their profundities wherein the Elephant himself may swim. *Augustine* contemned the holy Scriptures at first, as neither eloquent nor deep enough for the elevation of his wit. But afterwards, when he was both a better and a wiser man, he saw his own shallownesse, and admired the never-enough adored depth of Gods holy Oracles. *Confess. l. 9. cap. 12. Confess. l. 7. c. 22.*

Ver. 5. *A river that could not be passed over*] Representing, as the fathomlesse depth of the Scriptures (which is such as that we may well do by it, as the Romans did by a lake, the depth whereof they could not found, they dedicated it to *Vulturn*) so the abundance of spiritual graces in the Church, the love of Christ which passeth all knowledge, *Ephes.* 3. 19. the over-abounding goodwille of God, *1 Tim.* 1. 14. the

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the

the superfluity of it, as the Apostle hath it there. Oh, (saith Chrylſostom speaking of this subject) I am like a man digging in a deep spring; I stand here, and the water riseth upon me: and I stand there, and still the water riseth upon me. It is indeed a sea that hath neither bank nor bottom.

Ver. 6. *Son of man, hast thou seen this?* And art thou soundly sensible thereof? it is very fit thou shouldst; that God may have the glory of his great goodness and power in propagating the Gospel, and bringing forward the work of his grace in the hearts of his people, maugre the malice of earth and of hell. The Reformation wrought in Germany from how small beginnings grew it? The establishing of that amongst us (how imperfect soever) to be done by so weak and simple means, yea by casual and cross means against the force of so potent and politick an adversary: this is to be looked upon as a just miracle.

To the brink of the river] Where my work was to stand and cry O the depth! O how great things hath God prepared for those that fear him! O the joy! the joy! eye hath not seen, nor ear heard, &c.

Ver. 7. *Behold at the bank of the river were very many trees*] These were trees of righteousness, fruitful Christians. See Psal. 1. 3. & 92. 12. Isa. 44. 3, 4, 5. & 55. 11, 12, 13. Jer. 17. 8. Rev. 22. 2. where and elsewhere it is easie to observe that John the Divine borroweth the elegancies and flowers of this and other Prophets, in his description of the Church Christian.

Ver. 8. *These waters issue out toward the East country*] In Galileam antierem. See Mat. 9. 31. The Churches in Galilee walking in the fear of the Lord and comforts of the holy Ghost, were multiplied.

And go down into the desert] Or, plain, i. e. into the plaines of Moab, Num. 22. 1. The Gospel worketh upon the worst, even to a transmutation.

And go into the sea] The dead sea. The law of the Spirit of life which is in Christ Jesus, freeth men from the law of sin and of death, Rom. 8. 2.

The waters shall be healed] i. e. Made wholesome and useful: so great a cure is done upon corrupt nature by the grace of the Gospel. He who was before visionum vorago, lacus libidinum, mare sceleribus amarum ac mortuum, a lake of lusts, a guzzle of vices, a dead sea of wickednesse and wretchednesse, shall by a strange change become a pleasant river, pure, clear, sweet, and savoury; beset not with such mock-fruits as the banks of the dead sea are said to be, but with trees richly laden with the choicest fruits; as was to be seen in the penitent thief, who as soon as Gospelized and converted, belirred him and bore abundance of fruit in a very little space.

Ver. 9. *Whithersoever the river shall come, shall live*] Not dye immediately, as they used to do in the dead sea; so bituminous and sulphurous were the waters thereof: but live the life of grace here, and of glory in heaven. See Zach. 14. 8. Als. 5. 20.

And there shall be a very great multitude of fish] i. e. Of Christians. See Mat. 4. 19. with the Note. Christ himself from the initial Greek letters of his names and title, was by some of the ancients called ιχθυα fish.

And every thing shall live whithersoever the river cometh] The Gospel is the true Aquaviva, the true aurum potabile, the true Physick for the soul; as one said once concerning the Library at Alexandria.

Ver. 10. *The fishers shall stand upon it*] Upon the dead sea, where formerly they had little enough to do. This sea is the wide world dead in sins and trespasses, Eph. 2. 1. These fishers are Christs Apostles and Ministers, who are called fishers of men, Mat. 4. 19. and their preaching, compared to fishing, Als. 13. 47. they fish with various success, as did Peter. Luk. 5. 5. but may enclose a great multitude as he did, Als. 2. 3. and as Erellus who gained five Cities to Christ; who brought them to hand by whole shoales.

From Engedi] Called also Hazazon-Tamar, 2 Chron. 20. 2. that is the City of Palms, where grew the best balsam in the world, though it were near to the dead sea.

Even unto Eneglaim] Which is likewise a place adjacent to the dead sea, where Jordan falleth into it, as Hieron testifieth.

The

They shall be a place to spread forth nets] Dr. Preston being asked why he preached so plainly, and did so much dilate his sermons, being of such abilities? answered, he was a fisherman. Now such if they should wind up their net, and so cast it into the sea, they should catch nothing: but when they spread the net, they catch the fish; I spread my net, because I would catch souls, said he; and indeed he had a very happy hand at it.

The fish shall be according to their kinds] The sea, they say, hath as many kinds of living creatures as the earth hath. There is that Leviathan, and there are creeping things innumerable, Psal. 105.

Ver. 11. *But the myrie places thereof, and the marishes shall not be healed*] Sensual souls are seldom wrought upon by the word. Behemoth (the devil) lyeth in those fens and quagmires, Job 40. 21. they are void of the Spirit, Jude 18. 19. they say unto God Depart from us, we had rather dance to the Timbrel and Harp, Job 21. 11. whoredom and wine, and new wine take away their hearts, Hos. 4. 11. he who had married a wife (or rather was married to her) sent word flat and plain he could not come: others excused themselves more mannerly, Als. 2. 2. such persons chuse to remain in the fordes of their sins, and so are miserable by their own election.

They shall be given to sale] Delivered up to strong delusions, 1 Thes. 2. 15, 16. vile affections, Rom. 1. 26. just damnation, Rev. 22. 11.

Ver. 12. *Shall grow all trees for meat*] Arborea esibiles: these are xepoi useful Christians, such as whose lips are feeding, and their tongues trees of life, Prov. 11. 30. & 15. 4. See the Notes there.

Whose leaf shall not fade] They will not fail to make a bold and wise profession of the truth. See on Psal. 1. 3. Jer. 17. 8.

Neither shall the fruit thereof be consumed] But as the Lemmon-tree, which ever and anon sendeth new fruits as soon as the former are fallen down with ripeness. Or as the Egyptian fig-tree, which yeeldeth fruit seven times a year, saith Solomon; and if you pull off one fig, another groweth up presently in the place thereof.

Because their waters they issued out of the sanctuary] Hence their so great fruitfulness, viz. from the divine influence, Hos. 14. 8. the Word and Spirit going together, Esa. 59. 21. hence it is that the Saints are neither barren nor unfruitful, 2 Pet. 1. 8.

And the leaf thereof for medicine] Gods people, by their holy profession of religion, do much good to many souls: as did diverse of the Martyrs and Confessors. Lucianus an ancient Martyr persuaded many Gentiles to the Christian faith by his grave countenance and modest disposition: insomuch that Maximinus that persecuting Emperour durst not look him in the face, for fear he should turn Christian. And so Beda telleth us of one Alban, who receiving a poor persecuted Christian into his house, and seeing his holy devotion and sweet carriage, was so much affected with the same, as that he became an earnest professour of the faith, and in the end a glorious Martyr for the faith. The like is recorded of Bradford, Bucer, and others.

Ver. 13. *This shall be the border*] Here the Prophet returneth again to the dividing of the land, begun chap. 45. 1, 2. &c. having hitherto interposed many most memorable matters, and of great use to the Church.

Joseph shall have two portions] He had so by his fathers will, and for his two sons, adopted by his father.

Ver. 14. *And ye shall inherit one as well as another*] Spiritual blessings are divided in solidum amongst the community of Gods people: they all partake of one and the same saving grace of God, righteousness of Christ and eternal life, though there are several degrees of grace and of glory. See Gal. 3. 26, 27, 28, 29. All Gods Sons are heirs, heirs of God, and coheirs with Christ, Rom. 8. 17.

Ver. 15. *And this shall be the border of the land*] i. e. Of the Christian Church: the borders whereof are here set forth as far larger then those of the land of Canaan ever were.

From the great sea] The Mediterranean sea.

The way of Hethlon] From one end of the Kingdom of Damascus to another.

Ver. 16. *Hamath, Berothab, Sibraim*] Towns of Arabia deserta. All this is to

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Arborum
Christi est Ec-
clesia.

Piscar.

Plin. l. 5. c. 16.

moēs xepoi
vros ois
carris, Augde
C. D. l. 18. c. 13.
to this xepoi
latterior.
Hicories tell
us of 580.
Jews convert-
ed to the
Christian
faith at An-
vernum by
one Avitus a
Bishop, and
baptized.
Pappi Ecclef.
hist. lib. 2. c. 214.
Joseph de bel.
lib. 1. c. 13.

Mr. Wall's
None but
Christ. p. 400.

Hist. Ang.
l. 1. c. 7.

set forth the amplitude of the Christian Church spread far and near upon the face of the whole earth; and therefore rightly called *Catholike*. *Roman-Catholike* is *contradictio in adjecto*; for it is, a particular-universal.

Ver. 17. *And the border from the sea shall be Hazar-Enan* Forasmuch as the borders in this description of the land are set to be such as never were in the Israelites possession, the Jew doctors are, will they nill they, forced to confess that the land of Israel in the world to come shall be larger then ever it had been. Now Heb. 2. 5. Gospel-times are called *the world to come*.

Ver. 18. *From Hauran* A town of Arabia deserta (Ptolemy calleth it *Anana*) but Felix in this, that it is taken into the Church.

Ver. 19. *From Tamar* Hazazon-Tamar which was near the sea of Sodom, v. 10. In Kadesh Not in Raphidim. Exod. 17. 7.

Ver. 20 *Till a man come over against Hamath* To that place of the great sea, from which lyeth a straight way from Hamath East-ward.

Ver. 21. *So shall ye divide* Epilogus est. There is one and the same inheritance of the Saints in light.

Ver. 22. *An inheritance unto you, and to the strangers that sojourn among you* What can the piteful Jews say to this? who stick not to say that rather then the *bastard Gentiles* (so they call Christians) should share with them in their Messiah, they would crucifie him a hundred times over and over. Under the old Testament, though strangers lived with the children of Israel, yet they had no inheritance with them at any time, as now they are appointed to have.

Ver. 23. See on ver. 22.

CHAP. XLVIII.

Ver. 1. *Now these are the names of the tribes* Who are in this chapter assigned their several seats, and the land divided amongst them: but this division is much different from that of old, which was a plain prediction of a perfect and total abrogation of the Mosaic polity and Levitical worship; together with a new state of the Church of God after the coming of Jesus Christ.

To the coast of the way of Heiblen Chap. 47. 15, 16, 17. Judea was not, say Geographers, above 200 miles long, and 50 miles broad: But R. Kimchi here noteth that the Talmudists affirm that the possession of Israel shall extend unto the utmost coasts of the earth: *id quod ex spiritu dictum existima*: This was well and truly spoken, though they understood not what they spake; as dreaming only of an earthly Kingdom. But as elsewhere, so here, the land of Canaan is put for the whole world, whereof all true believers are heirs together with faithful Abraham, Rom. 4. whether they be Jews or Gentiles. Christs Kingdom runs to the end of the earth, Psal. 28. & 72. 8.

A portion for Dan This tribe which was (for their shameful revolt from the true religion, Judg. 18.) cut out of the roll, as it were, 1 Chron. 7. & Rev. 7. is here reckoned first of those who had *partem & sortem*, part and lot amongst Gods people. So true is that of our Saviour, *Many that are first shall be last, and the last shall be first*, Mat. 19. 30. & 20. 1. Judge not therefore according to the appearance, &c. Repent and God will reconcile. The fable of Antichrist to come of this tribe, is long since exploded.

Ver. 2. *From the East side to the West* The longitude is described, not the latitude: for why? Christs Kingdom is limitless, and his dominion without dimension.

Ver. 3. *A portion for Naphtali* There are many portions of inheritance in Christs Kingdom: there are also in heaven many mansions, Joh. 14. 2. all which shall be divided among the Elect.

Ver. 4. *A portion for Manasseh* Which they do not of their own accord, and as they see good, seize upon: but take their share set them out of the divine sentence.

Ver. 5. *A portion for Ephraim* An equal portion with his elder brother Manasseh. In Christs Kingdom all is of grace, nothing of merit.

Ver. 6. *And by the border of Ephraim* There is a continuity and conjunction of all the portions; to set forth the communion that is betwixt the Saints: a sweet mercy, a heaven aforehand.

Ver. 7.

Ver. 7. *A portion for Judah* Who is set next to the sanctified oblation of the Lord, wherein were the portions of the Priests, Levites, City and Prince. He must be a Jew inwardly, a confessor and witness of the truth, who shall have part and portion in the privileges of Gods people.

Ver. 8. *Shall be the offering* Whereof see chap. 45. 1, 2, 3, &c.

Of 25000. reeds Which being exactly cast up, saith one, come to 45. miles, and therefore cannot be meant of any City to be built by the Jews again after their return from Babylon, but must be understood of the Church under the Gospel.

Ver. 9. *Unto the Lord* As distinguishing it from other oblations: here stood the Sanctuary.

Ver. 10. *And for them even for the Priests* No mention is here made of Cities of refuge, as of old; for they shall not burn nor destroy in all Gods holy mountain: but the earth shall be full of the knowledge of the Lord as the waters cover the sea, Eia. 11. 9.

Ver. 11. *Of the sons of Zadik* See chap. 44. 15, 16, &c.

Weich went not astray To be faithful with God in a common defection, is a singular praise. See my *Righteous mans Recompense*, pag. 695.

Ver. 12. *And this oblation of the land* Minutels of Gods Word may lawfully take maintenance of the Church, 1 Cor. 9.

Ver. 13. *The Levites shall have* But after the Priests. There are degrees of officers in the Church, and good order must be well observed there.

Five and twenty thousand in length These several portions set together make up a perfect square: which serveth well to set forth the beauty and firmity of the Church of Christ.

Ver. 14. *And they shall not sell of it* This law is here occasionally, and by the way inserted. It seemeth to hold forth, that lands given to the Ministers of Christ under the New Testament, may never be again taken away or put to any other use, but to their maintenance for ever. See Mr. Clarks *Mirror*, chap. of *Sacrilidge*.

The first-fruits of the land i. e. This part thus consecrated to God, as the first-fruits of the earth were.

Ver. 15. *Shall be a profane place* i. e. A common place: and so all Israel were profane in a sense, sc. as compared to the Priests and Levites, those consecrated persons. *Symmachus* and *Theodotion* render it *sanctum*. See *Deut.* 20. 6.

And the City shall be in the midst thereof Ten miles at least distant from the Temple; some say many more: to shew, say they, what a long way he must go, that would attain to eternal life: he must get above the world howsoever, who would serve God acceptably.

Ver. 16. *And these shall be measures thereof* This representation is meetly figurative and mystical: shewing us how precious and spacious the Church of Christ is.

Ver. 17. *And the suburbs of the City* These were much larger then the suburbs of the Temple, as may be observed by comparing chap. 40. See chap. 45. 2.

Ver. 18. *For food to them that serve the City* To all the Citizens; who all are to turn servitors to their fellow-brethren that come to the publike meetings, to serve one another in love: which they that do, shall not lose their reward; but verily they shall be fed.

Ver. 19. *Shall serve it out of all the tribes* i. e. At the common charge; and by a general contribution.

Ver. 20. *Ye shall offer the holy oblation fours square* See on ver. 13. All our dealings must be square: or else we are not of the holy portion, of the new Jerusalem. Rev. 21. 16. Epilogus est.

Ver. 21. *And the residue shall be for the Prince* His occasions are many, and therefore his proportion is very large: yet must he not be *Regis dilapidator*, the Waster of the Kingdom by his profuseness, as our Henry the third was called, whereby he became ill beloved of his people.

Ver. 22. *Bring in the midst of that which is the Prince* The Prince was taught by this position of his portion, to have an equal care of Church and State.

Ver. 23. *Benjamin shall have a portion* The division of the land as it ended with Judahs portion in speaking of the seven former tribes, ver. 8. so here it beginneth with Benjamins, in speaking of the five following.

Ver. 24.

This was Palmyra, afterwards Hadrianople.

Occul.

Psal. 89. 11, 12.

Ver. 24, 25, 26, 27.] See the Notes on ver. 2, 3, 4, 5, 6, 7.

Ver. 28. *Even from Tamar*] Not *Jericho*, but *Palmira*, called afterwards *Adrianople* of the Emperour *Adrian*, who rebuilt and beautified it.

And to the river] The river of *Egypt* called *Sibor*, Job. 13. 3.

Ver. 29. *This is the Land*] This is the Epilogue of the whole chapter, as to the greatness of the holy City. It remaineth only to touch at the situation and measures thereof, the gates also and the Ministers, together with their use and maintenance, the elegancy (lastly) and perpetuity of the City.

For inheritance] Not from the brook, as *Tremellius* mis-translateth it.

Ver. 30. *And these are the goings out of the City*] That is the utmost bounds, as *Rabbi Solomon* glosseth.

Ver. 31. *And the gates of the City*] Through which all the *Israel* of God, both Jews and Gentiles from all parts, *Qua data porta, ruunt*, do enter into the Church of Christ, flowing and flocking thereto, as waters do to the sea, and as the doves to their windows.

Three gates Northward] Twelve in all: the reason whereof, see in the Note on Rev. 21. 13.

One gate of Levi] Who though he had no lot in the land, yet he had a gate into the City, as *Ysaiah* here noteth.

Ver. 32. *Four thousand and five hundred*] And the like on each side; of all which are made up fifty and four miles at the least: so large is the City of God: *Niniveh* was nothing to it, no more is *Alcayr*, *Scanderoon*, or *Cambala*, the *Mistropolis* of *Tartary*, which yet is said to be twenty eight miles about.

Ver. 33. *One gate of Simeon*] Here all along the tribes are reckoned, not as they were before in this Chapter, but as they are set down in *Numbers*, at the marching of the Tabernacle in the midst of them; saying that whole *Joseph* hath here but one gate, and *Levi* is taken into the number of the twelve tribes. And so far as much as it entrencheth not into the heart of man what God hath prepared for them that love him, and see this City is a type of heavens happiness, which is fitter to be believed than possible to be expressed, therefore I am the less troubled, saith good *Osculampadius* here, that I understand no more of this surmounting matter.

Ver. 34. *At the West-side, &c.*] See on ver. 32, 33.

Ver. 35. *It was round about eighteen thousand measures*] See on ver. 32. and on Rev. 21. 16.

The Lord is there] *Jehovah-shammah*: this is the true Churches name, and the true Christians happiness; such as no good can *match*, no evil *overmatch*, viz. that wheresoever he is there God is, and therefore there heaven is: like as where the King is, there his Court is: this very name implies Gods everlasting being with his Church, according to those precious texts of Scripture, every syllable whereof drop-eth *myrrh* and *mercy*, Lev. 16. 11, 12. Mat. 18. 20. & 28. 20. Job. 14. 23. 1 Cor. 15. 28. Rev. 7. 14. &c. & 21. 3, 4, 5. & 22. 3, 4, 5, 6. This is the truth of that, which the Temple whilst it stood as a type or figure did represent, *This is my rest for ever; here will I dwell*, Psal. 132. 14. God will not forsake his Church as he did the Synagogue, but have it up to heaven to him, Rev. 21. where are crowns, scepters, Kingdoms, beatificall visions, unutterable exultations, sweetest varieties, felicities, eternities; and all because *Jehovah-shammah*, the Lord is there: to him be glory and praise everlasting. *Amen*. So be it.

Soli Deo Gloria.

The Jews having finished a book, adde,
Benedictus qui dat fatigato robur.

FINIS.



A
COMMENTARY
OR
EXPOSITION
ON THE
BOOK of the Prophet
DANIEL.

Ver. 1.



HE book of Daniel] Written by himself (not by another of his name, in the days of *Antiochus Epiphanes*, as wicked *Porphyrus*, that professed enemy of Christianity, blateratech) like as *Xenophon* and *Julius Caesar* wrote their own acts so wisely and impartially, as none have been so upright in writing the histories of others. This divine Book is (for the matter of it)

partly *Historical*, and partly *Prophetical*. The historical part we have in the six first Chapters; *sc.* a continuation of the history of the Books of *Kings*, during the whole time of the Captivity, and after it. Hence *Hierome* calleth *Daniel Multi- scum & totius Mundi Polyhistorum*, a general Historian. The *Prophetical* part (beginning at the seventh Chapter) foretelleth future things in the several Monarchies, but very obscurely, according to that of the Angel, chap. 12. 9, 10. *Go thy way Daniel; for the words are closed up, and sealed till the end of the time, &c.* and according to that *Hieroglyphick* of Prophecy, which hangs (they say) among other pictures in the *Vatican Library* at *Rome*, like a *statrone* with the eyes covered, for the difficulty. Whence it was, that *Paulinus* Bishop of *Nola*, though able, would never be drawn to write Commentaries; *Cajetan* and *Calvin* would set no Notes upon the *Revelation*: and *Piscator*, after that he had commented upon the other Prophets, when he came to *Daniel*, he met with so many dark and difficult passages, *ut parum obfuerit*, saith he, *quin in medio commentandi cursu subsisterem, & celsissimum è manu deponerem*, that he was even ready to lay down his pen, and to lay aside the business. But this he did not, as considering that the best, whilst here, know but dedicat. ante in part, Prophecy but in part, &c. and that the promise is, though none of the wicked understand this Prophecy, yet the wise shall, chap. 12. 10. *Hierome* well saith, that a Prophecy is therefore obscure, because it is said at one time, and seen at another. And one thing that causeth a cloud in *Daniel* is the transposing of the history here often used: as the Prophecies contained in the seventh and eighth Chapters, which were shewed unto *Daniel* under the reign of *Belsazzar*, in order should be set before the sixth Chapter, &c. He seemeth indeed to have been laid aside in the dayes of *Belsazzar*, that drunken Sor, till the hand-writing on the wall brought him

him more in request again, *chap. 5.* That cock on the dunghill knew not the worth of this peerlesse pearl, highly prized both by his Predecessor and Successors, to whom he was a *secretis*, & their privy Council. Famous he was grown (and worthily) for his extraordinary wisdom, *Ezek. 28. 3.* and holinesse, *Ezek. 14. 14.* so that the Angel *Gabriel* stileth him a *man of Desires* or a *Desirable man*, *Dan. 9. 23.* *Seneca* calleth *Cato* *Virtutum vitam imaginem*, a lively picture of Virtues. *Pliny* saith that the same *Cato Censorius* was an excellent Orator, an excellent Senator, an excellent Commander, and a Master of all good Arts. *Paterculus* saith, that he was a man as like *Virtue*, as ever he could look, & *per omnia virtutes diu quam hominibus propior*. *Livy* saith, he was a man of rigid innocency, and invincible integrity. *Cornelius Nepos*, that being assayed and assaulted by many he not only never lost any part of his reputation, but as long as he lived, grew still in the praise of his virtues: as being in all things of singular prudence and industry. Lastly, *Cicero* saith of *Cato*, that whereas he underwent the enmities of many potent persons, and suffered no little hardship all his time, yet was he one of those few who lived and dyed with glory. How much more truly might all this be affirmed of *Daniel* the Prophet, then of *Cato* the Censor? all whose virtues were but *glittering furs*, and all whose praise-worthy parts and practices were but *tinckling cymbals*, in comparison? *Daniel's* whole life was a kind of Heaven, adorned with most radiant flares of divine virtues. And although we cannot say of him, as *Alexander of Hales* did of his scholar *Bonaventure* in an Hyperbolicall strain, that *Adam* seemed to him not to have sinned in *Bonaventure*: such was his sanctity and knowledge: yet, with more colour of truth, might the like be said of *Daniel*, the Jews Jewel, and the Worlds darling. He wrote this Book part of it in *Hebrew*, and part in *Chaldee*; all, in a short but grave stile, evident and elegant, being a divine *Polychronicon* to the worlds end, or (as One calleth it) the *Apocalypse of the Old Testament*.

CHAP. I.

Ver. 1. [N the third year of the reign of Jehoiakim] That wicked King, who killed the Prophet *Uriah*, *Jer. 26.* cut *Jeremia's* Prophecy with a knife, and cast it into the fire, *Jer. 36.* was a grosse Idolater, *2 Chron. 36. 8.* and therefore justly suffered.

Cami Nebuchadnezar] Surnamed *Magnus*, son to *Nebuchadnezar* surnamed *Prisus*. See *2 King. 24. 1. 2.* *2 Chron. 36. 8.* with the Notes.

Ver. 2. And the Lord gave Jehoiakim] Because the affliction by *Pharash* (being but a money-matter) had not a kindly effect, *2 King. 23. 35.* a heavier is now sent. For as one cloud followeth at the heels of another, so doth one Judgement of God upon another till Repentance, as the Sun, do interpose, and cause it to clear up.

With part of the vessels] Not all as yet, by a sweet Providence, and for an instance of Gods Patience.

Which he carried into the land of Shinar] Or *Babylonia*, *Gen. 11. 2.* a part of the Garden of *Eden*, as most Geographers think, but now the seat of *Susan*, as *Rev. 2. 13.*

To the house of his god] *Jupiter Belus*: See on *Isa. 46. 1.*

Ver. 3. And the King spake unto Ashpenaz] Which signifieth in the *Chaldee* tongue, the chief childer, or Controller of the Kings house: as *Cressus* useth *Ashpenaz* for chief-Priests. To this great officer the King commendeth the care of this School.

And of the Kings seed, and of the Princes] As having been better bred, and so more hopeful. Here *Nebuchadnezar* minding nothing but the glory of his Court by these noble waiters, unwittingly maketh way for the Churches comfort.

Ver. 4. Children in whom was no blemish] Such as were *Joseph*, *David*, *Artaxerxes*, *Longimannus*, *Germanicus*, and others, in whom beauty proved to be the flower of virtue, as *Chrysippus* called it. Of *Galba* the Emperour One said, that his good wit dwelt in an ill house, like an excellent instrument in a bad case: whereas *Vatinius* the Roman was not more misshapen in body then in mind. The Hea-

Ingenium Galbae
multum habitum
Deformitas
corpore cum
dispositudine
coram in-
geniis. Patet.

thens also advise us to beware of those whom Nature hath set a mark upon.

And skilful in all wisdom] i. e. Ingenious and industrious, apt and able to receive, and improve instruction. *Tacitus* telleth us, that in the times of *Vespasian* and *Domitian*, the children of the *British* Nobles were so witty and well-bred, that the *Romans* infinitely admired them, for the *debonnaireness* of their natures, preferring the wits of the *Brittains*, before the study of the *Gauls*. And they are called *Angli quasi Angeli*, said *Gregory* the Great, concerning the English boys presented to him.

And such as had ability in them] *Daniel* and his three friends are thought by some to have been bred under the Prophet *Jeremy*, and to have begun to Prophecy some years before *Ezekiel*.

To stand in the Kings Palace] i. e. To do him service. This is that which learned men should aim at in their studies: viz. to lay forth themselves for the publique good. *Paulinus* sepulta distat inertia Celata virtus.

And whom they might teach the learning] Heb. the Book, that is, the Art of Grammar, say some: But why not other Arts also learned by books, those *mutem asters*? yet not so well (the Mathematickes especially) without a Teacher. *Joseph Scaliger* who was *lundi hunc*, self-taught, and yet proved so great a scholar, is by One called *demonium hominis*, & *miraculum nature*, more then a man, even a very miracle.

And the tongue of the Chaldees] Which was not therefore the same with the *Hebrew*, but a different dialect, or daughter of it. The most ancient tongue was the *Hebrew*, preserved in *Hebers* family. The *Hebrews* and *Chaldees* had one common Ancestour, viz. *Arphaxad*: and *Abraham*, being born in *Chaldea*, could speak both Languages: but so could not *Daniel* and his fellows, till they were taught. Good letters and languages are to be taught in Schools and Universities; *Hebrew*, *Greek*, and *Latin* especially, the dignity and study whereof *Christ* would have to be ever kept a foot in his Church, as appeareth by that inscription (not without a Providence) set upon his crosse in those three tongues, *Job. 19. 19, 20.*

Ver. 5. And the King appointed them a daily provision] A competent and comfortable subsistence and maintenance: such as whereof, in time past, those *Abby-lubbers* had too much: and now Universities and Schools of learning have too little; but far less should have, might some brain-sick Sectaries be heard: such as was that *Weigelius* who said, that in no University in the world was *Christ* to be found: and that *Christ* would not have his Gospel to be preached by devils, and therefore not by *Academikes*; with a great deal more of such paltry stuff, vented by that illiterate widgeon.

So nourishing them three years] Those that stay over-long in the Universities calc. *Tall.* (standing there till they are fowre again, and preaching only now and then, to aire their great learning) shall have the rust and canker of their abilities to be a swift witness against them at that great day.

Ver. 6. Now among these were of the children of Judah, Daniel] Who had not his name for nought, as we say, but by a providence: It signifieth *God is my Judge*, and so indeed he was throughout his whole life, but especially when they cast him into the Lions den, *chap. 16.* *David* had also a son of the same name, and that by *Abigail*, *2 Sam. 3. 3.* with *1 Chron. 3. 1.* in remembrance haply of the right that *God* had done him upon the churl *Nabal*, *1 Sam. 25. 39.*

Hananiah, *Misbael* and *Azariah*] Good names all, and good men all, yet wrapt up, with the rest, in a common calamity, but for excellent ends, as it afterwards appeared. Meanwhile, *God* much sweetened the affliction to these four, by their mutual society.

Ver. 7. Unto whom the Prince of the Eunuchs gave names] Not without the command of the king, *chap. 5. 13.* as desirous to naturalize them, and by changing their right names (which had the names of *God* in them, *El* and *Jah*) to make them forget their religion; but that was better rooted, then to be so easily razed out, though these new names were shrewd temptations to *Apostacy* and *Idolatry*: as being compounded of the names of the *Babylonish* gods, and means to make them honourable among the *Chaldeans*.

Xxx

Ver. 8.

Ver. 2.

Ad leonem potius quam lenem. Tertul. Antelm.

De vita & obitu Sancti.

Ante cibum sua bibebant prothymia, & laudabant deos suos. Jun.

Schickard. Jus reg. Hebr. c. 5. p. 149.

Ver. 8. *But Daniel purposed in his heart*] The change of his name (though he utterly disliked, yet) he could not help: but to shew that he was still of the same religion, though he were but a child of twelve years old or thereabouts, yet he purposed (first, and then performeth it) to keep himself pure and free from Heathenish defilements. What if the vessels of the Temple (by being brought into the treasure-house of *Nebuchadnezzar's* god) were defiled, yet these elect vessels would not. So the Primitive Christians chose rather to be thrown to Lions without, then left to lusts within. Yea I had rather be cast pure and innocent into hell, saith an Ancient, then go to heaven, being polluted with the filth of sin. *Daniel's* greatest care is, *ne contra legem Dei & conscientiam impuretur*, lest he should be defiled in the least: fall back, fall edge, as they say, he is fully resolved against that. So the Prince of *Conly* when, at the Parisian Massacre, he was put to his choice by the French King, whether to go to Massie, to suffer death, or to endure perpetual imprisonment? answered, As for the first, by the grace of God, I will never do it: And for the two last, I humbly submit to his Majesty: let him do with me what he pleaseth.

Thus he would not defile himself with the portion of the Kings meat] That which *Scaliger* saith of *Matthew Beroaldus*, *Vir doctus, & quod familiam ducit, pius*, that he was a learned man; but (that which was his chief commendation) he was also a godly man, may be better said of the Prophet *Daniel*. Godly he was betimes, and of a child, as was also his Master *Jeremy* (in whose works he was well read, *Dan. 9. 2.*) *Samuel*, *Timothy*, *Athanasius*, *Beza* who (amongst many other things) blessed God chiefly for this in his last will and Testament, that at the age of sixteen years, He had called him to the knowledge of the truth. *Daniel* had this happiness at twelve or thirteen: neither was he like *meth-rips fruit* that are soon rotten (*Hermogenes* was old in his childhood, and a child in his old age) but although he lived 110 years, as *Isidor* reckoneth, some say 130, yet he was best at last, and may very well passe for a Martyr, though he came again safe out of the Lions den, like as *John* the Evangelist also did out of the caldron of scalding oyle, wherein he was cast by the command of *Domitian*, in contempt of Christianity. *Daniel's* piety appeared in this, that he maketh conscience of smaller evils also, such as most men in his case would never have boggled at. He would not defile himself with the portion of the Kings meat: he scrupled the eating of it, and why? 1. Because it was often such as was forbidden by the Law of God, *Leviticus 11. Deuter. 14. 2.* Because it was so used, as would defile him and his fellows, against the Word of God: for the Heathens (to the shame of many Christians) had their *Grace afore meat*, as it were, consecrating their dishes to their Idols before they tasted of them, *Dan. 5. 4. 1 Cor. 8. 10. 3.* They could not do it without offence to their weaker brethren, with whom they chose rather to sympathize in their adversity, than to live in excess, and fulness, *Amos 6. 6.* 4. They well perceived that the Kings Love and provisions were not single and sincere, but that he meant his own profit, to assure himself the better of the hand of *Judah*, and that they might forget their Religion. Lastly, They knew that intemperance was the mother of many mischiefs, as in *Adam*, *Ethan*, the rich glutton, &c. That's a memorable story that is recorded by *William Schickard* concerning eleven Jew doctors, whom the Heathen King of *Pergandy* having in his power, put them to this hard choice, either to eat swines-flesh, or to drink wine that had been consecrated to idols, or to lie with certain harlots. They chose rather to drink the wine then to do either of the other two. But when they had drunk wine liberally, they were easily drawn to do the other two things also. Any one of these five reasons had been of force enough to prevail with *Daniel* and the other three to forbear. They knew well that the least hair casteth its shadow: a barley-corn laid on the sight of the eye will keep out the light of the Sun, as a mountain. The eye of the soul that will see God, must be kept very clear, *Matth. 5. 8. &c.*

Therefore he requested] Modestly and prudently he propounded it, *non convitiando, sed supplicando*, and petitioneth for liberty of conscience, confessing his religion.

Ver. 9. *Now God had brought Daniel into favour*] God is never wanting to the truly conscientious: let them chafe rather to offend all the world than to do things

sinful,

sinful, and they shall be fare of good success. The Prince of the Eunuchs durst not yield to *Daniel's* request, but he connived at the Swardsyildance.

Ver. 10. *I fear my Lord the King*] This made him stand off as he did, in presence at least, *Tertullian* taxeth the Heathens for this, *quod majore formidine Cesaris observarent quam ipsum de Olympo Jovem*, that they feared *Cesar* more then they did their greatest god *Jupiter*. But he who truly feareth God, needeth not fear any else.

Ver. 11. *Then said Daniel to Melzar*] Or, to the Steward, alimentator, the Purveyor for the Pages of honour. The Prince of the Eunuchs might haply give him an hint to go to this *Melzar*, who might do it with lesse danger.

Ver. 12. *Prove thy servants I beseech thee ten dayes*] All good means must be used for the keeping of a good conscience: and then God must be trusted for the issue. But did not *Daniel* herein tempt God? No: for besides that he had a word, 1. Of precept, *Deut. 14.* And 2. Of Promise, *Exod. 23. 25. ex arcana revelatione certior factus est*, it might be revealed unto him, that no inconvenience should follow upon this course.

And let them give pulse to eat, and water to drink] Poor fare for Noble-mens sons, but such as they were well apaid of. Nature is contented with a little, *Grace* with lesse. The sobriety of *Democritus* and *Demosthenes* is much celebrated among the Heathen. But what saith *Austin*? *Omnis vita infidelium peccatum est, & nihil bonum sine summo Bono*. Whatsoever is not of faith is sin, &c. *Daniel's* sobriety was of another nature, of a better alloy. Papists crack much of their abstinence from certain meats and drinks at certain times. But *Daniel's* and Papists Fasts agree as harp and harrow. See my Common-place of Abstinence.

Ver. 13. *Then let our countenances be looked upon*] See the Note on ver. 12.

And as thou seest, deal with thy servants] Thus humbly they bespeak the Butler, or Purveyor, though themselves were nobly defended. God had made them Captives, and they now carry their sails accordingly.

Ver. 14. *So be contented to them in this matter*] This had been well done, if done for Gods sake; but it was nothinglesse: he had a hawk's eye herein to his own profit: he favoured them because he meant to finger something from them. These four made a messe.

Ver. 15. *Their countenances appeared fairer*] They had both better health (for *Tennis mensa* sanitatis mater, saith *Chrysostom*, Spare diet is very healthful) and their good conscience or merry heart was a continual feast to them. They had also Gods blessing upon their courser fair: and this was the main matter that made the difference.

Ver. 16. *Thus Melzar took away*] See on ver. 14.

And gave them pulse] This slender diet was some help to their studies: for *lordin bellies* make leaden wits, saith the Greek *Senary*: and *Pinguis venter macra mens*, saith *Jerom*, a fat belly maketh a lean mind. A body farced with delicious meats and drinks, unfiteth a man for divine contemplation.

Ver. 17. *As for these four children, God gave them knowledge and skill in all learning*] Both natural and supernatural. In the Art of Grammar, saith *Symmachus*: in every book, saith the Latin Interpreter. There was potus ex fonte, fletus in prece, somnus in codice, as *Ambrose* speaketh, they drank *Adams* ale, prayed with tears, slept with a book in their hands. Whether they read the curious books of the Magicians (fitter to be burnt, *Acts 19. 19.*) is another question. *Osiander* thinketh that their *Chaldean* Tutor would have obtruded upon them such kind of learning also: but, as they abstained from the Kings meat, so they did, likely, from such corrupt and unlawful arts. Other commendable learning they looked into, as did also *Moses*, *Solomon*, *Paul*, &c. But what meant Pope *Paul* the second to condemn all learned Artills for heretics: and to tell his *Romans* that it was learning enough for a man to be able to read and write? *Nebuchadnezzar* was of another mind, *Jac. Rev. de* *Daniel* and his fellows went further then so. Learning hath no enemy but Ignorance.

In all visions and dreams] i. e. In all kind of Prophecy. See *Num. 12. 6.*

Ver. 18. *Now at the end of the dayes*] i. e. After three yearstime of studying.

Xxx 2

See

Pia. Epif.

His life by D
Bernard.

Cicero.

Mr. Fuller.

See on ver. 5. Account is to be exacted of time, and profiting. *Pliny* said to his Nephew, when he saw him walk out some hours without studying, *Poteras has horas non perdere*, you might have spent these hours better. *Ignatius* when he heard a clock strike, would say, *Here's one hour more now past, that I have to answer for*. Archbishop *Usser* on his death-bed begg'd hard of God to pardon his Omissions, who yet was never known to omit an hour, but ever employed in his Masters business, reading, writing, preaching, resolving doubts, &c.

Ver. 19. *And the King communed with them*] It seems he was himself a learned King, able to pose them, and put them to't. So was *Alexander the Great*, *Prolemy Philadelph*, *Julius Cesar*, *Constantine the Great*, *Charles the Great*, *Alphonfus of Arragon*, our *Henry the first*, surnamed *Beauclerk*, and King *James*, who was able to confer learnedly with any man in his faculty. *Alphonfus* was wont to say, that an unlearned King was but a crowned *Ass*; and that he would not be without that little learning he had, for all that he was worth besides.

And among them all was found none like Daniel, Hananiab, Michael and Azariab] That which *Patricius* saith of the son of *Juba* King of *Nubidia*, taken captive by *Julius Cesar*, may fitly be applied to these four noble captives, *Quicquid nobilitatis fortuna eripuit, id longe accumulatus ei restituerat bonarum artium disciplina*, what lustre forever they had lost by their captivity, was abundantly made up and restored by their excellent learning.

Therefore stood they before the King] Who had no sooner proved them, but he highly approved them. *O Hortensius* admodum adolescenti ingenitum, ut *Phidias* signum simul aspectum & probatum est: So *Daniel* and the rest; neither need we wonder; sith, beside all other helps, they were taught of God.

Ver. 20. *And in all matters of wisdom*] God will honour them that honour him: his gifts and graces be giveth to pure souls; and according to their study of purity, as to *Daniel* chiefly.

He found them ten times better] Masters of knowledge, skilled usque ad apices literarum, and therefore highly favoured by the King, who was himself a great Philosopher. *Daniel* was a *Leviathan* of learning both divine, and humane, as one saith of Archbishop *Usser*, *Unicum istius ætatis miraculum & Musarum delitium*, as *Erasmus* saith of *Alex*, the Miracle of his age, and the Muses darling: one that better deserved, for his learning, to be called *Magnus* than ever *Albanius* did. The perfection even of humane Arts is to be found in the Church: see my common place of *Arts*.

Ver. 21. *And Daniel continued, &c.*] And afterwards also, though shrewdly list at under *Darius*, chap. 6. 4. and in the third year of *Cyrus* he was overborn by the Councillours hired to hinder the building of the Temple, whom he could not withstand, and therefore kept an extraordinary fast, *Ezra* 4. 5. with *Dan.* 10. 3. 4.

CHAP. II.

Ver. 1. *And in the second year*] Of *Daniel's* advancement, chap. 1. 19, 20. Or as *Iosephus* hath it, post annum secundum *Aegyptiacæ* visitationis, in the second year after that *Nebuchadnezzar* had subdued *Egypt*, and other Countries, and so established his Monarchy: whereupon likely was begun a new computation of the years of his reign.

Nebuchadnezzar dreamed dreams] All was but one dream, but of many and weighty matters.

Wherewith his spirit was troubled] God can easily trouble the troublers of his *Israel*, and make the ringleader of their bondage the Trumpetter of their Trophy, even nomen illud prolixum & terrificum, *Nebuchadnezzar*.

Ver. 2. *Then the King commanded to call the Magicians*] These had *Cham* for their founder, saith *Pintus*: but who can tell that? *Daniel* haply was forgotten by *Nebuchadnezzar*, as *David* had sometime been by *Saul*, 1 Sam. 17. 55, 56. A sweet Providence it was that he was not called among the Magicians: God will not have his matched or mingled with wicked ones.

Ver. 3.

Quid sunt
regna amicus
rei & spes
mortalium
ni: somnia vi-
gilantium?
Pia:co.

Ver. 3. *I have dreamed a dream*] His thoughts had been occupied, belike, about the issue of his Kingdoms, and thereupon he had a divine vision. He that is moderately careful about the affairs of his lawful calling, shall not be destitute of divine direction.

And my spirit was troubled] Heb. *Troubled it self*. *Jesus* also troubled himself, but without sin, *Joh.* 11. 33. See the Note there.

Ver. 4. *Then spake the Chaldeans to the King in Syriack*] i. e. In *Chaldee* (whence there is here no *Chaldee* Paraphrase) or else if the *Syriack* were then a distinct tongue from the *Chaldee*, as now it is, it was, belike, their learned language: as now the *Arabick* is among the *Turkes*.

O King live for ever] In this most officious salutation they flatter him, (say some) or averre the immortality of the soul (as others) or wish him a long life, as also *Daniel* doth afterwards.

And we will shew the interpretation] Impostors are great braggars: but as the *Peacock* in setting up his tale sheweth his *Posteriori*, so do these get to themselves shame.

Ver. 5. *The thing is gone from me*] He had dreamt of Monarchies, and now forgotten his dream. He might have hereby learned that Kingdoms are but phantasmata, ludicra, empty bubbles, pleasant follies, children and tales of fancy, &c. The fashion of this world passeth away, 1 Cor. 7. 31. surely every man walketh in a vain shadow, *Psal.* 39. 6.

Ye shall be cut in pieces] Practisers of unjust flatteries do oft meet with unjust frowns.

Ver. 6. *Ye shall receive of me gifts and reward*] This was that they gaped after (but missed of) and therefore out of envy called not *Daniel* and his companions (as some think) lest they should share with them.

And great honour] Great learning deserveth great honour. *Aeneas Sylvius* was wont to say that popular men should esteem it as silver, Noblemen as gold, Princes prize it as pearls.

Ver. 7. *They answered again and said, Let the King, &c.*] Thus these proud boasters vaunt of a false gift, and become like clouds without rain, as *Solomon* hath it, *Prov.* 25. 14. See ver. 4.

Ver. 8. *I know of certainty*] There's no halting afore a cripple: Politicians can find the depth of one another, *Dan.* 11. 27.

That ye would gain the time] *Chald.* buy or redeem it, that is make your advantage of it, to evade the danger. And indeed if these forerers could have gained longer time, much might have been done: for either the King might have dyed, or been employed in war, or pacified by the mediation of friends, &c. Time oft cool-eth the rage of hally men, as 1 Sam. 25. 33. How *Hubert de Burgo* Earl of *Kent* escaped the Kings wrath by a little respite, see *Godwin's* catalogue of Bish. p. 193.

Ver. 9. *There is but one decree for you*] But that was a very tyrannical and bloody one. 'Tis dangerous to affront great men, though in a just cause, *Eccles.* 10. 4.

Secum praelustri fulmen ab arce venit.

Ovid.
Pecul à culmi-
ne & pectus à
fulmine.

Till the time be changed] The Latine hath it, still there be another state of things: See on ver. 8.

Tell me the dream, and I shall know that ye can shew me the interpretation thereof] If you cannot tell it, surely you cannot interpret it: sith they are both of a divine instinct, and nothing is hid from God.

Ver. 10. *There is not a man upon earth*] Yes, there is: But this is the guise of worldly wisdom, fingit se scire omnia, excusat ac oculis suam ignorantiam, it would seem to know all things, and to be ignorant of nothing that is within the periphery of humane possibility.

Ver. 11. *And it is a rare thing*] Exceeding mans wit.

Except the gods, whose dwelling is not with flesh] They cohabit not with men, that we might converse and confer with them. Here these wilards 1. Superstitiously affront

affirm a multitude of gods, which the wiser heathens denied, *Thales, Pythagoras, Socrates, Plato, Chrysippus, &c.* 2. They deny Gods Providence, as did also the *Epicureans*, who held that the gods did nothing out of themselves. The *Peripateticks* also held, that they had nothing to do with things below the Moon: yea the *Platonists* and *Stoicks* placed the gods in heaven only, and other spirits good and bad in the aire, which conversed with men, and were as messengers betwixt them and the gods. Thus these famous Philosophers became altogether vain in their imaginations, and their selfish hearts was darkened, Rom. 1. 21. 3. They seem to affirm that man can know nothing of God, unless he cohabited in the flesh with him. But we have the mind of Christ, 1 Cor. 2. 16. and the secret of the Lord is with them that fear him, Psal. 25. 14. this is a Paradox to the natural man, 1 Cor. 2. 14. Likely they deny the incarnation of Christ, that great mystery of godliness, God manifested in the flesh, 1 Tim. 3. 16. Job. 1. 14.

Ver. 12. For this cause the King was angry and very furious. A cutting answer may mar a good cause, Prov. 15. 1. See on ver. 9.

Cicero.

And commanded to destroy all the wisemen of Babylon. So rash is rage: it is no better then a short madness. *Sed de vita hominis nulla potest esse satis diuturna cunctatio*, saith the Orator: In case of life and death, nothing should be determined, without mature deliberation: for like as *Saturn*, the highest of the planets, hath the slowest motion of them all: So, saith one, should Princes, which sit in their high thrones of Majesty, be most considerate in their actions.

Williet.

Ver. 13. And the decree went forth that the wise men should be slain. And the wise men were slain, saith the Vulgar Latine: some of them, likely, were cut off. The end of worldly wisdom is certain destruction.

And they sought Daniel and his fellows to be slain. Wicked decrees are wrested to the butchery of the Saints: as was that of the six Articles here in Henry the eighthes dayes.

Tremel.

Ver. 14. Then Daniel answered with counsel. *Retulis consilium & causam*, he conferred with *Ariach* the chief slaughterman: giving him good reasons wherefore to defer further execution. This good turn he did for the Magicians and Astrologers, who were his utter enemies.

Ver. 15. Why is the decree so hasty from the King. Daniel, though now in danger of his life, forgetteth not his old freedom of speech: and God so wrought, that the King, who was stiffe to the Magicians, was tractable to Daniel, ver. 16.

Ver. 16. Then Daniel desired the King to give him time. Not to study, or deliberate, but to pray with fervency and perseverance, which is the best help to find out secrets, Jer. 33. 3.

And that he would shew the King the interpretation. *Beatus ait Plato, qui etiam in senectute veritatem consequitur*, he is happy who findeth out the truth, though it be long first, saith Plato.

Ver. 17. Then Daniel went to his house. A house then he had (though he had lost house and home for God) and thither he repairth, as to his Oratory, well perfumed with prayers.

And made the thing known to Ananiab, &c. That they also might pray, setting sides and shoulders to the work, as country men do to the wheel, when the cart is stalled.

Ver. 18. That they would desire mercies of the God of heaven. All Gods children can pray, Cant. 5. 8. Those daughters of *Jerusalem*, though not so fully acquainted with Christ, yet are requested to pray for the Church. But these three were men of singular abilities, no doubt: and were themselves deeply concerned.

Concerning this secret. In case of secrets and intricacies or riddles of Providence, prayer is most reasonable; as being *Tophillab* (the usual Hebrew word for prayer) a repair to the Lord for enquiry, or for his intercession, Gen. 25. 22, 23.

Ver. 19. Then was the secret revealed. Oh the power of joynt prayer! It seldom or never miscarrieth, Act. 4. while the Apostles were praying together, the house where they prayed shook: to shew that heaven it self was shaken, and God overcome by such batteries.

Alb. Mag.

In a night vision. *Vigilia noctis*, as he watched in the night: for he watched as well as prayed, Eph. 6. 18. Then

Then Daniel blessed the God of heaven. Who had not turned away his prayer nor his mercy from him. Psal. 66. ult. They that pray heartily, shall never want matter of praise: and such shall be ever driving an holy trade betwixt heaven and earth, till they cease to pray: but praise God throughout all eternity.

Ver. 20. Daniel answered and said, Blessed be the name of God. They who are slight in praying, are usually as slight in praising, Job 35. 13. with ver. 10, 11, 12. But Daniel was serious and zealous in both.

For wisdom and might are his. These and all other excellencies are in God originally, eminently, transcendently. Daniel found it in this secret thus revealed to him: how much more may we in the mystery of the Gospel now made manifest, Rom. 16. 26.

Ver. 21. He changeth the times and the seasons, &c. And so sheweth, that strength is his: such as is irresistible.

He removeth Kings, &c. As by the Kings dream, Daniel was well adverted. He giveth wisdom unto the wise. And so sheweth that wisdom is his: such all the wisdom found in the creature is but a spark of his flame, a drop of his Ocean.

Ver. 22. He revealeth the deep and secret things. Daniel hath never done; but is uncessant and unsatisfiable in praising God. And although there was halfe of answering the Kings expectation, yet he shall stay, till God have his due.

He knoweth what is in the dark. See Psal. 139. 12.

Ver. 23. I thank thee and praise thee. A gracious man is a grateful man: there is the same word in Greek for *grace* and *gratitude*. See on ver. 22. A thankful man will enumerate Gods mercies, and redouble his praises.

O thou God of my Fathers. The very best inheritance that we can leave our children, is the true God.

Who hast given me wisdom and might. Wisdom to dive into deep matters: and might to manage it.

Ver. 24. Destroy not the wise men of Babylon. Who yet wished Daniel destroyed. This was a noble kind of revenge; to overcome evil with good.

Ver. 25. I have found a man. *Aulici aliorum sibi usurpant inventa. Of the captives of Judah*. His worth deserved better respect.

Ver. 26. The King answered and said to Daniel, whose name was Belisshazzar. So the King and Courtiers had called him: but he took no felicity in that idolatrous appellation, which signified a treasurer to *Bel*, or *Baal*.

Daniel se Dio nictem nominat.

Art thou able. *Interrogatio Regis admiratoria.*

Ver. 27. The secret which the King hath demanded cannot the wise men shew unto thee. And therefore thou hast done amiss, first in seeking to them, next in slaying them; though God hath an holy hand in it for their just punishment.

Ver. 28. But there is a God in heaven. The Saints are ever tender of Gods glory, Ezra 8. 22. Let those that are endued with singular gifts beware of self-admiration, apt to Reale upon them.

Ver. 29. Thy thoughts came into thy mind upon thy bed. Kingdoms have their cares: crowns are stult with thrones. These thoughts in the text were preparatory to the ensuing dream, Eccles. 5. 2. the chief *Efficiens* or Author whereof was God.

And he that revealeth secrets maketh known to thee. Yes, maketh thee a conduit of divine revelation to the Church.

Ver. 30. But as for me, this secret is not revealed to me, &c. So careful are Gods best Saints to give unto him all the glory, which they look upon as Gods wife, in the enjoying whereof he is a jealous God, admitting no concubine in heaven or earth. Thy talent hath gained ten talents, saith he in the Gospel: I have not done it. And, Not I, but the grace of God that's in me, saith Paul. The glory of God and the good of his Church, is the chief thing that Saints aime at.

But for their sakes. i. e. For the poor Jewes sake, to whose prayer thou owest this Revelation: toward whom therefore thou shouldest exercise more clemency, and alleviate their misery.

Ver. 13. Then O King awake. i. e. By the force of thy fancy. For in sleep the reasonable

reasonable soul cometh into the shop of Phantasy, and there doth strange works, which are vented in our dreames.

And behold a great Image] A representation (and in a dream especially) of worldly greatnesse. An image saith Theodorēt, is but the figure of a thing, and not the thing it self: and this image in the text *speciem habet giganteam, & prorsus Chimericam*, was a kind of *Chimera*.

Ver. 32. *The images head was of fine gold*] This is the first, and till now, altogether unheard of Prophecy, concerning the four Monarchies of the World: *Res planè digna qua memoria tota commendetur*, saith One: a Scripture worthy to be well remembred, because it briefly comprehendeth the history of all Ages to the worlds end.

His breast and his arms of silver] The elder they are, the baser: So is *Rome* Papsal, of which one of her sons, above two hundred years since complained, not without good cause, that she was become of gold silver, of silver iron, of iron earth: *superflua in ferreo abitas*, and that she would turn, next, into dung.

Ver. 33. *Part of clay*] The best things of of the World stand in an earthly foundation, *Iſa. 40. 6.*

Ver. 34. *Which smote the image upon his feet, &c.*] All the powers of the world are but a knock, soon gone, *Pſal. 2. 9.*

Ver. 35. *Then was the iron, the clay, the brasse, &c.*] Those four mighty Monarchies had their times and their turns, their ruins as well as their rise.

And the stone that smote the image became a great mount] The Kingdom of Christ, little at first, increaseth wonderfully. *Nec minor ab exordio, nec major incrementis ulla*, said *Eusebius* concerning *Rome*, may we better say concerning the Church, which shall stand, when all other powers shall quite vanish and disappear for ever; seem they for present never so splendid and solid. *Sic tranſiſt gloria mundi.*

Ver. 36. *This is the dream*] By this time *Nebuchadnezzar* began much to admire *Daniel*: who modestly taketh in his Associates (as *Paul* also doth *Sylvanus* and *Timotheus*) when he saith, *And we will tell the interpretation thereof, ſc. ſic &c.*

Ver. 37. *Thou, O King, art a King of Kings*] And yet the whole Babylonian Empire was but as a craft cast by God, the great house-keeper of the World, to his dogs: as *Luther* somewhere saith of the Turkish.

Ver. 38. *Thou art this head of gold*] An head the Babylonian Monarchy is called, because it was the first of the four: And of gold, because administred with great wisdom, fortitude, justice and other heroical virtues: because of the glory also and greatnesse of it in all manner of magnificence: See *Iſa. 13. 19. & 14. 11.*

Ver. 39. *And after these shall arise another Kingdom*] *Viz.* That of the *Perſians*, fitly set forth by silver, for their exceeding great wealth mentioned by many Hea-then Authors: the two silver arms are the *Medes* and *Perſians*, meeting both in *Cyrus*, as the two arms do in the breast. *Cyrus* also, by his great strength and much bodily labour all his life long, got this other Empire.

Inferiour to these] *ſc.* in fame and felicity. *Chald. humilis, quia durus & minus tolerabilis*, saith One.

And another Kingdom of brasſe] This is the third Monarchy, which is the *Græcian*: not the *Carthaginian*, as *Orosius* and out of him *Proſper* would have it. And it is fitly set forth by brasſe, which as it is a mettall strong and hard, so noiseful and loud-sounding. The belly noteth the beginning and greatnesse of this Kingdom, saith One, under *Alexander* the Great. The joynts between the belly and thighs note the plucking up of this Kingdom after *Alexander's* death, to be divided into four, whereof the principal were two, the one of the *Selucide*, the other of the *Lagide*, figured here by the two thighs of brasſe: See chap. 11. 4, 5.

Ver. 40. *And the fourth Kingdom shall be strong as iron*] *ſc.* The *Roman* kingdom, fitly compared to iron for hardnesse and hardnesse. The two legs do note the division of the Kingdom into the Empire of the East, and the Empire of the West; first

first begun by *Anthony* and *Augustus Cæſar*, afterwards established by *Constantine* Anno 330 and again more perfectly by *Theodosius*, Anno 395.

And as iron that breaketh all these] Of the *Roman* greatnesse much is written by O hem jam totum victor Romanus habebat. *Pet. Arb.*

Ver. 41. *And whereas thou sawest the feet and toes part of porres clay, &c.*] These feet and toes are the *Roman* Empire, yet continuing, but weaker then it was before whilst it consisted of legs of iron, being now but of feet and toes. And this Empire is divided as the feet and toes are. One part is the Kingdom of the Pope in the West (He whom we call the Emperour, hath now little or nothing to do with the Empire, which was of *Rome*;) The other part, is the *Turk* in the East, before whom three of the horns of the Empire are rooted out: See chap. 7. 8.

Ver. 42. *So the Kingdom shall be partly strong and partly broken*] Or, *bristle*: This wee see daily fulfilled in the tottering Kingdoms both of that of the *Turk* (which labourereth with nothing more then the weightinesse of it self, and yet hath been fondly battered alate by the *Venetians*) and the other of the Pope, which declineth also apace, and shall do every day more and more, according to that old Distich,

*Roma diu titubans, variis erroribus acta,
Corruet, & Mundi desinet esse caput.*

Ver. 43. *They shall mingle themselves with the seed of men*] *i. e.* Indavour by interchangeable marriages to reunite the divisions: but that can as little be, as iron can be mixed with clay; cleave they might for a while together, but not incorporate.

Ver. 44. *And in the dayes of these Kings*] *i. e.* Of this fourth Monarchy: for the *Roman* Emperours were Kings, as *Peter* also calleth them, 1 *Epist. 2. 17.* though they to avoid the hatred of the people, refused so to be styled. The Pope, by a like hypocrisy, calleth himself *The servant of Gods servants*; but yet stamps upon his coyn, *That nation and country that will not serve thee, shall be rooted out.*

Shall the God of heaven set up a Kingdom] The Kingdom of his Son Christ. And here we have in few words, the whole summe of the Gospel, and that truth which is after godlinesse, *Tit. 1. 1.* for the revealing whereof this whole dream was revealed to the King.

But it shall break in pieces] Christ shall reign, and all his foes be made his foot-stool.

Ver. 45. *Forasmuch as thou sawest that the stones were cut out of the mountain*] Christ is called a stone, 1. For strength. 2. For continuance. 3. For refuge. 4. For offence: he is *Piorum rupes, rorum scopulus*, as *Val. Max.* saith of *L. Cæſar* his tribunal.

Without hands] *i. e.* Without mans help. Brought on Daniel.

And thus it brake in pieces the iron, the brasſe, the clay, the silver and the gold] Brought on note here is, *Witty Daniel* telleth first how the last shall be destroyed, and not how *Nebuchadnezzar's* house first should fall, (so chap. 7. 11, 12.) where he sheweth his care to please the cruel tyrant, and his own readinesse of wit in the solution that is in the *Chaldees* between *chappa* and *ceſpa*, clay and silver: which they that observe not cannot know why *Daniel* brake the native order of speech for clay, iron, brasſe, silver and gold.

Ver. 46. *Then the King Nebuchadnezzar fell upon his face*] Out of admiration, and an opinion of some divinity in *Daniel*: See the like, *Act. 14. 11. & 28. 6.* So the Salvages of *Nova Albion* stole upon the *English* (at their departure thence) a sacrifice, and set it on fire ere we were aware, saith *Captain Drake*, for they supposed us to be gods indeed.

And worshipped Daniel] *i. e.* He was about to do it, but that *Daniel* utterly and earnestly refused it, directing him to God (the sole object of divine adoration) as appeareth by the next Verse. And indeed it had been better for *Daniel* a thousand times to have been put to death, then to have suffered an oblation and sweet odours to have been offered unto him. He had said enough before to prevent such a mischief,

Y y

chief,

Sleld. de 4.
Monarch.

Theodorēt.
Utiſ Anno
1414.

Huet.

Bleſ. lib. 1.

Lib. 15. Geog.
Ex hac Danie-
li viſione Gen-
tilis ſabulam
acceperunt de
quatuor (ſcu-
th, aureo, ar-
genſeo, &c.

Parker. in loc.
Hard and
heavy to purge
and perfect
the Church,
Park. ib.

chief, ver. 28, 29, 30. See here, how Satan tempteth the Saints by extremes: *Daniel* who before was destined to death, is now deified: and this was the more dangerous temptation of the two. Be not ignorant of his wiles.

Ver. 47. *The King answered unto Daniel*] Who dissuaded him, with all his might from doing on that sort, and inculcated that God was the chief Doer.

Of a truth it is thus your God is a God of gods] *Hoc fuit momentaneum*, saith Calvin, this was but a flash: such as was found in *Pharaoh*, *Saul*, and other Temporaries. For if it had been in truth, he would not have set up the golden idol, &c. chap. 3. Nevertheless *Nebuchadnezzar* shewed more ingenuity than our stiff unperwardable Refractories, and especially then the perverse Jesuites, of whom it is noted, that they are so cross-grained and quarrelsome that they had rather *querere* than *credere*, start questions then believe truth; and pertinaciously dispute, then rest in the plainest interpretations.

Ver. 48. *Then the King made Daniel a great man*] This was, saith *Broughton*, about two years afore the Captivity of *Jechonias* (when the good figs were to be brought to *Babylon*): an encouragement for the faithful to go willingly; their own Nobles being so advanced in that Court.

And gave him many great gifts] This, *Porphyry* (that Atheist) snarleth at: viz. that *Daniel* received these rewards and honours. But why might he not, such gifts he could bestow upon the poor Captives his fellow-brethren? and the honours he could also improve to their benefit; himself did neither ambitiously seek them, nor was vainly puffed up by them. A noble pair of like English spirits we have lately had amongst us, *D. Usser* and *D. Preslow*, Contemporaries and intimate friends to one another. The former, when he was consecrated *Bishop of Meath in Ireland*, had this Anagram of his name given him, *James Meath, I am the same*. The latter when he might have chosen his own mitre, but denied all preferment that courted his acceptance, had this Anagram made of him, *Johannes Preslowius, En stat pium in honore*.

Ver. 49. *Then Daniel requested of the King*] Acquainting him, likely, that by their prayers also, in part, the secret had been brought to knowledge, ver. 18, 19. *But Daniel set in the gate of the King*] As chief Admittant (so the Civilians call it) without whose leave and license none might come into the Kings presence. Himself, mean-while, had an excellent opportunity of treating with the King, upon all occasions, of such things as concerned the Churches good: and this privilege no question but he improved to the utmost.

CHAP. III.

Ver. 1. *Nebuchadnezzar the King made an image of gold*] Having taken *Tyre* (which was that great service (spoken of, *Ezek.* 29. 18.) subdued *Egypt*, (which was his pay for his pains at *Tyre*) and overthrown *Niniveh*, (as *Nabum* had foretold) he was so puffed up with his great successes, that he set up this monstrous statue of himself, to be adored by all, on pain of death. That it was his own image which he here erected for such a purpose (as did also afterwards *C. Caligula* the Roman Emperor) it is gathered, 1. Because he did not worship it himself. 2. Because ver. 12. it is distinguished from his Gods. 3. Because this was long since foretold of him, *Isa.* 14. 14. that, *Lucifer-like*, he should take upon him as a god: which because he did, he was worthily turned a grazing amongst beasts, chap. 4. Mean-while, take notice here of the inconstant and mutable disposition of this proud Prince, as to matter of Religion. *Velox obliuio est veritatis*, saith *Hierom*, the truth is soon forgotten: *Nebuchadnezzar* (who so lately had worshipped a servant of God as a god, and not being suffered to do so, declared for the one only true God, and advanced his servants to places of greatest preferment) is now setting up idolatry in despite of God; and cruelly casting into the fire those whom he had so exalted, because they dissented. *Daniel*, its likely, withstood this ungodly enterprize so far as he might, and left the rest to God.

Whose height was three score cubits] The ordinary cubit is a foot and half: but the Babylonian

Babylonian cubit saith *Herodotus*, was three fingers greater than the common cubit: so that this image might be Sixty seven ordinary cubits high. The *Rhodian Colosse* was yet bigger then this: for it was Four score cubits high, made of brass in the form of a man, standing with his two legs striding over an haven; under which, Ships with their sails and masts might passe. The little finger of it was as big as an ordinary man, being the work of twelve years, made by *Chares of Lindum*, and worthily reckoned for one of the worlds seven wonders. It was afterwards sold to a Jew, who loaded 900 Camels with the brass of it: for it had been thrown down by an earthquake. This image of *Nebuchadnezzar* was thus great, to affect the people with wonderment (so they wondered after the beast, *Rev.* 13. 3.) and thus glorious (guilted at least, if not of solid gold) to petrify their senses, and with exquisite Musick to draw their affections. The Papacy is in like sort an alluring, tempting, bewitching religion. *Hierom* compareth hereby to this golden image: *Irenaeus*, worldly felicity, which the devil enticeth men to admire and adore.

He set it up in the plain of Dura] In a pleasant plain, (mentioned also by *Ptolemy* the Geographer) quod statua commendatior habetur, that it might be the more regarded.

Ver. 2. *Then Nebuchadnezzar the King sent to gather together the Princes*] *Satrapas*, not so called, quia satrapiant, as *Lyra* dotheth: for it is a Persian word signifying such as were near the Kings person. Superstition first looks to wind in great Ones, *Ezek.* 8. 11. the vulgar are carried away to dumb idols, like as they are led, 1 Cor. 12. 2. They are sheepish and will follow a leader as well into a penfold as a pasture: they also feed most greedily on the grass that will rot them.

Ver. 3. *Then the Princes the Governors*] These envying the new favourites, and fearing that the King (by his late confession, chap. 2. 47.) had too good an opinion of the Jewes Religion, came readily to this dedication, and, probably, had contrived it for a mischief to those three Worthies, as those, chap. 6. did to *Daniel*.

Ver. 4. *To you it is commanded*] Chald. they command, i.e. The King and his Council, as *Eph.* 1. 13, 15. But what said the Heathen? *Obadiamus Aridus* hunc *flu mandantibus*, we will obey Rulers if they command things honest: but not else, The *Bishop of Norwich* asked *Roger Coe* Martyr in Queen *Maries* days, whether he would not obey the Queens laws? He answered, as far as they agree with the Word of God I will obey them. The *Bishop* replied, whether they agree with the Word of God or not, we are bound to obey them, if the Queen were an Infidel. Coe answered, If *Shadrach, Meshac* and *Abednego* had done so, *Nebuchadnezzar* had not confessed the living God.

Ver. 5. *Thus at what time ye hear*] See on ver. 1. The allurements of pleasure are shrewd enticements to idolatry, 2 Pet. 2. 18. *St. Walter Rawleigh* said, Were I to chuse a religion to gratify the flesh, I would chuse Popery. The *Catholikes* in their Supplication to King *James* for a Toleration, plead that their religion is (inter cetera) so comfortable to natural sense and reason, that it ought to be embraced! A proper argument. I have read of a Lady in *Paris* that when she saw the bravery of a Procession to a Saint, she cried out, Oh, how fine is our religion, beyond that of the Huguenots!

Thus at what time ye hear the sound] So in the Papacy, when the *Ave-Mary*-bell rings, which is at Sun-rising, at noon, and at Sun-setting, all men in what place soever, house, field, street, or market, do presently kneel down and send up their united devotions by an *Ave-Maria*.

Ye fall down and worship] This is all is required; de certa confessionis forma imperata, ne err.

Ver. 6. *And who so falleth not down and worshippeth, &c.*] Fire and sword are Idolaters best arguments. But Conscience is the fountain and spring of duty; and if that be not directed and awed by the Word of God, in vain are Acts of Parliament and Proclamations, though backed with menaces: as if the spring of a clock be down, in vain are all the wheels kept clean, and put in order.

Ver. 7. *All the people, nations, and languages fell down*] They that come of the yielding Willow, and not of the sturdy Oak, will yield with the time, and ever be

Yyy 2

D. Heyn. in his life.

Mr. Fuller, Church-hist. fol. 119.

Theop. Præd. Med. hist.

Lib. 6. Geog.

Eurip. in Phœniss.

AR. & Mon. fol. 1550.

Spec. Europ.

of the Kings religion. In Queen *Maries* dayes here, and so in the Palatinate lately, scarce one in five hundred stood out, but fell to Popery, as fast as leaves fall in *Autumn*. See on ver. 5.

Ver. 8. *Wherefore at that time certain Chaldeans came near, and accused the Jews* All the Jews are accused, because some refused to worship. So still all the generation of the righteous must be charged with the pretended miscarriages of some few amongst them. The world we see, is no changeling, *antiquum obstat*. The Jews indeed, ever since the Captivity, have abhorred idolatry: and the Papists worshipping of images (for which both Jews and *Turks* call them idolatrous *Christians*) is a main scandal to them, and a let to their conversion.

Ver. 9. *They spake and said — O King, live for ever* Thus they insinuate themselves by flattery: so *Act. 24. 2, 3*.

Ver. 10. *Thou O King hast made a decree* Kings decrees are much urged by such as are resolved to be of King *Harries* religion, whether he stand for the old *Mummsimus*, or the new *Sumpsimus*.

Ver. 11. *And who so falleth not down and worshippeth, that he should be cast, &c.* This with a graceless man is a swaying argument: he will rather turn then burn: as he came not frying into the world (as one said in Queen *Maries* dayes) so he cannot go frying out of it. *Epicurus* in word confessed a God (but indeed denyed him) because *Anaxagoras* was put to death for denying God at *Athens*, where *Epicurus* flourished.

Ver. 12. *There are certain Jews* Everywhere spoken against, as were afterwards Christians, *odio humani generis*, saith *Tacitus*, hated for their religion. Whom thou hast set over the affairs] This was it that irked these spiteful accusers. Wrath is cruel, and anger is outrageous: but who is able to stand before envy? *Prov. 27. 4*.

Shadrach, Meshac, and Abednego] Whom though thou hast highly preferred, and by calling them by the names of thy gods engaged them to thy religion, yet will they not yield to it, but be singular and refractory.

These men, O King, have not regarded thee Chald. have set no regard upon thee. This was ever *unicum crimen eorum quod crimine vacabant*.

Ver. 13. *Then Nebuchadnezzar in his rage and fury* His blood boiling at his heart, as brimstone doth at the match: for preventing whereof, nature hath placed the heart near to the lungs, *ut cum ira accenditur, Pulmonis humore temperetur*, for an allay to the heat of it, lest perturbations should boyle it into brine.

Commanded to bring Shadrach] Who, it seems, were present at first, with an holy boldness, confronting their idolatries in the very teeth of the King and Nobles. *Daniel* is excused by his absence and ignorance. But perhaps *Nebuchadnezzar* might shew him the like favour as our *Henry* the eight did *Cranmer*, who disputing zealously against the six Articles, was willed by the King to depart out of the Parliament-house into the Council-chamber for a time, till the Act should passe and be granted: which he notwithstanding with humble protestation refused to do: and so it is likely, would *Daniel*, who must therefore be excused as before.

Ver. 14. *Is it true, O Shadrach, Meshac, &c.* q. d. I can very hardly believe it. *Certe tu non occidisti patrem*, sure thou didst not kill thy father, said *Augustus* *Cesar* once to a parricide, whom he had in examination: And *Suetonius* saith that it was usual with him to examine malefactors in that sort, as if he could not believe any such thing of them. Some render the text *Nam de industria aut certo consilio?* Do ye this on set purpose to cross and provoke me? others (as *Montanus*) *Nam quid desolatio?* q. d. what? you to oppose the command of a King? If this be suffered, what disorder, yea desolation, must needs follow? Pride ever aggravateth any thing done against its own mind.

Ver. 15. *Now if ye be ready that at what time ye hear* Many can no sooner hear flattering promises of preferment, as it were *Nebuchadnezzars* instruments, but they presently fall down and worship the *Babylonish* idol: but these three Worthies were none such.

And who is that God that shall deliver you out of my hand?] What God is he? Sure a mean God he were, thou poor thimbleful of dust, could he not say thy

thy hand, and stop thy blasphemous mouth with a spadeful of mould, and that in a trice.

Ver. 16. *Shadrach, Meshac, and Abednego answered*] With an heroical faith, and well-knit resolution. A sound faith and a clear conscience (saith one) are able by their native puissance, to pull the very heart (as it were) out of hell, and with confidence and conquest to look even death and the devil in the face.

We are not careful to answer thee] The Saint hath a *Quiescit est*, that supersedeth all his cares, *Philip. 4. 6*. Some render it *Non necesse habemus*: As the King would admit no discussing his decree, but would have it absolutely obeyed; so they were at a point never to do it, nor to be removed from their religion. The heavens shall sooner fall, said that Martyr, then I will start or stir an inch from what I have professed. With the like undaunted courage answered *Cyprian* the Proconsul, *Beati the Arrian Emperour Valens*; *D. Taylor*, *Stephen Gardiner*; *Mr. Hawkes*, bloody *Bonner*. A faggot will make you believe the Sacrament of the Altar, said *Bonner*. *Ab. & Mun.* No, no, answered *Hawkes*, a point for your faggot: what God thinks meet to be done, that shall ye do, and no more.

Pana sunt penna quavis super astra vebor.

Ver. 17. *Our God whom we serve is able to deliver us*] And deliver us he will either from death or thorough it: and we are by his grace in *utramque parati*, wholly at his dispose. Never ask then, O King, Who is that God that shall deliver you? Our God is in heaven, and doth whatsoever he will in heaven and in earth. He well knoweth how to deliver his out of temptations, and to relieve the unjust (be he King or *Caystiffe*) unto the day of judgement to be punished, *2 Pet. 2. 9*.

From the burning fiery furnace] *Sic fortissimum Martirem* (saith *Ambrose* of *Laureninus*, may we as well say of these) *sevisima persecutorum flamma superare non potuit; quod longe ardentius veritatis radius accensa mens ejus ferebat*. The fiery zeale of these mens spirits overcame and put out the most scorching heat of the burning fiery furnace.

And he will deliver us out of thine hand] Hereof they were well assured, because it would further set forth the cause of God, and work a greater conviction in the King and his Nobles.

Ver. 18. *But if not, be it known unto thee O King, &c.*] We should not condition with God, but commit our selves unto him in well-doing, as unto a faithful Creator; being unchangeably resolved, rather to embrace fire then to resist light. Thus did all the Noble Army of Martyrs, besides many worthy Confessors: such as were the Prince of *Condes* at the Massacre of *Paris*, who would not redeem his life or liberty by going once to *Massé*: *John Frederick* Prince Elector of *Saxony*, to whom when *Charles* the fifth (whose prisoner he then was) offered to enlarge him to and to restore him to his former dignity, if he would but only assent to the *Interimistical* doctrine (as they then called it) he absolutely refused. *George Marquis* of *Brandenburg* likewise about the same time, professed openly at an imperial Diet held at *Amborough*, *Malle se, flexis ibi coram Caesare Majestate genibus, spiculatori cervicem feriendam statim praebare, quam Deum & Evangelium ipsius abnegare*, i. e. *Sculpt.* that he had rather hold out his neck to be cut off by the headsmen before the Emperour, then deny *Christ* and his Gospel. *At ego Chrysostomum secutus*, said *Calvin* (when he was pressed to administer the Lords Supper to some notorious offenders) *Melch. Adam.* after the example of *Chrysostom*. I will dye, rather then do it. *Lewis* the French King being taken prisoner by *Melchisala* the Sultan, conditions of peace being concluded betwixt them; for more assurance thereof, the Sultan offered to swear, that if he failed in performance, to renounce his *Alabomes*: requiring likewise the King to swear that if he failed, to deny his *Christ* to be God. Which profane oath the King detesting, and wishing rather to dye then to give the same, the Sultan wondering at his constancy, took his word without any oath at all, and so published the league. *Turk. hist.*

Ver. 19. *And the form of his visage was changed*] Chald. the countenance of his face. Passionate persons vex and disemper their own hearts and bodies, *Prov. 25. 28.* and

28. and

Spec. Eur.

Aug. de civ. D. lib. 18. c. 41.

Lib. 15.

AA. & Mon. 1037.

Tremel. Buxtoff.

28. and are exceedingly disfigured with furiousness of the looks, extraordinary painting of the heart, beating of the pulse, swelling of the veins, stammering of the tongue, gnashing of the teeth, as those *Act. 7. 54.* So the tyrant that martyred *Laurence*, stamped and stared, ramped and fared as out of his wits, swelling like a toad, looking like a devil, &c. See on *ver. 17.*

That they should heat the furnace one seven times more] Whereas a lingering torment had been heavier, as *Bishop Ridley* also felt it, and other Martyrs : but he spake as his passion prompted him, which oft overshoots, *Prov. 11. 29.*

Ver. 20. And he commanded the most mighty men] That they might be the more strongly bound, and no resistance made.

Ver. 21. So these men were bound in their coats, &c.] Which, for haste of the execution, were never taken off, as is usually done. But these executioners were swift to shed blood, and had blood again to drink, for they were worthy.

Ver. 22. The flames of the fire flew those men] Who were over-forward in the execution, and perhaps had been chief perfwaders of the King to this whole action. God useth his creatures (as he did also at the red sea) for the safety of his Saints, and destruction of his enemies.

Ver. 23. And these three men—fell down bound] Their binders were burnt, but not their bonds so soon, lest the glory of the miracle should have been thereby defaced.

Into the midst of the burning fiery furnace] Where yet these holy Salamanders took no hurt. In the creatures there is an essence and a faculty whereby they work; as in fire is the substance and the quality of heat : Betwixt these, God can separate, and so hinder their working, as here he did. *Quisquis sollicitus sit non tam de vitiis quam de vocations, &c.*

Ver. 24. Then Nebuchadnezzar the King was astonish] God can soon astonish the stoutest; as he did *Diolefishan* the Tyrant, who laid down the Empire in a discontent because he could not, as he desired, root out Christian Religion : such was the constancy and courage of the Professours thereof. *Antoninus* the Emperour set forth an edict in *Asia*, that no Christian should be persecuted : for, said he, it is their joy to dye : they are *Villars*, and do vanquish you.

Ver. 25. Walking in the midst of the fire] As in some pleasant place. *Tua presentia, Domine, Laurentio ipsam cruciatulam dulcem fecit*, saith an Ancient, i. e. Thy presence Lord, sweetned the furnace to these three Worthies, the gridiron to *Laurence*, those exquisite tortures to *Theodorus* in *Julians* time, the *Leonine* prison to *Algerius* the Italian Martyr (who calleth it in the date of his letter a *delectable orchard*) the fire wherein he was burnt to *Bainham* the English Martyr, who in the midst of the flames which had half consumed his armes and legs, uttered these words : *O ye Papists, behold ye look for miracles ; here now you may see a miracle ; for in this fire I feel no more pain then if I were in a bed of down ; but it is to me as a bed of roses.*

And the form of the fourth is like the Son of God] i. e. *Formosissima & quasi divina*, very beautiful and Angelical. The Heathens reputed those to be *Heroes* or demy gods, in whom they beheld and admired any thing above the ordinary nature of men, and their expectation ; *Truly this was the Son of God*, said that Heathen Centurion concerning our suffering Saviour, *Mat. 27. 54.* that is a divine man, such as *Homer* calleth *divinos, divoculus*. This fourth person here in the fiery furnace, is by many held to be Christ the Son of God, who appeared at this time in humane shape.

Ver. 26. Ye servants of the most high God] This was an high title, such as *David* and other great Princes have gloried in *Psal. 36.* title : see the Note there. The devil gave it to *Paul* and his fellow-labourers. And they who deny it to Christs faithful Ministers (loading them with names of scorn and obloquy) shew therein lesse ingenuity, then the devil himself.

Then Shadrach, Meshach, and Abednego came forth] Not till they were called, had they any mind to come forth ; for where could they possibly mend themselves ? Any place is a paradise, where God is present. *Ubi imperator, ibi Roma.* *Noah* was well content to lye buried, as it were, in the Ark (which was made in the form of

of a coffin) so long as God was there with him. *Nos quoque non abhorremus à sepulchris ipsis*, saith an Expositor ; we also fear not to go down to the grave, so long as we may hear God saying unto us as once he did to old *Jacob* thinking of his journey to *Egypt*, *Fear not to go down into Egypt* : for I will go with thee, and I will also bring thee up again, *Gen. 46. 3, 4.* Further note, how these three Martyrs carry themselves toward the tyrant : they do simply obey his command, and come forth : they are not puffed up by the strangeness of the miracle wrought upon them, neither do they tattle, but suffer the matter itself and experience to speak ; shewing themselves to all sorts to be looked upon with greatest humility and modesty.

Ver. 27. And the Princes, Governors and Captaines] Who were more obdurate then the King, and willing to have shut the windows lest the light should shine in upon them, but that there was no withstanding it.

Upon whose badges the fire had no power] See on *ver. 23.* The creatures are at a league with the Saints, *Job 5. 22.*

Ver. 28. Then Nebuchadnezzar spake] Being convinced, but not converted, as appeareth by the next Chapter, whatever *Austin* and others charitably thought to the contrary. A wicked man may pray and praise God extemporally, *Job 27. 10.*

And have changed the Kings word] Chald. *secundo loco habuerunt*, they have preferred Gods Word before it.

Ver. 29. Therefore I make a decree] Magistrates then have to do with men in matters of Religion, *Deut. 13. 6. Rom. 13. 4.*

Which speak any thing amiss] But was this all he would do for God after so clear convictions ? 'twas very poor. A professor of the *Turky* law proclaimeth before they attempt any thing, that nothing be done against religion.

Ver. 30. Then the King promoted] Retored them to their dignities, and strictly forbade others to maligne or molest them.

CHAP. IV.

Ver. 1. Nebuchadnezzar the King] This bare title seemed sufficient to him who came now newly out of the furnace of sharp affliction, whereby he was tamed and taken a link lower as we say.

Unto all People, Nations and languages] This Epistolary Narrative or Proclamation was sent abroad a year or two before his death. And here observe, saith one, an omission of twenty seven years history, wherein the Church in *Babylon* had her *Haleys* : the Emperour being exercised in forrein wars, and the Nobles disheartened from attempting any thing against those four Worthies, as having had formerly such ill success.

That dwell in all the earth] Thus this great King is made a Catholic Preacher of humility and moderation of mind.

Peace be multiplied unto you] Courtessie and kind language in great ones draweth all hearts unto them, as fair flowers do the eyes of beholders in the springtide ;

Ver. 2. I thought it good] Chald. *It was meet (or seemly) before me : It was my duty ;* so *Junius*.

To shew the signs and wonders] Signs they were, because evident testimonies of Gods Wisdom, Justice, Power : Wonders, because worthy to be wondered at.

Ver. 3. How great are his signs ?] Mark how he is enlarged here : so should we. If *David* had had the thing in hand, he would have cryed out also, *for his mercy endureth for ever* : But *Nebuchadnezzar* celebrateth his Kingdom only : and that also he had learned of *Daniel*, chap. 2.

Ver. 4. I Nebuchadnezzar was at rest in my house] Having subdued all mine enemies round about. But in the year of my triumph, behold a vision of my downfall : *Suspecta nobis debet esse tranquillitas.*

And flourishing in my palace] But flourishing estates free not the mind of burthen-some cares, *Eccles. 5. 12.*

Ver. 5. I saw a dream which made me afraid] It is seldom seen, that God allow-

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eth unto the greatest darlings of the world a perfect contentment : Something they must complain of that shall give an unfavoury verdure to their sweetest morsels, and make their very felicity miserable.

Ver. 6. *Therefore I made a decree to bring in all the wise men of Babylon*] Whom yet he had formerly found to be no better then *Bragharde* and *Impostours*. Was this man truly converted ?

Ver. 7. *Then came in the Magicians*] As if they would do the deed. Seducers make up with boldnesse, what they want of true worth, 2 *Pet.* 2. 19.

Ver. 8. *But as last Daniel came in before me*] And why at last ? Why was he not sooner sent for ? If the Soothsayers and Sorcerers could have served the turn, *Daniel* had never been sought to. This is the guise of graceles men : they run not to God, till all other refuges fail them.

According to the name of my god, and in whom is the spirit of the holy gods] Is this the language of a true Convert ? Should not former sinful practises be looked upon with a lively hatred, and mentioned with utter distaste ?

Ver. 9. *Because I know that the spirit of the holy gods is in thee*] The Spirit of divination, and Prophecy.

And no secret troubleth thee] *Chald.* puts thee to busynesse. Now he who had slighted *Daniel* before, to get what he desired, abaseth himself below the dignity of a King to him.

Ver. 10. *Thus were the visions of my head in my bed*] He readily remembreth this dream of his, and roundly relateth it : the more to befool the wise-men, sith the Scripture (whereof they were ignorant but *Daniel* well versed in) revealeth sufficient direction for the interpretation thereof, *sc.* *Ezek.* 31. 1. — 12. The wisdom of this World is not unlike the pains taken by *Males*, which dig dextrously under ground, but are blind againe the Sun-light.

Ver. 11. *The tree grew and was strong*] See *Ezek.* 17. 12, 24. *Plato* compareth a man to a tree inverted, with the root above, and the branches below : he also calleth him *εναντιον*, an heavenly plant : *Homer* calleth great men *αναντιον* *αυτων*.

Ver. 12. *The leaves thereof were fair, and the fruit*] But because pride harboured under these leaves and poisoned these fair fruits, they were broken down, and trod under foot.

The beasts of the field had shadow under it] Great is the benefit of civil government, and far extending. But most men content themselves with a natural use of it, as beasts of the field do of their food, without improvement of any higher good.

Ver. 13. *And behold a Watcher, and an holy One*] *i. e.* An holy Angel, active and watchful to know and do the will and commands of God for the good of the Church. Hence Angels are said to be full of eyes, *Ezek.* 1. and to stand alwaies beholding the face of God, *Matth.* 18. 10. as waiting an employment. How ready was that Angel here, *ver.* 31. to interrupt the proud King from heaven, and to tell him his doom ? So in the next words.

Ver. 14. *Hew down the tree and cut off his branches*] One Angel seems to call to another to expedite the execution : so earnest they are in the Churches revenge, *Rev.* 18. 21.

Let the beasts get away] Let this great Conquerour be strip at once of his train and dignity. The Duke of Florence gave for his ensign a great tree with many spreading boughs, one of them being cut off, with this Poly, *Uno avulso non deficit alter* : but here it was otherwise.

Pintus in loc.

Ver. 15. *Nevertheless leave the stump of his roots*] Which, having life still in it, may shoot out again.

Even with a band of iron and brass] *Hic ab arbore desinit Angelus ad personam* : this band intimateth *Nebuchadnezzar's* madnesse : for mad folk use to be bound.

Let his portion be with the beasts] Turn him a grazing among beasts, for his beastly conditions.

Ver. 16. *Let his heart be changed*] *i. e.* *Obbrutescat, nihil humanum superest* : a fearful judgement, and yet such as reprobates are usually delivered up to, *Rom.* 1. 24.

And

And let a beasts heart be given him] Let his Phantasy and appetite be so changed, that upon a strong imagination that he is a beast, he may have affections carrying him in all things to do accordingly. Little is said of this in humane history. The *Chaldees* Chronicles are lost. *Alphus* (as he is cited by *Enschime*) briefly saith, that *Nebuchadnezzar* rapt with madnesse, presently vanished out of the company of men, after that he had first foretold the overthrow of the *Chaldean* Monarchy. The *Chaldeans* in *Abidenus* fragments record, that he was blasted by some god, and spake of *Babel's* fall by the Persians.

Lib. 9. de Prae-
par. Ev.
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And let seven times to passe over him] *i. e.* Seven years ; like as *Salomon's* Temple, that seven years work of many thousands, was by him destroyed.

Ver. 17. *This matter is by the decrees of the watchers*] *i. e.* Of God surrounded with his holy Angels as his Assessor, and Approvers of the divine Decree.

And the demand by the Word of the holy Ones] *Petio haec.* *sc.* that the tree may be cut down. It is hereby intimated, saith *Piscator*, that the Angels, in the consultation held for the punishing of *Nebuchadnezzar's* pride, petitioned God that it might be so.

Ver. 18. *This dream I King Nebuchadnezzar have seen*] Such as would have resolution, must fully relate their doubts, *Gen.* 41. 17.

Ver. 19. *Thin Daniel (whose name was Belteshazzar)*] Which name he took no felicity at all in, but the contrary. Nevertheless for the *Chaldeans* sake in whose tongue he wrot these things, and at whose good he therein aimed, he here addeth it.

Was astonished for an hour] So was not *Nebuchadnezzar*, who was the man concerned. *Ea fere est improborum securitas* : the godly who have lesse cause are affrighted oft, when the wicked are hardened : See *Habak.* 3. 16. with the Note. But they who tremble not in time of threatening, shall be crushed to pieces in time of punishing.

My Lord, the dream be to them that hate thee] *Daniel*, after a certain pause, makes this mannerly preamble to the interpretation of the dream, which could not be very pleasing. But truth must be spoken however it be taken. So *Philo* brings in *Jeseph* prefaceing to the interpretation of *Pharaoh's* Bakers dream, *Utinam tale somnium non vidisset, &c.* I would Sir, you had not so dreamed : but sith you have, I must deal plainly with you.

Ver. 20. *The tree that thou sawest*] See on *ver.* 11.

Ver. 21. *Whose leaves were fair*] See on *ver.* 12.

Under which the beasts of the field dwelt &c. A King should to all his subjects, high and low, extend his favour, according to every ones quality and degree.

Ver. 22. *It is thou O King*] *i. e.* It is that great Empire which thou holdest, and rulest.

Ver. 23. *And whereas the King &c.*] See *ver.* 13.

Hew the tree down] Sin ever endeth tragically.

Yet leave the stump] Reserve him for a kingly state again ; like as he had left a stump in *Judah*, spared the kingly seed, shewed pity to the remnant of the Lord. The least favour that is shewed to the godly, shall be repayed double, *Jer.* 34. 17.

Ver. 24. *This is the interpretation*] See *ver.* 19.

Ver. 25. *That they shall drive thee*] He saith not who (whether Angels or men) nor whither, for avoiding of envy and displeasure : ths was an high point of heavenly wisdom, which adviseth to observe,

Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando.

Nebuchadnezzar who had driven so many before him out of their Countries, is now (by a just Judgement of God) himself driven out from company, left being mad, he should do much mischief : for his brutish conditions, he had now the bruits for his companions. He was wont to be fed with dainty fare ; he now eateth grasse as an Ox : for his purple robe horrida pileatus obtegatur, he is all covered with hair : and for his precious ointments he is wet with the dew of heaven : *serena vita dampnata.* His disease, say some, was the *Lycanthropy*, not a phrensy only (as that of

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Willer. *Erasmus* King of Swethland, who being expell'd his Kingdom, for grief fell mad; for he des the brutish change of his mind, his body was much changed in feeding and living among wild beasts: deformed he was (not transformed) so that the beasts took him for a beast, as going upon all four, and feeding as they did, although in shape differing from them, as a monster amongst them. But when all is said that can be said, sure it is that this change was supernatural, as appeareth by the occasion, manner, degree, time, &c. every circumstance seeming a new creation.

Hut. *And seven times shall passe over thee*] For the glory of Gods Justice in his expulsion, and of his Mercy in his Restauration. See ver. 16.

Till thou know] God will be sure to tame his rebels: for is it fit that he should lay down the bucklers first?

Ver. 26. *And whereas they commanded*] See ver. 15. and further observe, how God tempereth his Judgements with mercy; and that out of his mere Philanthropy. *That the heavens*] i. e. The God of heaven, *Luke 15. 21. Mat. 21. 25.*

Ver. 27. *Wherefore, O King, let my counsel be acceptable unto thee*] Happy was *Nebuchadnezzar* in such a faithful counsellor at hand to advise him: more happy then his successors *Cyrus* and *Cambyes* were in *Cyrus* King of *Lydia*, who yet more enriched them by his counsel then by all the wealth they had from him. But *Nebuchadnezzar* was as yet uncounsellable, till God had tamed and humbled him.

Break off thy fast by righteousness] Be abrupt in the work, for delays are dangerous, *Heb. 3. 7, 13.* cut the cart-ropes of vanity as soon as may be, lest they pull down upon us heaviest judgements. For the diversion of Gods anger, get sin removed: take the bark from the tree, and the sap can never find the way to the boughs.

And thine iniquities by showing mercy to the poor] *Nebuchadnezzar* had been an open oppressor: *Daniel* therefore preacheth unto him of righteousness and mercy. So *Paul* discoursed of righteousness, and temperance, and the Judgement to come, *Acts 24. 25.* before *Felix* (who was inexpiable surges, saith *Tacitus*, a covetous caitiff) and *Drusilla*, a filthy adulteress. Let this be a Mirror for Ministers.

If it may be a lengthening of thy tranquillity] *Ansutura sit prerogatio.* Et sane fuit aliqua prerogatio, nempe per annum. Repentance ever findeth favour, yea the very shadow of it, as in *Abah*, 1 Kings 21. ult. *Hierom* thinks it probable, that *Nebuchadnezzar* did for a time, as *Daniel* had advised him, and had therefore for a temporary repentance a temporary tranquillity. *Chrysostom's* Note upon this text is, *Prolati est sententia ut non fiat.* God is *Judex liber, non juratus*, as *Zanchy* saith well, he punisheth as he pleaseth.

Ver. 28. *All this came upon the King Nebuchadnezzar*] Because he repented not, or not thoroughly, as he had been advised, being left of God to his own heart. There is an infallibility in the curses as well as in the Promises: they will surely light, *Isa. 14. 23, 24.*

Ver. 29. *At the end of twelve months he walked*] *sc.* A twelvemonth after the dream, the interpretation thereof, and the good counsel given him thereupon. It is some wonder how he could so soon forget all: but the world with the lusts thereof had hardened his heart.

In the palace of the Kingdom] His idle walk, and his stately Palace, were some occasion of his pride and fall. He walketh and stalketh, musing of nothing but his own greatness only.

Ver. 30. *The King spake and said*] No man asking him any question, but himself trumpeting out his own praises. Ordinarily the greatest wealth is tumour up with the greatest wealth again the Lord. What hath this proud Prince yet in him of a man, more then his voice, and shape?

Is not this great Babylon that I have built?] Why no: it was built above a thousand years before you were born: you have only beautified and fortified it. It is God that buildeth the City, *Psal. 127. 1.* And they were your Ancestors, *Nimrod* and *Ninus*, whom he made use of for that purpose: why then should you rob him of his glory, and them of their right by your arrogance? The proud man (*Sisinnus*-like) sacrificeth only to himself: and (*Polyphemus*-like) setteth up himself for the

Great means make great minds. Joseph. Antiq. l. 16. c. 11. Urbes suam opponit caelo, eamque pro caelo habet.

the sole-doer. God is not in all his thoughts, *Psal. 10.* And for his words, hear *Nebuchadnezzar* here, or *Mezantius* in *Virgil*,

Dextra mihi Deus, & telum quod missile libra.

Æneid.

Or that of *Gravinchovius* the Arminian, *Ego meipsum discerno, atque in eo cur non mihi liceat ut deus gloriari?* I do by my free-will make my self to differ from others, and why may not I boast of such a thing as of mine own, in answer to that of the Apostle, *Who maketh thee to differ?* and what hast thou which thou hast not received? Wittily doth *Luther* call those Braggetts *Faust* or *Dregi*, who have much in their mouths *Hec ego feci*, This was my doing: and worthily is that speech of *Charles* the fifth Emperour commended *Veni, vidi, sed visis Christus*, beyond that of *Julius Caesar* *Veni, Vidi, Vici*: because he ascribeth to Christ the honour of his conquest.

For the house of the kingdom] The Palace indeed he had built, though not the City: and therein he now prideth himself. The Bramble thinks it a goodly thing to reign; and hath great thoughts and words too of his shadow: and yet all's but a shadow. The *Turky* build no stately edifices (besides their *Mosches* or Churches) because their abode upon earth is to be but short, they say, and therefore any dwelling may serve turn. That was a memorable speech of the forementioned *Charles* the fifth, to whom when the Duke of *Venice* had shewed his princely Palace, like a Paradise upon earth, and now expected that the Emperour should have exceedingly praised it, all that he said to it was this, *Hac sunt que nos invitos faciunt mori.* These are the things that make us loth to depart out of the world. And no lesse memorable was that saying of Another to a great Lord who had shewed him his stately house and pleasant garden, *Tu had need, my Lord, make sure of heaven: or else when you dye, you will be a very great loser.*

By the might of my power] See *Habak. 1. 16.* with the Note.

Ver. 31. *While the word was in the Kings mouth*] So quick is God usually in his executions, when men are once come to the height of pride, and do invade his glory, affront his Majesty, *Jer. 44. 22. Acts 12. 23.*

There fell a voice from heaven] By the Ministry of the Angels, who do extremely hate proud persons, and are ready to speak and act ought against them.

O King Nebuchadnezzar] Not now *Nebuchadnezzar* my servant, (as once) but mine opposite, and therefore the object of my wrath. *Alexander* the Great rewarded his soldier that fetched his crown out of the water: but then, hanged him for putting it on his own head. God will punish those eternally, that rob him of his due glory.

Ver. 32. *And they shall drive thee*] See on ver. 25. and note that new impietie work out old threatened curses, which seldom rot in the air, as we use to say of Winter.

Ver. 33. *The same hour was the thing fulfilled*] When least expected. The like befel the old world, *Sodom*, *Pharaoh*, *Julian*, &c. See 1 *Thess. 5. 2, 3.* As they say of the metal they make glasse of, it is nearest melting when it shineth brightest: so are the wicked nearest destruction, when at greatest lustre.

And he was driven from men] By his own courtiers, and subjects. In him it well appeared, that mortality was but the stage of mutability. The like was to be seen in *Nero* and many other Roman and Greek Emperours; in *Belisarius*, *Basiles*, our *Richard* the second, and *Henry* the sixth, who having been the most potent Monarch for dominions that ever *England* had, was at last not the master of a mole-hill, nor owner of his own liberty. Of *Henry Holland* Duke of *Excester* grandchild to *John* of *Gaunt* mention hath been made before. Within our remembrance, in the reign of King *James* the Lord *Cobham* having been a man of seven thousand pound a year, and of a personal estate of thirty thousand pound, came nevertheless to a miserable end: for before his death he was lowly for want of apparel and linnen, and had starved, had not a trencher-scraper (sometime his servant at Court,) relieved him with scraps, in whose house he dyed, being so poor a place, that he was forced to creep up a ladder through a little hole into his chamber. The like strange change befel

Court of King James, p. 17.

Court of
King James.
p. 37.
Rolloc.

befell Sir Edward Gremill of Milcot in Warwickshire, whom I very well knew.

And did eat grasse as Oxen] By a singular judgement of Almighty God, who came down from heaven, as it were, to fight a duel with this most proud man, in-

spettante toto mundo, in the view of all the world. *And his body was wet with the dew of heaven*] Beside the brutish change of his mind, his body was much changed by the inclemency of the ayre, and by his feeding and living among wild beasts: Yet was he not in truth changed into a beast, as Bodin thinketh, so as that upward he was like an Ox, and in his hinder parts like a Lion, as others have fabled. The substance of his body was not changed, but only the quality of his substance and of his shape. *Rupertus* well concludeth, that this was the greatest change that is mentioned in Scripture, excepting only that of *Loth* wife, who was changed into a pillar of salt.

Till his haire were grown like Eagles feathers] Thick and black.

And his nailes like birds claws] Long and sharp: so that in his shape he came nearer to a wild beast than to a man.

Ver. 34. *And at the end of the dayes*] When my pride was now subdued; but hardly to found conversion.

Inebuchadnezzar lift up mine eyes] Happy he if with *Simson*, his eyes had seen Gods salvation. Many are humbled but not humble; low but not lowly.

And mine understanding returned] The use of his reason, whereof he had been bereft, and an opinion put into him that he was a beast. Mad men are apt to think themselves Kings, horses, or other creatures then they are.

Whose dominion is everlasting] A natural man will sooner confesse God to be true, just, powerful, wise, &c. then merciful: and all because the love of God is not shed abroad in his heart by the holy Ghost. *Rom. 5. 5.*

Ver. 35. *And all the inhabitants of the earth are reputed as nothing*] He who hath seen any part of Gods greatness, will soon see his own vilenesse, and the worlds nothingnesse.

Ver. 36. *At the same time*] When God had bid pride from me, which could not be soon nor easily done: as when some vital part is corrupted, the cure is difficult, and long in doing.

And my Counsellours and my Lords] Who had ruled the Kingdom in the Interim, among whom *Daniel* haply was chief.

Ver. 37. *Now I Nebuchadnezzar praise*] God as he is the first Author of all, so to him as to the utmost end, *quasi circum quodam consilio*, all honour ought to return.

All whose works are truth] i. e. Right and righteous.

And those that walk in pride he is able to abase] See ver. 33.

Ingentes quercus, annosus fulminat ornus.

CHAP. V.

Ver. 1. *Belshazzar the King*] Son to *Evilmerodach*, grandson to *Nebuchadnezzar*, whose line failed in this King, according to *Jer. 27. 7.* Of *Evilmerodach* *Daniel* saith nothing: because nothing remarkable tell out in his time, but what was before related, *2 King. 25. 27.* See there.

Made a great feast] Of this feast, see *Jer. 25. 26.* *Herodot. l. 1. Xenoph. lib. 7.* It was made, say some, upon occasion of a yearly solemnity, which continued five dayes together, wherein the servants bare sway in every family, having a master of misrule over them. *Cyrus* took this opportunity, saith *Xenophon*, and made himself master of the City: *Nota hic Balsaris miram recordiam*, saith one: that is, take notice of *Belshazzars* strange stupidity and security; that having such a formidable enemy before the City, he should thus revel and beaze: but he did it, perhaps, to shew his valour, and how little he cared for the *Persians*, who shewed themselves soon after to be no contemptible persons. Certain it is, that he minded nothing less at his feast then the deliverance of Gods poor people, which now he was in

in working. Now were the seventy years exactly ended: now therefore was *Israel* to be dismissed, and it was done. The *Rabbins* have a tradition, that *Belshazzar* seeing the seventy years spoken of by *Jeremy* expired, and the Jews, by the *Lys*, coming on of another Monarch not delivered, kept this feast in contempt of that prophecy and people.

To a thousand of his Lords] Who 'tis like, were all drunk for company: what wonder then that a land so sick of drink spewed them all out? Lords and Iosefs were grown desperate drunkards, ripe for ruine. Here were a thousand Princes, but not one faithful Counsellor, to better advise this festive King (as he is called) wholly given over to dissolute lusts. Who can tell whether it were not now with him as afterwards with *Vitellius* the Emperour, when his enemy was at hand, *Vitellius trepidus, dein temulentus*, to put away the fear of death, he made himself drunk?

Ver. 2. *Belshazzar whilst he tasted the wine*] And was mastered by it; being *jam temulentus* now in his cups, as they say, and well whittled, swallowed up of wine, as the Prophet *Isa.* *Vulg.* *expresseth it, Esay 28. 7. Aben-Ezra* rendereth it, *in consilio vini*, doing as the wine advised him.

Commanded to bring the golden and silver vessels] Being intoxicate he casteth off all care of God and man, and falleth into the sins of sacrilege and blasphemy.

Which his Father Nebuchadnezzar had taken out of the Temple] And should have restored them thither again. We read that when *Genfericus* had spoiled and plundered *Rome*, he took the vessels of gold and silver which *Titus* had brought from the Temple in *Jerusalem*, and carried them with him to *Carthage*: these vessels among other spoils, *Belsarius* met with when he took *Carthage*, and carried them to *Constantinople*. But the good Emperor *Justinian* would not receive them into his *Justin* by Mr. treasury, but sent them again to *Jerusalem*, to be disposed of for the good of the Church, according to the discretion of the Christian Bishops who lived there.

Ver. 3. *Then they brought the golden vessels*] Made and appointed for a better use; as were likewise much of our Church-lands, vessels and utensils, concerning which a learned man thus complaineth, *Possidebant Papiste, possident jam Rapiste; Luther* cried out earnestly against this abuse in *Germany*, *Knox* in *Scotland*, *Calvin* in *Geneva*; I see, said he to the *Senat* there in a Sermon, that we have taken the purse from *Judas* and given it to the devil: neither can I endure such sacrilege, which I know God in the end will punish most severely. *Belshazzar* paid dear for his bowling in the boules of the Sanctuary.

And the King and his Princes—drank in them] As if they had been swine-troughs. This was to out-sin his father and grandfather, who yet were none of the best.

Ver. 4. *They drank wine*] To the honour of their goddesse *Shac*: for so these feast dayes were called *gorku msh-m*, being like the *Roman Saturnalia*.

And praised the gods of silver and of gold] As if these their dunghill-deities had mastered and spoiled the God of *Israel*, who either would not or could not defend his temple and people, from falling into the power of their invincible conquerour. This was blasphemy in an high degree: and therefore presently punished by God.

Ver. 5. *In the same hour came forth lights of a mans hand*] Taken off from the arm. This strange sight marr'd all the mirth immediately, making good the Proverb, *Ubi uber, ibi tuber, ubi milk, ibi fel. Lega Dei aternam sanetum est ut illicina voluptas pariat ultrici: conscientia in iis & supplicia, juxta illud Apocal. 18. 7.* Carnal mirth goeth out in a snuffe.

Upon the plaister of the wall] When the wrath of God is revealed from heaven against unrighteousnesse, he would have it to be well noted and noticed by all.

Ver. 6. *Then the Kings countenance was changed*] How soon is carnal joy extinct, the gallantry of it cheekt with troubles and terrors! how suddainly is it put out as the fire of thornes! *Psal. 118. 12. Eccles. 7. 6.* Surely as lightning is followed with rending and roaring: and as comets, when their exhaled matter is wafted, vanish and fill the ayre with pestilent vapours: so is it here.

So that the joints of his loyns were loosed] If a bare citation to judgment were so terrible to this jolly Prince, what shall the judgment it self be? *Knowing therefore the terror of the Lord, &c.*

And his knees smote one against another] The writing on the wall he could neither read nor understand: but his conscience had written bitter things against him, which being now held to the fire of Gods wrath become legible, as things written with the joyce of an onion are, when brought to the fire. The wounds also of an accusing conscience pierce the members of the body, *Prov. 17. 22.* The mark that God set upon Cain was, in likelihood, the perpetual trembling of his hands and whole body. *Tullus Hostilius*, who profanely derided the devotions of his predecessor *Numa*, had deservedly for his gods *Pavorem* and *Pallorem*. *Caracalla*, after the murder of his brother *Geta* was so haunted with the furies of his own evil conscience, that he forbade any to much as to name him on pain of death, and was well-nigh mad: so was *Theodericus* the Tyrant, upon the sight of the fishes head set before him, wherein he thought he saw the face of *Symmachus* whom he had wrongfully slain. The like befel our *Richard* the third after the murder of his two innocent Nephews; and *Charles* the ninth of France after the Massacre at *Paris*.

Ver. 7. *The King cryed aloud to bring in the Astrologers*] *Daniel* seemeth not to have been in any request in the dayes of this dissolute Prince: Neither was there any Courtier that would mention him, or mind the King of him till the old Queen came in. Such *Combibones* are unfit comforters: many of them, likely, were by this time, buckt with wine, and then laid out to to be funn'd, and scorn'd.

Shall be clothed with scarlet, &c.] A troubled heart will give any thing for release, as *Cain*, *Spiras*, &c.

And shall be the third ruler in the Kingdom] i. e. Next to my self and the Queen-Mother. Thus he promiseth to another a third place, who could not promise to himself any place. *Spiras superbiam miser.*

Ver. 8. *But they could not read the writing*] *Disposse caritate & supore percussis*, they could not so read it, as to make any good sense of it. It may be the initial letters only were set down, or else without picks, or in a strange Character, the Samaritan, or some other. The honour of the work was reserved for a better man.

Ver. 9. *Then was King Belshazzar greatly troubled*] In the midst of his feak he was thus damped and cast into his dumps; according to that of *Amos*, chap. 8. ver. 10. *I will turn your feasts into mourning, and all your songs into lamentation.* Yet find we not in him any sign of true remorse. Whoredom and wine and new wine had even taken away his heart. *Hof. 4. 11.* robb'd him of himself, and laid a beast in the room.

Ver. 10. *Now the Queen*] The Queen-Mother, whom *Herodotus* calleth *Nicochris*, and greatly commendeth for her wisdom and ability of speech, which in a woman is a comely ornament, *Prov. 31. 26.* 1. She was not at this riotous feast, which is an argument of her temperance. 2. She prudently insinuateth into the King by the ordinary salutation, *O King live for ever.* 3. She adviseth him to bear up, and not to be over-troubled. 4. She maketh honourable mention of *Daniel*, *enim virtutum sola est admiratrix*, and perswaded the King to make use of him, by her own experience. We use to say that *womens wits are best at a pinch*. Most sure it is that women have proved sometimes more prompt for counsel than men, *Judg. 13. 23.* and some we may find, who, beside their sex, have little of a woman in them. See 2 *Sam. 20. 16.* *Herodotus* maketh this *Nicochris* as famous as *Semiramis*.

Ver. 11. *There is a man in thy Kingdom*] Once famous for his Oracles, and highly promoted by thy grandfather *Nebuchadnezzar*. Thus this old Queen speaketh of ancient things. She was not therefore *Belshazzars* wife (as *Porphyry* scoffingly objected) but his mother at least, if not his grandmother.

In whom is the spirit] See on ver. 10.

The King, I say, thy father] This was a check to *Belshazzar*, for neglecting so worthy a person as *Daniel*, whom his grandfather had so highly honoured.

Ver. 12. *Forasmuch as an excellent spirit, &c.*] Very excellent is the grace of the Spirit in godly hearts, *Colef. 1. 29.* neither can natural conscience do lesse then stoop and strike fail to the image of God, in whomsoever.

And

And dissolving of doubts] Chald. *knott*, that is, perplexed and obscure speeches and sentences.

Now let Daniel be called] Who will not obtrude himself, nor like the marrygold open and shut with the Sun; but, as the violet which grows low and hangs the head downward, hiding it self also with its own leaves: so *Daniel*, were it not that the fragrant smell of his many virtues betrayed him to the world, would chuse to live and dye in his self-contenting secrecy.

Ver. 13. *Then was Daniel brought in*] Wise men are never found to be unnecessarily forth-putting, or over-forward to expresse themselves. They know *Qui bene latuit bene vixit; & qui bene tacuit, bene dixit*: and when they must speak, use as few words as may be, and as direct to the point.

Art thou that Daniel] *Daniel* had deserved of the Babylonian State to have been better known of *Belshazzar*, and better respected. But this is the worlds wages.

Which are of the children of the Captivity of Judah, &c.] What needed all this? he never learned it surely of his Queen-mother. She had spoken all good of *Daniel*, and inmindd the King of another both office and name. He only takes notice of *Daniel's* captive condition, and vaunts of his grandfathers victory: moving this insolent and unreasonable question *in tanta necessitate & consilii inopia, Art thou that Daniel?* &c.

Ver. 14. *I have even heard of thee that the Spirit, &c.*] This silly and shallow Prince hath nothing to say but what was put before into his mouth by his wifer grandmother: Only what she discreetly concealed, *v. z.* that *Daniel* was one of the *Captives*, &c. *hoc unum commemorat gloriosum Rex*, that he blurs out, in a way of upbraiding.

Ver. 15. *But they could not shew the interpretation of the thing*] They could not read nor interpret it. Such as seek to Sorcerers are worthy to loie their labour, as a punishment of their folly. *Suidas* testifieth that the Citizens of *Alexandria* in *Egypt* deviled and decreed, that Astrologers should pay a certain tribute to the State out of their gettings, and that it should be called *The fools tribute*, because none but fools and light fellows would repair to such for direction.

Ver. 16. *And I have heard of thee*] As far off as he maketh it, *Belshazzar* could not be so ignorant of *Daniel*, as he would seem to be, sith he understood punctually the dreams, honours, and troubles of his grandfather, ver. 22. But this he took for a piece of his silly glory, to make it very strange, as if he had never heard of *Daniel* till now.

Ver. 17. *Let thy gifts be to thy self*] Honours, Pleasures, Riches,

Hac tria pro trino numine Mundus habet,

Bus as *Moses*, by the force of his faith, overcame them all, *Heb. 11. 24, 25, 26, 27.* so did *Daniel* here; throwing off the offers of them, and answering the Kings proud speech with a grave Invective which he beginneth somewhat abruptly, not without indignation, as having to deal with a wicked and desperate man, rejected of God. Ministers must carry in them a retired majesty (saith One) toward the persons of wicked men, 2 *Kings 3. 14.*

Ver. 18. *O thou King, the most High God gave Nebuchadnezzar*] See here the necessary and profitable use of history, which hath its name, saith *Plato*, *ὁ δὲ τῶν ἱστοριῶν τὸν ἄνθρωπον, from stopping the flux and overflow of impiety* in others;

Exemplo alterius qui sapit, ille sapit.

Domestical examples are most prevalent: as, not to profit by them is a great provocation, and yet too too common, *Psal. 49. 14.* *Lamech* was nothing bettered by *Cain's* punishment, but the contrary. *Jude* inveiyeth against such as made no use of *Sodom's* ruine: this was a just preface and desert of their own.

And kingdom, and mastery, and glory, and honour] His offences were much increased by these many obligations.

Ver. 19. *Whom he would he slew*] *De facto loquitur, non de jure*: See the like, 1 *Sam.*

Lib. 5. cap. 11. 1 Sam. 8. 10, 11, &c. See the Notes there. *Lactantius* telleth of a certain tyrant, *qui lucem vivam, terram mortis deneget*, who would never let his subjects be alive or dead.

Ver. 20. *But when his heart was lifted up, and his mind hardened in pride*] Pride is of an hardening property, causeth men to commit sin with an high hand, as *Pharaoh*. The increase of the spleen is the decrease of the body: so is pride of the soul, and overturneth the whole man. *Eugarius* noteth it for a special commendation of *Mauritius* the Emperour, that he was not puffed up with his preferments.

Ver. 21. *And he was driven*] See on chap. 4. 22. *Legē historiam, ne fias historia*.

Ver. 22. *And thou his son O Belshazzar, hast not humbled thy heart*] It was no small aggravation of his sins not to be warned, and now he shall hear of it on both eares. The putting out of the French Kings eyes (which promised before with his eyes to see one of Gods true servants burned) who seeth not to be the stroke of Gods hand? Then his son *Francis*, not regarding his fathers stripe, would needs yet proceed in burning the same man. And did not the same God give him such a blow on the ear, that it cost him his life?

Ver. 23. *But hast lifted up thy self against the Lord of heaven*] As did also *Pharaoh*, *Senacherib*, *Herod*, Acts 12. whose acts were set forth with false and flattering praises by *Nicolas Damascenus*, as *Iosephus* complaineth: but so are not *Belshazzar's* by holy *Daniel*, who yet is, almost, his only Historiographer.

And who are all thy waxes] Chald. *thy whole journey*.

Ver. 24. *Thou wast the part of the band*] *Completa peccati mensura, non differitur poena*, when sin is once ripe, punishment is ready. The bottle of wickedness when once full with those bitter waters, will soon sink to the bottom.

Ver. 25. *Mene, Mene, Tekel, Upharsin*] These words signify, *He hath perfectly numbered, he hath weighed, and is full in pieces*: They were the Samaritan Characters, saith One; therefore the Babylonians could not read them, nor could the Jews understand them, though they knew the characters, because they understood not the Chaldean tongue as *Daniel* did. See on ver. 8.

Ver. 26. *Mene, God hath numbered thy kingdom*] He hath cast up thy reckonings, taken account of thy mal-administration, and calleth for satisfaction. So he dealt with *Pharaoh* King of Egypt; *Cum duplicentur lateres, vivit Moses*, when the tale of bricks was doubled, then came *Moses*: and when the four hundred or the four hundred and thirty years of their Captivity in Egypt were exactly expired, the same night were the first-born slain. So the tyranny of the Roman Emperours was numbered at the end of three hundred years after Christ, when they, founding the triumph before the victory, had foolishly engaven upon pillars of marble these bubbles of words, *Nemine Christianorum delicto qui Romę evertebant*, We have utterly rooted out the name of Christians those traitours to the Commonwealth. So, lastly, God hath numbered the Popes kingdom, and well-nigh finished it. Let him look to the year 1666. 'Tis plain, Satan shall be tyed up a thousand years: 666 is the number of the beast; Antichrist shall so long reign; these two together make the just number.

Ver. 27. *Tekel. Thou art weighed in the balances, and art found wanting*] As the former was a term taken from creditours, so this from light coyn; *depravatus es minus habere*, thou art not currant. Others may think thee weighty enough and worthy, but God pondereth the hearts, *Prov. 22. 2.* and findeth thee fit to be refused, *ut numerus reprobis*.

Ver. 28. *Peres, thy kingdom is divided and given to the Medes*] This had been long before prophecy of *Isa. 13. 17.* *Gen. 9. 25.* And now *Chams* posterity felt his fathers curse. *Nimrod* the founder of *Babylon* came of *Cham*: *Madai* or the *Medes* were of *Japhet*, and *Elam* or the *Persians*, of *Sem*. Gods forbearances are no quittances. Let all wicked ones look to it. What is *Mene* but death? *Tekel* but Judgement? *Peres* but hell or utter separation from God, and all to be passed thorough by their poor souls, if timely course be not taken? Hear this all ye drunkards, who glory in drinking the three *Ones*, &c.

Ver. 29. *Then commanded Belshazzar, and they cleaved Daniel*] No nay but they would

would do it, and he at length admitted it: partly, that he might not seem to slight the Kings courtesy and to be disaffected: and partly, that thereby he might be the better known to the *Persians*, for the comfort of Gods poor people.

And put a chain of gold about his neck and made a proclamation, &c.] All this the King commanded to be done, out of an admiration of *Daniel's* divine wisdom, and that he might be *dicti sui dominus* as good as his word. But not a word hear we of his repentance, such was his stupidity: nor doth *Daniel* exhort him to it, because he saw him to be past feeling, and knew that the decree was gone forth.

Ver. 30. *In that night was Belshazzar slain*] By *Gaddatha* and *Gobrya* two Xenoph. Cy. of *Cyrus* his Commanders who had been wronged by *Belshazzar*, (as *Xenophon* also testifieth) and now took revenge on him, after that they had betrayed the City, and brought in *Cyrus* his army. So fell that famous *Babylon*—*suis illius & ingens Gloria Tueretur*.

Ver. 31. *And Darius*] Called by *Ctesias* *Δαριος*, which comes near to *Darius*, as the *Chaldees* here calleth him. He is thought to be the same with *Cyrus* of *Abygus*, and uncle to *Cyrus*.

Being about threescore and two years old] Born the same year, say the Rabbins, *Sedar Olam*, wherein *Nebuchadnezzar* besieged *Jerusalem* and destroyed it. So *Austin* was born the same day in *Africa*, that *Pelagius* was in *Wales* (say Chronologers) by a wife and watchful providence of God for the good of his Church.

CHAP. VI.

Ver. 1. *It pleased Darius*] Chald. *Pleberum suis coram Dario*. Order, he knew, must be observed, or the kingdom could not continue. Himself also was ancient and needed Assistants. It was honour and work enough for him *illos iudicare quos consensit iudices aliorum* (as *Petr. Blesensis* saith that one *Henry* the second did) to judge those whom he had made Judges of others. The great Turk doth so to this day, whence few of his *Grandes* (his *Vissers* especially or chief Officers) dye in their beds.

An hundred and twenty Princes] For his 120 Provinces, which afterward came to be 127, *Eph. 1. 1.* Monarchs will ever be adding.

Ver. 2. *And over these three Presidents*] *Triumvires sive tres Rationales*, three to whom the rest should Audit, and be accountable.

And the King should have no damage] In his rights, and in his revenues, which were, saith *Herodotus*, yearly fourteen thousand five hundred and threescore *Enbojan* talents, raised out of the several satrapies.

Ver. 3. *Then this Daniel was preferred above the Presidents*] Chald. *He became a conqueror over these Exarches*: so that he might have been called as *Charles* the Great once was, *Pater Orbis*, the Worlds Father; or as *Titus*, the Worlds Darling; *Orbis delicia*, or as *Otho* the third, the Worlds wonder. He was indeed no lesse: and thus, *Dominus mundi* well found by him. Whether he took him with him into *Media*, as *Hieronimus*, out of *Iosephus*, relateth, I have not to say. If he did, it seemeth that after the death of *Darius*, he returned again to *Babylon*, and there served King *Cyrus*, verse 28.

Because an excellent spirit was in him] Not only of Prophecy, but of prudence, justice, zeal, and other virtues, which, if a Governour want, he is as a Sun without light, a bird without wings, a Master of a ship without an helm, &c.

And the King thought to set him over the whole realm] Thus dignity waiteth upon desert, and envy upon dignity, which made *David* love his hook the better after he had seen the Court; and *Daniel* was never fond of this great preferment whereby, for his own particular, he got nothing, *nisi in turbatione vivens, occupator intervius, Feriens suos* (as he said) but vanity and vexation of spirit. High seats are never but uneasy: *non saltem* neither want there those, that are lifting at them, and labouring to overturn them.

Ver. 4. *Then the Presidents and Princes sought*] Chald. *Were seeking, they made it their business so to do*. Envious men are always in *examinis*, set in their watch;

Aaaa

to

to observe where they may fasten their fangs, and do most mischief. See *Prov.* 27. 4. with the Note.

But they could find none occasion] His innocency thwarted their envy, and made them fish they could not come at his heart, to feed upon their own.

Nor fault] *Neque in facto, nec in signo*: and yet they waited for his halting, as *Psal.* 38. 16, 17. and watched as eagerly for it, as a dog doth for a bone. A blameless behaviour disappointeth malice, and maketh it drink up the most part of its own venom.

Forasmuch as he was faithful] *Homo quadratus*, a square-dealing man, and such as against whom lay no just exception. *Homo virtutis simillimus*, as *Paterculus* saith of *Cato Major*. A man as like Virtue herself as could be possible.

Ver. 5. Then said these men] But whatsoever they said, Daniel said *Ego sic vivam ut nemo eis credat*, My life shall be a real refutation of their lies.

Against this Daniel] This was the best language they could afford him: so, Behold this dreamer, said *Joseph's* brethren, and *This fellow*, said the Pharisees of Christ: and *This Pest*, said they of *Paul*, that most precious man upon earth. In envy is accepted the venom of all other vices.

Except we find it against him concerning the Law of his God] Whereof Daniel was both a strict observer in himself, and a zealous preserver in others. Religion then was the quarrel, and all the fault they could find with him, *Novum crimen* of *Cæsar*, &c. and yet no new accusation neither. The first man that ever dyed, dyed for religion: and still *All that will live godly in Christ Jesus* (if they will needs do it, and be let upon't) shall suffer persecution.

Omnia cum liceant, non licet esse pius.

Ver. 6. Then these Presidents and Princes assembled together to the King] Or, shew'd tumultuously, as resolved to have that they came for. *James* and *John*, from the word here used, are called *Sons of thunder*, *Matth.* 3. 17. It seemeth these men came to the King with a bustle, and a rattle, to affright him into a consent to their motion.

King Darius, live for ever] This was to sprinkle him with Court-holy-water, as they lay.

Ver. 7. All the Presidents of the Kingdom] Not all neither: for Daniel would sooner have dyed a thousand deaths, than have voted such a grosse impiety. But he was one of the most that knew least of the Council, and it was he against whom *hæc emebatur faba*, this plot was laid; though it proved at last to be against themselves.

The Governors and the Princes, the Counsellors and the Captains] A rabble of rebels conspiring against heaven. *Non numeranda sunt suffragia, sed expendentia.*

To establish a royal statute] But a very irreligious and injurious one: the like whereunto was that prohibition in *France* of *Henry* the third, that it should not be lawful for householders to pray with their families: and that of the *Peruvians* at *Dola* forbidding the common people to say any thing at all of God, either in good sort or in bad.

That whosoever shall ask a petition of any god or man] What not of their own gods? nor yet of *Cyrus*, who was compartner with *Darius* in the Kingdom? But like enough these complotters might think hereby the rather to ingratiate with the old dotard *Darius*, who feared the virtue and valour of his Nephew and colleague *Cyrus*; and would lay with tears, as *Xenophon* reporteth, that *Cyrus* was more glorious then he, and had more applause of the people.

Ver. 8. Now O King establish the decree] Confirm it, that it may receive the force of Law.

According to the Law of the Medes and Persians that altereth not] This was too much to be given to any law made by man, so mutable a creature. I have read of a people whose laws lasted in force but for three dayes at utmost: This was a fault in the other extrem. The *Persians* laws were therefore irrepealable, because they worshipped *Truth* for a goddess, to whom *Inconstancy* and *Change* were needs

needs be opposite and odious. But this was no good reason neither; unless the Lawmakers shall be supposed such as cannot erre, nor will any thing unjust: which can be truly attributed to none but God only.

Ver. 9. Wherefore King Darius signed the writing] As well enough content to be so dignified, yea deified. So was *Alexander* the Great, *Antiochus* the Great, *Herod*, *Demetrius*, *Dominus Deus noster Papa*: *Vah scilicet*!

Ver. 10. Now when Daniel knew that the writing was signed] Which he knew not, belike, till it was proclaimed and published: and then, it may be, he did as much against it, as *Latimer* did here in like case, by writing his mind unto King *Henry* the eighth, after the Proclamation for abolishing *English* books. See his letter in the book of Martyrs, and marvel at his heroical boldness and stoutness; who as yet being no Bishop, so freely and fearlessly adventuring his life to discharge his conscience, durst so boldly to so mighty a Prince, in such a dangerous case, against the Kings law and Proclamation, set out in such a terrible time, take upon him to write and to admonish, that which no counsellor durst once speak unto him, in defence of Christs Gospel.

He went into his house] He left the Court (as no fit aire for piety to breathe in) and gat him home, where he might more freely and comfortably converse with his God. *Tuissimus est qui rarissimo cum hominibus, plurimum cum Deo colloquitur*, saith a good Divine: that is, he is safest, who speaketh seldom with men, but oft with God.

And his windows being open in his chamber] This was his wont, belike, at other times: and now he would not break it, to the scandal of the weak, and the scorn of the wicked, who watched him, and would have charged him with dissimulation. Should he have done otherwise? Say not therefore What needed he thus to have thrust himself into observation? could he not have kept his conscience to himself, and used his devotions in more secrecy? our Politick-Professours and Neuter-passives indeed could and would have done so. But as *Basil* answered once to him that blamed him for venturing too far for his friend, *Non aliter avaro didici*, I never learned to love any otherwise: so might good Daniel here have done; his zeal for God would not suffer him to temporize, or play on both hands. It shall well appear to his greatest enemies, that he is true to his Principles, and no flincher from his religion. His three companions were alike resolved, *chap.* 3. and *Paul*, *Act.* 21. 13. and *Luther* when to appear at *Wormes*, and many more that might here be mentioned.

Toward Jerusalem] For the which he was now a petitioner, sith the time to favour her, yea the first time was come, *Psal.* 122. 13. There also sometime had stood the Temple, not without a promise of audience to prayers made in or toward that holy place, *1 King.* 8. 43. which also was a type of Christ, &c.

He knelt upon his knees] *Constantino* the Great (as *Eusebius* telleth us) would have this as his portraiture, a man on his knees praying: to shew that that was his usual practice and posture.

Three times a day] At morning, noon, and night: thus constantly, beside other times also upon emergent occasions. All the power and policy of *Persia* could not keep God and Daniel asunder, no not for a few dayes, *Philip.* 3. 20. *Ephes.* 2. 19. 'tis a part of our *polity* our City-employment or spiritual-trading with God, to pray: and if prayer stand still, the whole trade of godliness standeth still too. Clean Christians therefore, typed by those clean beasts in the law, *Levir.* 17. 3. must rightly part the hoof, rightly divide their time, giving a due share thereof to either of their callings as Daniel did: sanctifying both by prayer, and at hours of best leisure, *Psal.* 55. 17.

And prayed and gave thanks before his God] Chald. *Confessed*, either his sins, that he might get pardon thereof: or else Gods benefits, the glory whereof he thankfully returned unto him. Prayers and praises are like the double motion of the lungs. Let every breath praise the Lord.

As he did aforetime] An excellent custome doubtless and most worthy to be kept up:

Πολλά δὲ φιλίας ἀρεγασίαν οὐκ ἔστιν.

Ver. 11. *Then these men assembled* But for ill purpose: as did also our Saviours enemies, Luk. 22. 6. and *Sirevms*, Act. 7. the Popish Councils: at Rome they have a meeting weekly *de propaganda fide*, for the propagating of the Romish Religion, and abolishing of heresie as they call it.

And found Daniel praying The Sun shall sooner stand still in heaven, then Daniel give over to pray to his Father in heaven.

Ver. 12. *Hast thou not signed a decree?* But should wickedness be established by a law? See on ver. 7. So in France there was published an edict whereby the people were forbidden on pain of death, to have in their houses any French book, wherein the least mention was made of Jesus Christ.

Ver. 13. *Thus Daniel* He was principal president, and deserved a better attribution then *That Daniel*; But ill will never speaketh well of any.

Which is of the Captivity This also is *terminus dimittens*, q. d. This royal slave, whom thou hast preferred above us all, and hast moreover some thoughts to set him over the whole realm, ver. 3. New men shall be much spighted. 'Twas therefore no ill counsel,

*Fortunam reuerenter habet quicunque repente
Dives ab exiliis progrediens loco.*

Regardeth not thee, O King Chald. *putteth no respect on thee*. This is common, falsely to accuse Gods most faithful servants as Antimagistrical, because they refuse to obey unlawful and impious decrees.

But maketh his prison three times a day They say not to whom he made it, which might have holpen him much: for the King might conceive that he made it to some other man. 'Tis an evil office to omit such circumstances as may help the accused, 2 Sam. 16. 3.

Ver. 14. *Then the King when he heard the words was sore displeased with himself* As good reason he had: but *Serequis Nere*. Now he found himself circumvented by his wily flatterers: but why was he such an *Epimethem* or *After-wit*?

And set his heart on Daniel But *All-too-late*. *Leuassibus irretitus dixit, Si praesuissem*. The fools *Had-I-wist* should be carefully prevented. To disavow the willing of Daniels death, and to lay the blame upon his counsellors, is a poor shift of a weak Prince.

And laboured still the going down of the Sun Alledging reasons for Daniels deliverance: as that he was a loyal subject, an excellent Ruler, that the Decree was fraudulently wrung from the King, upon pretence of finding out false-hearted Subjects, that it was maliciously wrested to the ruine of a right Patriot, &c. But no reason will rule unreasonable and absurd men as they are called, 2 Thes. 3. 2. men that have no *Topicks*, nor will hear of any, as the word there signifieth.

Ver. 15. *Then these men assembled unto the King* Or, *kept a stir with the King*, from Psal. 2. 1. Doubtless, saith *Brington*, Daniels spirit thought of David his fathers terms: so ver. 6. They came clattering about the King.

Know O King that the law of the Medes and Persians, &c. This he knew as well as they: but they press him to do accordingly. So did those *Ignatian Bonsefrans* in Germany, who in the year one thousand five hundred eighty two cast abroad this bloody Ditch;

*Vtore jure tuo, Caesar, sequequere Lutheri
Ense, totâ, ponte, funibus, igne nora.*

Ver. 16. *Then the King commanded, and they brought Daniel* Besides and against his conscience, *Rex regendum se prebet impiis nebulonibus*, the King yeeldeth to the importunity of these wretched Malignants, and condemneth an innocent: See Mat. 27. 24. This maketh Calvin conclude *ne wisam quidem pietatis fuisse in hoc rege*, that there was no goodness at all in this King. And

And cast him into the den of Lions So little assurance of a continued felicity is there to any Princes favourite: witness *Joab, Abner, Haman, Callisthenes, Sejanus, Ruffinus, Eutropius, Stilico, Alvarez de Luna*, who told those that admired his fortune and favour with the King of Castile, you do wrong to commend the building before it be finished.

Now the King spake and said unto Daniel Many oppressing Land-lords, saith one, are like *Darius* that prayed God to help Daniel, but yet sent him to the Lyons den. How many friends at a *suete* have we now-a-days? saith another: the most you can get of them is *God bless you, Christ help you*.

Ver. 17. *And a stone was brought and laid upon the mouth of the den* To make all sure, as they thought; and that there might be no privy packings with the keepers, for Daniels deliverance. But God had an holy hand in it for the greater manifestation of the miracle.

And the King sealed it *Ne uideretur alia periretetur morte ab insidiatoribus*, saith one, lest the conspirators, understanding that the Lyons did not meddle with him, should some way else dispatch him, as the Persecutors desir'd by some of the Martyrs.

Thus the purpose might not be changed concerning Daniel The Latine interpreter hath it, *Left any thing should be done against Daniel: he feared not the Lyons so much as the men*, saith the ordinary gloss there.

Ver. 18. *Then the King went to his Palace and passed the night fasting* As good reason he had, for the love and losse of such a Counsellor, whom he had unwittingly betrayed, but wittingly condemned; and now he is self-condemned for so doing: his conscience was perplexed for his injustice, so that he careth neither for meat, nor musick.

Ver. 19. *Then the King arose very early in the morning* He had lain all night on a bed of thornes through trouble of mind, and was glad to get up: especially since sleep (the *Parenthesis of mens griefs and cares*) was quite gone from him.

And went in haste Chald. *with perturbation*. *Unto the den of Lyons* *Quo uenit leo, & liberavit leonem de ore leonis* (say the *Gatin*, l. 9. Jew-doctors by a kind of riddle) whither came God and delivered this *Cuer-de-lien* i. e. out of the mouth of the Lyons.

Ver. 20. *And when he came to the den, he cried with a lamentable voyce* With a piteous distressed voyce: far otherwise then did Daniel, ver. 21. who chose rather to be cast into the den of Lyons, then to carry about a Lyon in his bosom, an enraged conscience, as did *Darius* here, and afterwards *Theodorus* King of Italy, who had caused *Battius* and *Symmachus* to be unjustly beheaded, but carried the horrour of it to his grave. How good is it therefore to keep the bird in the besom always singing as Daniel did; and as those primitive Christians, who chose rather *ad leonem proijci quam ad leonem*, to be thrown to Lyons without, then to be left to lusk within, such fleshly lusts as war against the soul, 1 Pet. 2. 11. against the peace of it principally.

Is thy God whom thou serveest continually A fair deal better then did *Cardinal Wolsey*, who yet, when he came in a morning out of his privy chamber, most commonly heard two Masses: and what businesse soever he had in the day-time (when he was Lord Chancellour) he would not go to bed with any part of his service unsaid, no not so much as one Collect. Nevertheless, when he was sent for up by *Henry* the eighth to be put into the Tower, he bewailed himself and said, that if he had been as careful to serve God, as he ever was to please the King, it would have been much better with him. To be a servant of the living God is an argument of safety, chap. 3. 17.

Ver. 21. *O King live for ever* Daniel doth not curse the King (as some impatient spirits would have done, and as some think the damned in hell do God) but wisheth him a long and happy life, *voto amabili*. He useth the ordinary form, but with a better mind. His wish of the Kings welfare was *non in labris natum sed in fibris*, it was *beatsprung*, it was an holy prayer.

Ver. 22. *My God hath sent his Angel* Glad to be employed for the safety and service of the Saints, *Heb. 1. 14.* whence it is, that these heavenly courtiers delight

The life and death of Cardinal Wolsey. p. 18. *Scemispsum detestatus est quod Regi potius quam Deo placere studisset. Scully.*

more in their names of ministry (as *Angels, watchers, &c.*) then of dignity, as *Principals, Throners, &c.*

And hath shut the Lyons mouths] Though they were savage and hungerstarved, yet *Daniel* was kept from the paws and jaws of these many fierce, and fell Lyons, by the power of God thorough faith, *Hab. 11. 33.* How the Angel stopp'd the Lyons mouths, whether by the brightness of his presence, or threatening them with his finger, *Num. 22. 27, 33.* or by making a rumble amongst them like that of an empty cart upon the stones, or by presenting unto them a light fire (which things Lyons are said to be terrified with) or by causing in them a satiety, or by working upon their phantasie, &c. we need not enquire. The Lord well knoweth how to deliver his *2 Pet. 2. 9.* and one way or other, will not faile to do it, *Psal. 34. 19.* *Archimedes* the great Mathematician was slain by a common souldier who was sent for him, notwithstanding that *Marcellus* the Roman General had given charge that he should be spared. The Temple at *Jerusalem* was burnt, though *Titus* the Emperour had commanded the contrary. When one told the Duke of *Parma* that he had shot Sir *Philip Sidney*, instead of a reward he cursed him for killing so incomparable a man, of whom, though an enemy, he heartily wished that he had been preserved: all that are dear to God are sure to be protected: he will rather work miracles, then they shall be forsaken, *Gen. 2. 10.*

And also before thee O King have I done no hurt] Though I have not obeyed thine edict, to the wounding of my conscience. It was therefore an unadvised speech of *Philip King of Spain*, who said that he had rather have no subjects then *Protestant* subjects: and out of a blind bloody zeal he suffered his eldest son *Charles* to be murdered by the cruel inquisition, because he seemed to favour the *Lutherans*. How well might this young Prince have said as here, *Against thee, O King, have I done no hurt?*

Ver. 23. *And commanded that they should take Daniel up out of the den*] Pull him up with cords, as they did *Jeremy* in like case, chap. 38.

So Daniel was taken up out of the den] A lively type of Christs resurrection from the pit. So was *Joseph* taken from prison, and made Lord of *Egypt*: *Samson*, breaking the bars and carrying away the gates of *Gaza*: *David*, so oft oppressed by *Saul*, and yet exalted to the Kingdom: *Jona*, his being drawn out of many waters, *Mat. 12. 39.*

Because he believed in his God] Of such force is faith, of such power is prayer: for it may well be thought that he prayed hard (with *David*, *Psal. 22. 21.*) *Save me from the Lions mouth: so will I declare thy name unto my brethren.* The prayer of faith shall save the afflicted: and questionlesse, justifying faith is not beneath miraculous, in the sphere of its own activity, and where it hath the warrant of Gods Word. Let such as desire a special providence, believe, wait, and walk uprightly, *2 Chron. 16. 9.*

Ver. 24. *And the King commanded, and they brought those men which had accused Daniel*] Chald. which had accused accusations against Daniel. Now they shall lick of the same whip, and find (to their small comfort) the truth of that divine proverb, *Whoso diggeth a pit, shall fall therein, &c.* *Prov. 26. 27.* See *Eccles. 10. 8.* *Psal. 7. 16.* with the Notes.

They cast them into the den of lions] A just and proper punishment, yet not executed without too much severity, as some think, because their wives and children were cast in with them. But for that, others say that as these were part of their goods; so, by consent at least, they were partakers of their crimes, and therefore justly perished with them.

And the Lyons had the mastery, &c.] It is a much more fearful thing to fall into the punishing hands of the living God. Such shall have the cauls of their hearts torn in sunder, &c. Oh consider this ye that forget God, lest he tear you in pieces, &c.

Ver. 25. *Then King Darius wrote*] See on chap. 4. 1.

Ver. 26. *I make a decree*] It is the honour of Princes to make laws for the maintenance of religion, *2 Chron. 30. 4, 5.*

And his Kingdom, that which shall not be destroyed] Daniels dialect touching Christ.

Christ and his Kingdom, chap. 2. 44. & 7. 14, 27. By conversing with that good man *Darius* had learned something: as those that walk much in the Sun are apt to be tann'd and discoloured.

Ver. 27. *He delivereth and rescueth*] By this and the foregoing Verse it may be evidently seen, that *Darius* was acquainted with *Nebuchadnezzar's* two dreams, and afflicted with them.

Ver. 28. *So this Daniel prospered*] And still solicited the Churches cause. And in the reign of *Cyrus the Persian*] Under whom he affronted the Counsellors hired against the returned Jews, *Ezra 4. 5.* with *Dan. 10. 1, 3.* He lived also under *Cambyses*, but was out of credit with that rakefame.

CHAP. VII.

Ver. 1. *In the first year of Belshazzar*] Here beginneth (to speak properly) the Prophecy of *Daniel*, or rather the second Part of *Daniel's* works; which is concerning visions exhibited of God, by divine Revelations, not to others, but to himself. This vision is the subject and ground-work of the rest that follow, to the end of the Prophecy. One not unfily compareth it to a general Map of the whole world; the rest to particular tables of several countries.

Daniel had a dream and visions of his head] God renewed unto him the same Jun-thing by vision, which he had exhibited before by dream: in recompence of his religious care to know the matter, and to record it, for the Churches comfort.

Then he wrote the dream] 'Twas Gods will, the visions of the Prophets should be written, *Isa. 30. 10.* and published to the Church, *Isa. 31. 10.*

Ver. 2. *Daniel spake and said*] His writing is called his speaking, to teach us to willer receive the writings of the Prophets and Apostles with no lesse reverence: then if we had heard them speak with their own mouths.

I saw in my vision by night] The night doth in Scripture frequently signify trouble: This vision by night was of troublesome business, viz. hurlyburles in the world, and persecutions in the Church.

And beheld the four winds of the heaven streve upon the great Sea] i. e. There was a huge buffel upon the earth, by means of the four successive Monarchies: See *Rev. 13. 1, 11.* The World is fitly called the *great Sea*; ever unquiet and full of commotions; which are also called winds, for their boisterousness, contrariety of nature, and inconstancy.

Ver. 3. *And four great beasts*] *Regnum ferit ac bestiarum nomine demonstratur*, faith Hieron. The fierceness of the four Kingdoms is set forth by the name of beasts. *Bellum à bellus.* Monarchies are mostly gotten, kept, and governed with violence and tyranny, *Psal. 76. 4. Cant. 4. 8.*

Ver. 4. *The first was like a Lion*] Which is the king of beasts (as the Eagle is of birds) generous, strong, fierce, fair-conditioned: so were the Assyrian Monarchs, in comparison of those that followed them.

And had Eagles wings] Whereby is noted their victorious celerity, and alacrity in seizing upon Kingdoms, as *Obad. 4. 2 Sam. 1. 23. Jer. 4. 13. & 48. 40. Ezek. 17. 8.*

I beheld till the wings thereof were plucked] i. e. By the Medes and Persians, taking *Babels* insolvency, and making her inhabitants tributaries and slaves, to fill their ground, and to maintain their garrisons; saluting them as their Masters, wherever they met them.

And made stand upon the feet as a man] i. e. Brought down to the common rank of men, and no longer lit up as an Eagle.

And a mans heart was given to it] Which before thought it self as good as God; now had low and common spirits: not as once, imperious and impetuous.

Ver. 5. *And beheld another beast, a second like to a Bear*] Which is nothing so generous and ingenious as a Lion: but slow, dull, cruel, ravenous. Such were the Persians: a mountainous, rough, uncivil people, of barbarous and bestialy cruelty.

And

And it raised up in itself on one side] *sc.* By joining with the *Medes*, by whose help *Cyrus* subdued the *Syrians*, *Assyrians*, *Arabians*, *Cappadocians*, and many more nations not easily reckoned : who, to gratify him, desired to be ruled according to his pleasure.

And it had three ribs in the mouth of it] Whilst they conquered three parts of the known World, pushing Westward, Northward and Southward, chap. 8. 4. Westward by *Cyrus*, Southward by *Cambyses*, and Northward by *Darius Hystaspis*.

And they said (or, it was said) thus unto it, Arise, devour] Intimating, that it was God who turned this Bear loose upon the nations, and gave them to him for a prey. Tyrants prosper by Gods permission, *Joh. 19. 11.*

Ver. 6. After this I beheld, and loe another, like a Leopard] Which is a creature cruel, desirous of mans blood, crafty, spotted, and very swift of foot : So were the *Greeks* ; *Alexander* especially (the founder of that third Monarchy) active, bold, and headlong : but directed much by those who had been Counsellors to his father *Philip*, a subtle Prince ; Leopard-like, he was spotted (by a mixture of virtues and vices) he was very quick of dispatch (*Maddis dracconibus*), never desisting any enterprise) he much delighted in wine, and so took his death : like as the *Leopard* is no way else to be taken, but by such a bait laid for him.

Which had upon the back of it four wings] Denoting the rapidity and celerity of *Alexander*, and some other of the *Grecian* Monarchs, in over-running countries, as if they had flown.

The beast had also four heads] *i. e.* This Monarchy was, after *Alexander's* death, divided into four *Satrapies*, or rather Kingdoms : (*Alexander* had *Macedonia*, *Asiaticum*, *Asia*, *Syriacum*, *Syria*, and *Ptolemy* *Egypti*).

Ver. 7. Behold a fourth beast] Not likened to any certain beast, because none can be named so cruel, which can expresse the cruelty of this fourth Monarchy, viz. that of the *Romans*, no although it were

Περὶ δὲ τούτου, μετὰ τὴν ἀρχὴν, μετὰ τὴν ἡμέραν.

It is a nameless monster, made up of all the properties of the former beasts, *Rev. 13. 1, 2.* The *Rabbins*, with their wild-beast out of the wood, *Plal. 80.* fall far short of it. *Neither* not unfitly compareth the Church of God to a silly poor maid, sitting in a wood or wilderness, and beset with hungry Lions, Wolves, Boars, Bears, and with all manner of hurtful and cruel creatures.

Dreadful and terrible] Because able and ready to annoy others with great evils.

And strong exceedingly] So that it passed for a Proverb, *Israelis populo Romano non impositus potest*, It is not safe for any nation to fall out with the *Romans* : for they are sure to be tamed and sawed with their iron teeth.

And it had great iron teeth] *i. e.* Conquering captains, such as *Scipio* (of whom *Ennius* sang thus,

*Sis se cunctis caelestia scindere cunquam,
Mili soli cuncti maxima porta patet.*)

Pompey, who by his great acts and achievements merited the name of *Magnus*; and *Julius Caesar* who before the *Persian* wars, had taken a thousand towns, conquered three hundred nations, took prisoner one Million of men, and slain as many.

And stamped the residue with the feet of it] *i. e.* With their Provincial Magistrates ; such as were *Ferres*, *Pilate*, *Felix*, &c. said to have nails of brass, *v. 19.* and sity compared to perulant wild beasts, which when they can feed no longer, trample with their feet on the residue of the prey. The poor *Jews* had hard measure from them always.

And it was diverse from all the beasts] In respect of diversity and strange multiplicity of forms of government.

And it had ten horns] Which the Angel afterwards interpreteth of *Kings* or *Kingdoms*, *ver. 24.* This fell out not long after *Constantine* the Great, when the

Roman

Roman Empire began to moulder and fall in pieces. About the year 456. it appeared broken into ten parts ; which by a learned Interpreter are thus reckoned. The kingdom of the *Britons*, of the *Saxons*, both in *Britanny* : of the *Frankes*, of the *Burgundians*, in *France* : of the *West-Goths* in the Southern part of *France*, and part of *Spain* : of the *Sueves* and *Alanes* in part of *Spain* : of the *Vandals* in *Africa*, a little before in *Spain* : of the *Alemans* in *Rhetia* and *Noricum*, Provinces of *Germany* : of the *East-Goths* in *Pannonia*, a little after in *Italy* : of the *Greeks* in the remnant of the Empire.

Ver. 8. And I considered the horns] For without a serious and sedulous consideration, I could not have kenned it : so illy and secretly worketh the *Mystery* of iniquity.

And behold there came up among them another little horn] This is *Antiochus Epiphanes* say some, the great *Turk* say others, the *Pope* say a third sort (and with them I concur) whose Kingdom is here called a little horn : because the *Pope* was, at first, a mean Minister of the *Roman* Church ; viz. till *Constantine's* time. Afterwards, he was only *Primate* and *Metropolitan* of the Churches of *Italy* : no man took him for a Prince, no not when he began to write *Volumus & jubemus*, We will and command you, A. D. 606. but he grew up by degrees, and cunningly gat among the ten horns, till at length he overtopped them.

Before whom there were three of the first horns plucked up by the roots] These were (according to some) *Chilperick* the *French* King, *Frederick* the Emperour, and *King John* of *England*, whom he made his vassal. Others reckon them to be *Chilperick*, the *Exarch* of *Italy*, in the time of *Gregory* the second, and *Desiderius*, King of *Lombardy* slain by *Charles* the Great at the instigation of the *Pope*. For three Kingdoms coming under him, let it be considered whether they be not *Spain*, *Germany* and *France* : or whether this prefigured not (saith One) his triple crown ?

And behold in this horn were eyes like the eyes of a man] In respect of his feined curtesy, and profound policy. To be sharp-sighted, is commendable : but to be wistly wicked is to do the devil doubly service.

And a mouth speaking great things] Big-sown with blasphemies, both against God and his Vicegerents upon earth. *Pope Boniface* wrote to *Philip* the Fair, King of *France*, *Volumus te dare in temporali & spirituali nobis subiacere*. We would you should know, Sir, that you are to subject your selves to us, both in temporals and spirituals, &c. Accordingly he took upon him to overtop and command, at pleasure, all *Christian* Kings and Emperours. The application that the malicious Jew-doctors blasphemously make of this little horn to our Lord *Jesus Christ*, is worthy of all execration.

Ver. 9. I beheld till the thrones were cast down] All these tyrannous dominions overturned : Some read it, till the thrones were set up : for till the last Judgement, Antichrist is to continue, *ver. 21, 22, 23, 26.*

And the Ancients of days did sit] *i. e.* God Almighty, whom *Thales* also, an Heathen Philosopher, called *ἀρχαῖος μέγας πάντων*, the most Ancient of all that are. The Poets say also, that *Saturn*, the father of their gods, had his name from his fulness of years. Gods Eternity and Wisdom is set forth by this his Title here : like as also, by his white garments, his Majesty and Authority : by his hair as pure *Saturnus* of wool, his Innocency and Integrity in Judgement : by his throne like the fiery flame, his just Anger and Severity, against the man of sin especially : by his wheels (or the wheels thereof, viz. of his Throne : for Princes thrones used in those days to be set upon wheels) as burning fire, is set forth his Facility and Dexterity in executing his Judgements : his Efficacy also, with all things are fiery.

Ver. 10. A fiery stream issued and came forth from before him] The last and great Judgement must needs be very dreadful, when as (beside that wicked men shall give account with all the world flaming about their ears) the Law they shall be judged by is a fiery Law, *Deut. 32. 2.* the tribunal of fire, *Ezek. 1. 27.* the Judge a consuming fire, *Heb. 12. 29.* His Attendants flaming *Seraphims* ; his pleading with sinners shall be in flames of fire, *2 Thes. 1. 7.* The trial of their works shall be by fire, *1 Cor. 3. 13.* The place of punishment a lake of fire, fed with tormenting temper, and kindled by the breath of the Lord, *Isa. 30. 33.* Well may the sinners

B b b

in Zion be afraid, and fearfulness surprise hypocrites: well may they run away (if they can at least tell whither) with these words in their mouths, *Who among us shall dwell with this devouring fire? who among us shall dwell with everlasting burnings?* Isa. 33. 14.

Thou and thousands ministered unto him] There is an innumerable company of Angels, Heb. 12. 22. and when Christ cometh to judge the world, he shall bring them all with him; not one being left behind him in heaven, Mat. 16. 27. that he may have their assistance in the sentence and execution of Judgement, 1 Cor. 6. 2, 3.

The Judgement was set, and the books were opened] Terms taken from judgements amongst men, wherein indictments are read, proofs are produced, Laws also are considered. The books that shall here be opened, are Gods Records, and Consciences Register: *qua scripta sunt non atramento sed flagitiorum inquinamento* (saith Ambrose) which are written not with ink, but with sins filth.

I beheld them because of the voice of the great words] As Antichrist shall be judged for his blasphemies, so shall all ungodly men for their hard speeches, Jude 12. yea for their waste words, Mat. 12.

Ver. 11. I beheld even till the beast was slain] Till the whole body of the monster, and with it the Papal kingdom came to ruine. This *Ballarmino* confesseth, and lamenteth that ever since we began to call the Pope *Antichrist*, the Church of Rome hath suffered losse.

And his body destroyed and given to the burning flame] The Revelation (which is an heavenly Commentary upon this Prophecy) hath it thus, *The beast and the false Prophet were cast alive* (for more torment) *into a lake of fire burning with brimstone*, Chap. 19. 20.

Ver. 12. As concerning the rest of the beasts] The four great Monarchies (as was before noted) had their times and their turns; their rise, and their ruine.

For their lives were prolonged for a season] Such is the Lords lenity, respiting his enemies for a time, 1 Kings 21. 29. The Persian and Turk, are yet puissant Princes. The success that the Antichristian rout yet hath in some places, maketh good that which was sometime said of dying Carthage, *Morientium nempe bestiarum violentiores esse morsus*, i. e. The bites of dying beasts are more violent then ordinary.

Ver. 13. I saw in the night visions, &c.] Here comes in the fifth Monarchy (properly so called) the kingdom being wrested from the fourth tyrant. Well might *Hierom* call Daniel *Polyhistor*, the general Historian.

And behold one like the son of man] So Christ shewed himself oft to the Fathers, before his Incarnation, for their confirmation in that Article, which being the ground of his Passion was to be especially believed, for the foundation of Christian faith. Christs Godhead also (another main Article) is here not obscurely deciphered, whilst he is said to be like the son of man; therefore he is more then a mere man. Again, *he came with the clouds*, confer Mat. 24. 30. *Then shall they see the son of man coming in the clouds*, as in his chariot of State. Adde hereunto his solemn glorious access unto the Father (that *Antient of days*, that is the Eternal God) as being his Corqual, of the same nature, power, glory, &c. with his Father, and *Eternal* unto him. So the Lamb is said to approach to him that sat upon the Throne, to receive the Book, Rev. 5. 7.

And they brought him near before him] The Angels did: as great mens Attendants are said to bring their Masters to the Court.

Ver. 14. And there was given him dominion] Christ hath a manyfold right to the kingdom: it is his by Inheritance, conquest, donation, &c. This is comfortable to consider of: forasmuch as he will not reign without his Members, who all hold all in capite: and have all already, 1. *In premio*: 2. *In promissa*: 3. *In primitiis*.

That all people, nations and languages, &c.] Christs Kingdom is first universal, secondly perpetual: so was none of the former; though the Roman was very large (reaching from Euphrates to great Britain) and the Assyrian very lasting, of a thousand and four hundred years duration.

Ver. 15. I Daniel was grieved in my spirit] Chald. *My spirit was stabbed sorrow*, so that my body became as an empty scabbard, or scabbard. Oh the terror of that last Judgement, when such a man as Daniel was so affrighted to see the manner of it in vision only! *If the righteous scarcely be saved, &c.* In

In the midst of my body] Chald. *of my flesh*: the body is but the souls sheath (Pliny, in the history of *Hermotimus Clazometine*, maketh use of the same Metaphor) and compared to the soul, it is but as a clay wall that encompasseth a treasure; as a wadded box of a Jeweller; as a coule case to a rich instrument; or as a mask to a beautiful face.

Ver. 16. I came near unto one of them that stood by] i. e. To one of the holy Angels, as ver. 10. Let us have recourse in like case, to Christs Ministers, who are called *Angels* of the Churches: like as Angels, by a like change of name, are called *ministering Spirits*, Heb. 1. 14. The Preaching of the Gospel is taken from the Angels, Luk. 2. 10. and given to the Ministers: hence Paul was sent to Ananias for further direction, Act. 9. and Cornelius to Peter, Act. 10.

And asked him the truth] i. e. The thing hereby signified. See Job. 1. 17. & 14. 7. holy minds are industrious after knowledge.

Ver. 17. These great beasts — are four Kings] i. e. A succession of Kings, all of them truculent and savage toward the Saints.

Which shall arise out of the earth] And as toads, strive who shall dye with most earth in their mouths.

Ver. 18. But the Saints of the most high] Or, the most high Saints, highly exalted in Christ, and preferred far above those earth sprung Mithram Monarchs, ver. 17. who are of the earth earthy, and partake not of the inheritance of the Saints in light. Now this is a very true definition of a Church, saith *Junius* here, viz. *Causa sanctorum ad excelsa*, a company of Saints partaking of an high and heavenly calling, Heb. 3. 1.

Shall take the Kingdom] Take it by force, Matth. 11. 12. lay hold on the promised inheritance: yet not till it is given them, and the time is come, ver. 22.

Ver. 19. Then I would know the truth] See ver. 16. And take notice that godly minds are not content with the knowledge of things in gross: but covet a particular and distinct knowledge, Phil. 3. 10.

Ver. 20. And of the ten horns] See ver. 7.

And of the other that came up] See ver. 8.

Whose look was more stout then his fellows] i. e. Then the ten horns: Antichrist exalteth himself above Kings, and above all that is *August*, 2 Thef. 2. 4. See the Note there.

Ver. 21. I beheld, and the same horn made war with the Saints] With the *Waldenses*; against whom the Pope turned his *Crisado's*, those armies of the Cross which had been first appointed against the *Saracens*. This war began in the year one thousand one hundred and sixty, and yet continueth, and must till the end of the reign of Antichrist, ver. 9. 10. 26.

And prevailed against them] As they did against the ancient *Waldenses* or *Leonists*: and against their posterity lately in *Piedmont*. Yea it is the opinion and fear of some great Divines, that Antichrist, before his abolition, shall once again overflow the whole face of the West, and suppress the whole Protestant Churches.

Ver. 22. Until the ancient of days came] Not by change of place, but change of Providence, Zach. 14. 3, 4.

And judgement was given to the Saints] As Approvers of Christs righteous judgement.

That the Saints possessed the Kingdom] sc. In Christ their head, ver. 10.

Ver. 23. Thus he said] So ready are the holy Angels to further good desires, Mat. 28. 1, 2.

Ver. 24. And the ten horns out of this Kingdom] He saith not *Kingdoms*: this maketh against those that make the *Seleucida* and *Lagida*, the fourth Monarchy.

And he shall be diverse from the first] For the first were secular Kings, but he sheweth himself chief Bishop and head of the Church, having both *Peters* keys, and *Pauls* sword, &c.

And he shall subdue three Kings] See on ver. 8.

Ver. 25. And he shall speak great words] As Pope *Julius* the third did: when

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he

Sedendo & quiescendo animus fit prudens. Aristot. Physic. lib. 6.

Cotton the Jesuite confesseth that the authority of the Pope is incomparably lesse then it was, and that now the helian Chu ch is but a diminutive.

Et qui afflicti sunt et abstergeant eum, sic Cyprian. legiti.

be called for his pork-flesh (forbidden him by his Physician as naught for his gout) at despoil di Dio in despite of God: and missing a cold Peacock which he commanded to be set up for his supper, he raged extremely at his steward: and being desired to be more patient, he replied, If God were so angry with our first Parents for an apple; may not I, who am his Vicar, be so much more for my Peacock! See on Rev. 13. 5.

And shall think to change times and laws] i. e. He shall usurp a power over religion, and mens consciences, set up holydayes, canonize Saints, appoint fasts, order times, &c.

Untill a time and times and half a time] i. e. Untill that time which God alone knoweth, and bath in his power.

Ver. 26. But the judgments shall sit] And then an end of him howsoever.

Ver. 27. And the Kingdom and dominion] When once Christs foes shall be in that place which is fittest for them, viz. under his feet.

Ver. 28. Hitherto is the end of the matter] This seemeth added, to stop all curious enquiries after things not revealed.

My cogitations much troubled me] For the ensuing troubles of Gods people, under those godless tyrants.

And my countenance changed] Chald. my brightnest. I looked wan and pale; much study will cause it, Eccle. 12. 12. as it did in Mr. Fox the Martyrologue, so that his friends knew him not.

CHAP. VIII.

Ver. 1. [N the third year of the reign of King Belshazzar] Which was his last year, when Babylon was close besieged: therefore Daniel was not now really at Shushan, but in vision only, ver. 2.

A vision appeared unto me] Whilest waking, likely: and for further explication of the former vision, chap. 7. whereof because Daniel made so good use, amplius gratiam accipit, saith Oecolampadius, he now receiveth further grace.

Ver. 2. I saw in a vision] God revealed himself to men waking in vision (as well as in dreams, Heb. 1. 1.) wherein the Prophets saw things actually done, which hereby they knew were to be done, 1 King. 22. 17.

I was at Shushan] Which signifieth a city, so it was called for the pleasantness of the place: now it is called Valduc, of the poverty of the place. Here it was that Alexander found fifty thousand talents of gold, besides silver great store. It was once the seat-royal of the Kings of Persia, and gave name to the whole Province Susiane. See Neh. 1. 1. Esth. 1. 1.

And I was by the river of Ulai] Called by Heathen Authors Enlaus, but better Ulais. It compassed the Temple of Diana at Shushan round, and (as some say) the whole City. Pliny saith, that the waters of this river were highly esteemed, so that the Persian Kings drank thereof.

Ver. 3. There stood before the river a ram] With a golden fleece, and full of flesh. This was the Persian Monarch: who is also said to stand, because of his slow motion, and sluggish disposition; and before the river, because the Persians ruled over many Nations, signified by waters, Rev. 17. A ram stalketh stately before the flock, as a Captain; but they are only sheep which he leadeth: let a dog but lay his nose over the hedge, and away they run all: so did the sheepish cowardly Persians before Alexander.

Which had two horns] These were the States of Media and Persia.

But one was higher than the other] i. e. The Persians at length became higher then the Medes, and overtopped them.

And the higher came up last] Cyrus after Darius, uniting both nations into one Monarchy.

Ver. 4. And I saw the ram pushing Westward, &c.] Hereby are set forth the Persian wars; and especially those waged by Cyrus, who subdued many nations, and grew vety great, as did also his successors, but especially Darius Hystaspes.

Neither was there any] None could resist his rage, nor escape his reach.

Ver. 5. And as I was considering] Such as are tedious, shall see more of Gods mind, Rev. 1. 12.

Behold an hee-goat came from the West] i. e. From Greece and Macedon, West from Persia. This goat, more nimble, swift and potent then a ram, was the Grecian Monarch Alexander, who came capering and prauing over the whole earth, that is, over the whole Persian Monarchy, and more; setting fire on all Asia, as the Magicians foretold he would do, as being born the same day that Diana's Temple at Ephesus was set on fire. This Alexander the great was Dux gregis ipse caper: of all whose victories we have here a notable abridgment, more like an history then a Prophecy. The high-Priest Jaddus is said to have shewed it to Alexander in his march against Darius Codomannus the last King of Persia: who thereby much encouraged in his enterprise, bestowed upon the Jews many favours, and freedoms.

And touched not the ground] Alexander was notably nimble, thinking nothing too hard for him to atcheive, and slipping no opportunity. When he was to encounter with Darius his army at Granicum, Parmenio perswaded him to stay till the next day: but he would not: neither was successe wanting. With wonderful celerity, in six years space, he overrun so great a part of the habitable world, that he might rather seem to fly then to march.

And the goat had a notable horn between his eyes] This notable horn is Alexander founder of the Grecian Monarchy. The Macedonians were at that time called Egades, i. e. goats (the occasion whereof see in Justin, lib. 7.) Alexander is here fitly called bircus caprarum, an hee-goat, or the horn of sight, between the eyes of that goat. A fit emblem of a good Prince, whose vertues are conspicuous as an horn is, who defendeth his people and offendeth their enemies: who like this horn rising up betwixt the eyes, is circumspect and well-advised, doing all with counsel, Prov. 24. 6. Alexander had his father Philips counsellors about him, who were excellent in wisdom, beyond any that came after them in the same Empire.

Ver. 6. And he came to the ram that had two horns] He came: this may be taken the slower preparations of Philip King of Macedon.

And ran unto him] Alexander did, by quick and furious marches:

Nisi alium credens dum quid superesset agendum
Forsit atrox.

De Cas. Lucani

Ver. 7. And I saw him come elese unto the ram] Who stood for a while in his stoutnesse, and brought several huge armies into the field; not less then fifteen hundred thousand: but all would not do. The fairest states are subject to change in their greatest flourish, Ezek. 31. 48.

In so magna ruina: latus hunc huminaribus
Grescendi posuere modum.

Lucan.

And he was moved with choler against him] Neither would he be pacified with promise of great gifts, and of part of the Kingdom, and the marriage of his daughter.

And smote the ram] By overthrowing the Persian armies in three main battles at Granicum, at Issum, and at Arbela, not far from which is the mountain Nicatoris, Strabo: now so called by Alexander as a constant trophie of that famous victory.

And there was no power in the ram to stand before him] In that last battle at Arbela, the whole power of Persia was overturned: and Darius Codomannus was slain by Bessus one of his own Captains. It is observed, that great Kingdoms oft fall and are destroyed under such Kings as are of the same name with the founders thereof: Darius here for instance: so Philip of Macedon, and Philip the Father of Persus the last King of that Country: so Constantine the Great, and Constantine Palaeologus: Augustus and Augustulus, &c.

And stamped upon him] i. e. After full conquest, he crowed, insulted, triumphed: at the instance of his concubine Thais, he caused the most goodly palace in the world at Persepolis, to be set on fire.

Ver. 8.

Ver. 8. *Therefore the hee goat waxed very great*] The *Greeks* became Lords of all: their Emperour was *re & nomine magnus*, not called great for nought: he began to take upon him as a god, and would be counted son to *Jupiter Iammon*. He called for divine honours, and slew *Callisthenes* (his Tutor) because he would not yield thereto. This intolerable pride was a sure forerunner of his fall: his heart swelled so fast that the case could no longer hold it, but cracked. The world was a cage or *little cage* to him: therefore he is soon turned out of it: and of heavens darling, made the disdain of all.

Alexander orbis magnus, Alexandro orbis angustum est. Seneca. Athenzus.

And when he was strong, the great horn was broken] Surfetting and drunkenness call him into a fever, whereof he dyed in the flower of his youth, and height of his enjoyments: such is the instability of earthly Monarchs worldly glory.

Magna repente ruunt, summa cadunt subito.

Turk. b. 331.

Being not unlike those *Flowers* very pleasant for the time, but dead and withdrawn in a trice. The vanities of this life, faith one, at our most need, and when we least think, quite forsake us: leaving even them that most fought after them, and most abounded in them, throwed o't-times in the sheet of dishonour and shame. Great *Alexander* lay unburied thirty dayes together: his conquests above ground purchased him no title for habitation under ground. The like befel *Pompey* the Great, our *William the Conquerour*, and other like.

And for it came up four notable horns] i. e. Four potent Princes, out of the shipwrack of his Empire: which four, in proceffe of time, came to two, *Dia.* 11. 5, 6.

Ver. 9. And out of one of them] Out of the posterity of *Selencus* King of Syria.

Came forth a little horn] This was *Antiochus* surnamed *Epiphanes*, Illustrious: *Polybius* called him *Epimanes*, the mad man. He is here called a *little horn*, because he was vile and base from the very first to the last of him. Indeed he was born a Prince, but without a Kingdom: a meeke *Nabatensis*, till he became an *Usurper*. He was sent for an hostage to *Rome* by his father *Antiochus Magnus*, whom the *Romans* had engeld into a treaty: taking away from him the best part of his Kingdom. After his fathers death, he stole away from *Rome* and seized upon the Kingdom of Syria, calling out of it his nephew *Demetrius* who was the right heir. Afterwards, he got into his hands also the Kingdom of Egypt, under colour of Protection to his young nephew *Ptolomy Philometor*. And being thence discharged by the *Romans*, and made to answer *Parabo*, I will be gone, he went thence in a rage, and like a mad man recked his teem, as we say, upon the poor Jews, playing the devil amongst them.

Toward the South] i. e. Egypt.

And toward the East] *Persia*, which he also conquered.

And toward the pleasant land] i. e. *Judea*, called here *Dreus*, *Capreolus*, the desirable and desirable Country, by reason of its great prerogatives. So *Ezek.* 20. 6. *Psal.* 48. 2. See there.

Ver. 10. And it waxed great even to the host of heaven] Or, against the host of heaven, so the Church militant is called. The Saints are the worlds great luminaries, yea the only earthly Angels; although wicked people count and call them the *fish* and off-couring of all things.

And of the stars] Such as shone in the light of holy doctrine, *Rev.* 1. 10. Persecutors spite is specially against such, *Zach.* 13. 7.

Ver. 11. Ten he magnified himself] He extolled, or extended himself, such was his infolency.

Even to (or against) the Prince of the host] Christ the Captain of his peoples sufferings, and of their salvation, *Heb.* 2. 10. he bare an hostile spirit against the God of the Jews (such an hell-bound hardly ever was born) calling him out of his place, and setting up in his room *7 pater Olympius*, that is, the devil: he defaced also and burnt up the books of the Law, all he could light on, *1 Mac.* 1. 59.

Ver. 12. And an host was given him] Or, the host was given over, for the transgression

gression against the daily sacrifice: The Jewes were grown to a great height of profaness, even in *Malachies* dayes, as is to be seen, *chap.* 1, 2, 3. And by this time doubtlesse, they were become much worse. God therefore, for punishment, turned this Tiger loose upon them.

And it cast down the truth to the ground] The doctrine of truth, together with the Professors thereof. The like whereunto is still done by the *Romish* Antichrist, to whom some apply all this part of the Chapter, as the proper and genuine sense of the Text. See the visions and Prophecies of *Daniel* expounded by Mr. *Thomas Parker* of *Newbury* in *New-England*, pag. 43, 44, &c.

And it practised and prepared] Wicked practices against Religion may prosper for the time, *Acts* 12. 1, 2, 3. It was therefore no good argument that the Earl of *Darby* used to *George Marj* Martyr, telling him that the Dukes of *Northumberland* and of *Suffolk*, and other of the new persuasion had ill luck: and were either put to death, or in danger so to be. And again, he rehearsed unto him the good hap of the *Queens* highness, and of those that held with her: and said, that the Duke of *Northumberland* confessed so plainly.

Ver. 13. And I heard one Saint speaking] i. e. One holy Angel: for they are solicitous of Gods glory, and sensible of the Saints sufferings, whereof they would have a speedy end: and should not we be so too, weeping with those that weep, and rejoicing with those that rejoice?

And another Saint said unto that certain Saint which spake] *Anonymo illi qui loquitur*, so *Piscator* rendereth it: others To the wonderful Numberer who spake, i. e. who commanded *Gabriel* to declare the vision to *Daniel*, ver. 16. This was *Jesus Christ*, the Wisdom and Word of God: He who knoweth all the secrets of his Father as perfectly as if they were named before him.

How long shall be the vision] It appeareth then that Angels know not all secrets, but that their knowledge is limited: they know not so much, but they would know more, *Ephes.* 3. 10. *1 Pet.* 1. 12.

Concerning the daily sacrifice] The loss whereof was a just matter of lamentation to godly minds. See *Zeph.* 3. 18.

And the transgression of desolation] Transgression is a land-desolating evil, *Lam.* 1. 9.

And the host to be trodden under foot] i. e. The Professors of the truth were overturned: some by persuasion, others by persecution.

Ver. 14. And he said unto me] Not to the Angel, but to me, who should have proposed the question: the holy Angel did it for me.

Unto two thousand and three hundred dayes] *Heb.* 10 the evening and morning two thousand and three hundred, i. e. to so many natural dayes consisting of 24. hours, which in all do make up six years, three moneths, and twenty dayes. This point of skil *Daniel* here learneth of the wonderful Numberer *Christ*, who hath all secrets in numero, and will put a timely period to his peoples afflictions. Not full seven years did they suffer here, much lesse Seventy, as once in *Babylon*. How be moderateth the matter, See on *Rev.* 2. 10. How this Prophecy was fulfilled, See *1 Maccab.* 1. 12, 13, 14. 2 *Maccab.* 4. 12, &c. with *1 Maccab.* 4. 52.

Ver. 15. And it came to passe when I, even I *Daniel*] Not another, as that black-mouthed *Porphyry* slanderously affirmed, that not the Prophet *Daniel* saw, and uttered these Prophecies so long before they fell out, but another who lived after the reign of *Antiochus* wrote an history of things past, and entitled it falsely to *Daniel*, as a prophecy of things to come. *Or durum!*

Then behold there stood before me] They who seriously and sedulously seek after divine knowledge, shall finde means to attain unto it. *Row.* 13. 1.

Ver. 16. And I heard a mans voice] This was the Man *Christ Jesus* the great Doctour of his Church, and Commander of Angels, *viro simili, quia incarnandus*. Make this man to understand] Angels and Ministers make men to understand secrets, give the knowledge of salvation to Gods people, *Luke.* 1. 77. not by infusion but by instruction.

Ver. 17. So he came near where I stood] Let our obedience be like that of the Angels, prompt and present.

I was

Porphyr. cont. Christian. 1. 1. Hieronym.

I was afraid] Through humane frailty and conscience of sin.
Understand O son of man] Ezekiel and Daniel only of all the Prophets, are so called: haply left they should be exalted above measure with the abundance of the revelations.

For at the time of the end shall be the vision] i. e. That this vision of the daily sacrifice intermitted for so many years, and the abomination of desolation (the picture of Jupiter Olympius) set up in the Sanctuary, shall be toward the end of the Greek Monarchy.

Ver. 18. *I was in a deep sleep*] In a Prophetical ecstasy, or Trance, wherein I was laid up fast, losing, for the time, all manner of action and motion, that my soul might be more free to receive divine revelations.

But he touched me and set me upright] Heb. *made me stand upon my standing*, who was yet all the while in a deep sleep. The touch of the Angel kept him from receding to and fro; and made him stand firmly.

Ver. 19. *In the last end of the indignation*] In the final end of the Greek-perfection, which shall not pass the Lords appointed time.

Ver. 20. *The ram which thou sawest*] See ver. 3.

Ver. 21. *And the rough goat*] *Hircus, hircus*. See on ver. 5.

Ver. 22. *Now that being broken*] See ver. 8.

Ver. 23. *And in the latter time of their kingdom*] In the 137 year of the Greek Monarchy.

When the transgressors are come to the full] Heb. *are accomplished*: when the Jews are grown stark naught. This was the reason why God set over them such a breathing-devil, as was Antiochus; for a punishment of their open impiety and formal Apostasy. When Phocas the traytour had slain Marcius the Emperour, there was an honest poor man, saith Cedrenus, who was earnest with God in prayer to know why that wicked man so prospered in his design: To whom answer was returned by a voice, that there could not be a worse man found: and that the sins of Christians and of Constantinople did require it.

A King of fierce countenance] Heb. *hard of face*, that is brazen-faced, impudent; and withal, acute, subtil, and of a deep reach. Antiochus, Julian, the Duke of Alva were such.

Ver. 24. *Not by his own power*] but by his policy-rather, and by the perfidy of others, Dan. 11. 23.

And he shall destroy wonderfully] *Mirificensissimè*. In three dayes he slew four-score thousand in Jerusalem: forty thousand were put in bands, and as many sold.

And shall prosper and prevail] Shall do whatsoever he liketh: as if he were some petty-god within himself.

And shall destroy the mighty] So the Jews are called, because stout and undaunted, and whiles they kept close to God, insuperable: as when otherwise, *weak as water*. See Hos. 13. 1. with the Note.

And the holy people] Federally holy, at least.

Ver. 25. *And through his policy also*] *Insubens intelligentia sue*, leaning on his own wit, and that great Elizar called *Reason of State*, which can make, for a need,

Candida de nigra, & de candentibus atra.

And by poses shall destroy many] Undoe them by promises of prosperity and preferment, which are dangerous baits, Marke 4. 9. they were *sawn asunder*, they were tempted, Heb. 11. 37. Julian the Apostate went this way to work: and prevailed to make many Apostates.

He shall also stand up against the Prince of Princes] God almighty; by destroying the daily sacrifices, and by setting up idolatry in the Temple.

But he shall be broken without hand] i. e. By the visible vengeance of God (See 1 Maccab. 6. 8, &c. and 2 Maccab. 9. 5, &c.) who laid upon him a loathsome disease, and wrapt him up in the sheet of shame.

Ver. 26. *And the vision of the evening*] See ver. 14. *Lyra* by the morning would

would have understood the time of Antiochus; by the evening the time of Antichrist, who was prefigured by Antiochus.

Is true] Heb. *truth*, and so plain, that I need say no more of it.

Wherefore shew thou up the vision] Keep it to thy self in sacred silence: and reserve it in writing, for posterity: See chap. 12. 49. Isa. 8. 16.

For it shall be for many days] i. e. For about 300 years hence. The Lord would have visions concealed, till toward the accomplishment.

Ver. 27. *And I Daniel fainted and was sick*] So deeply affected was he with the vision, and should we be with the word preached: it should work upon our very bowels, and go to the hearts of us, Jer. 4. 19. Acts 2. 37.

Afterwards I rose up and did the Kings business] Viz. King Belshazzar's, with whom, though he was out of grace, yet not out of office under him, and will not therefore be indigent. *Malo mihi male esse, quam mollior*. Let us not neglect Seneca. the work of the Lord, though lesse able to perform it. A sick child's service is double-accepted.

But none understood it] Daniel dissembled his sorrow for Sion before scornors, Eph. 5. 1. Taciturnity is no contemptible vertue.

CHAP. IX.

Ver. 1. *[In the first year of Darius]* i. e. Of Darius Priscus, who, together with Cyrus the Persian, took Babylon, and with it the kingdom or Monarchy of the Chaldeans, chap. 5. 31. by the consent of Cyrus who married his daughter, and had the Kingdom of Media with her for a dowry, after Darius his death, as Cypri. l. 8. Xenophon testifieth.

The son of Abasurnus] Called *Cyaxares* by the Greek historians. Both these names signify a great Prince, an Emperour: like as now we say the *Great Turk*, the *Great Cham* of Cataia, &c.

Ver. 2. *I Daniel understood by books*] *Consideravi in libro*: Daniel was a great student in the Scriptures, and well knew that there was no readier way to speed in heaven, then by putting the Promises in suit. The like also was done by Jacob. Gen. 32. 9, 12. (See the Notes there) by David, 2 Sam. 7. 19, 25. by Elijah, 1 Kings 18. 42. and others. If we speak in our Prayers no otherwise then the Lord doth in his Promises, there shall be a sweet consort of voice, begun by the Spirit in the Promises, seconded in the spirit of faith by the Saints prayers, and answered by God in his gracious Providences. Daniel here took this course; and had not only what he begged, but a revelation concerning the Lord Christ, beyond expectation.

Ver. 3. *And I set my face unto the Lord God*] i. e. Toward the habitation of his holiness at Jerusalem, but especially in heaven: I looked up onto the hills, from whence I looked for help. This, Daniel did dayly, chap. 6. 10. but now with more then ordinary intention and devotion, he presenteth an *inwrought prayer* (as St. James calleth it, chap. 5. 16.) edged with fasting, and downright humiliation. He doubteth not thereby to set God to work, as David did, Psal. 119. 126. He knew that a long look toward God speedeth, Psal. 34. 4, 5. Jon. 2. 4, 7. how much more an extraordinary prayer?

Ver. 4. *And I prayed unto the Lord my God, and made my confession*] The Saints themselves, when they sin against God, are suspended from the Covenant: hence it is their custom when they seek the Lord for any special mercy, to begin with humble confessions, as doth David, Ezra, Daniel.

O Lord the great and dreadful God] It is good in the beginnings of our prayers, to propound God to our selves under such attributes and spiritual notions, as where-in we may see the very thing we pray for. *Hæc est ars orandi & mendicandi*.

Ver. 5. *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled*] Mark how full in the mouth the good Prophet is, and how he exaggerateh, confessing against himself and his people, laying on load. Good men extenuate not their offences: every sin swellth as a toad in their eyes.

Ver. 6. *Neither have we hearkened*] Sins of omission are in a special manner to

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be

be lamented in prayer, Jer. 9. 1, 10, 13. for as omission of diet breedeth diseases: so, of duties.

Ver. 7. *O Lord, righteousnesse belongeth unto thee*] Let God be justified in all his judgments: say of him as *Dems.* 32. 4.

A God of truth, and without iniquity: just and right is He. But unto us confusion of faces] Whilst we look upon *flagitia æque ac flagella nostra*, our sins and miseries, we cannot but blush and bleed before thee.

Ver. 8. *O Lord, to us belongeth confusion of face*] The same again is acknowledged, not without a special *Emphasis*. q. d. We are extremely abashed, and abased to the utmost.

Ver. 9. *To the Lord our God belong mercies and forgivenesses*] Matchlesse mercies, pardons ready prepared for poor penitents, not for proud Pharisees, such as *Bellarmino* was, if at least it be true that is reported of him, that when the Priest came to absolve him, he could not remember any particular sin to confesse, till he went back in his thoughts as far as his youth. *Va hominum vita quantumvis laudabilis*, saith an Ancient: Woe to the best, unless they may find mercy with the Lord. And *Enligat* telleth us, that *Bellarmino*, when he came to dye indeed, begged of God to reckon him among his Saints, *non asimator meritis, sed venia largitor*, not weighing his merits, but pardoning his offences.

Ver. 10. *Neither have we obeyed*] See on ver. 6.

The voice of the Lord our God] It is the Lord who speaketh in, and by his Ministers. This, because men either know not or weigh not, they run another way when God calleth to them, as young *Samuel* did, 1 *Sam.* 3. 5.

Ver. 11. *Ten all Israel*] There is a general defection, the whole body of *Israel* hath deeply revolted: a rabble of rebels have taken up arms against heaven, even a Giantlike generation.

Therefore the curse] Confirmed by oath, by adjuration, and execration. *Imperat upon us*] As by whole *paisfuls*: the Vulgar hath it *stallavis super nos maledictio*, the curse hath dropped upon us. There may be much poyson in little drops howsoever.

Because we have sinned against him] This he hath never done with, but still holdeth his finger on this sore, as his greatest grievance.

Ver. 12. *And he hath confirmed his words*] What he had spoken with his mouth, he hath fulfilled with his hand. There is an infallibility, as in Gods Promises, so in his Menaces.

And against our Judges] By whose remission all was out of order: hence they smarted afore and above others.

For under the whole heaven] This verse is an Abridgment of *Jeremy's* Lamentations.

Ver. 13. *All this evil is come upon us*] But unless God set in and sanctify, his hammers (afflictions) do but beat upon cold iron, Jer. 2. 30.

Yet made we not our prayer] Little or no right prayer was made by the Captives all those Seventy years (and yea they had their set yearly fasts, *Zach.* 7.) because they failed therein both *quoad fontem & quoad finem*. See the Notes on *Zach.* 7. 5.

That we might turn from our iniquities] This they had no mind to, therefore they lost those prayers they made; they failed to themselves and not to God, *Zach.* 7. 5. See on *Job.* 3. 10.

And understand thy truth] Those that turn from their iniquities, shall know more of Gods truth. The pure in heart shall see God, *Mat.* 5. 3.

Ver. 14. *Therefore hath the Lord washed up the evil*] To bring it at the just time, and when it might do us most mischief; but all in a way of Justice, *Isa.* 31. 2. as *Daniel* acknowledgeth in the next words.

For the Lord our God is righteous] See ver. 7.

For we obeyed not his voice] Neither that of his word, nor that of his rod, Jer. 31. 19. *Mic.* 6. 9. *Isa.* 9. 13, 14.

Ver. 15. *And now O Lord God, that hast brought thy people*] Thanksgiving is an officious begging: and every former mercy is a pledge of a future, 2 *Chron.* 20. 10. 7. 12.

And

And hast gotten thee renown] Heb. *made thee a name*, and yet a greater name hath promised to make thee by bringing us back from *Babylon*, Jer. 16. 15.

We have sinned, we have done wickedly] Such as desire mercies, must first deny their worthinesse of them, 2 *Sam.* 5. 18. confessing their sins with utmost aggravation.

Ver. 16. *O Lord, according to all thy righteousnesses*] Not that of *equis*, but the other of *fidelity*, 1 *Job.* 1. 9.

Thy holy mountain] So *Jerusalem* is called, because dedicated to the *Holy One*; who also chose it for the seat of his royal residence, the place of his holy Oracle.

Thy people are a reproach] And this reflecteth upon thee, as needs it must, such they do quarter armies with thee.

Ver. 17. *Now therefore O our God*] Sith thou hast shewn us our sins, and seen our reproach, whereof we are sure thou art very sensible, *Psal.* 79. 4.

Hear the prayer of thy servants] Who assumeth the boldness to plead his interest in thee, and his relation to thee.

And his supplications] Which are nothing else but prayers redoubled and reenforced, as *Gen.* 32. 11. *Ezay.* 63. 16.

And cause thy face to shine upon thy Sanctuary] Do it, oh do it now: for the time to favour *Zion*, yea she set time is come. And thus I can tell, because *thy servants* take pleasure in her stones, and favour the dust thereof, *Psal.* 102. 13, 14. See the Notes there. That whole *Psalme*, being a prayer for the afflicted, may seem to have been made by this Prophet *Daniel*.

For the Lords sake] i. e. For thine own sake, or for thy Son Christs sake, the Mediatour and Advocate of his people: for so he was in the Old Testament also, *Hab.* 9. 15. like as still he is the high-Priest of the New: And as whilst the people were praying without, the Priest was offering incense within the Temple, *Luk.* 1. 9, 10. so is Christ interceding for us whilst we are praying. *Whatsoever therefore ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him*, *Colos.* 3. 17.

Ver. 18. *O my God, incline thine ear and hear, open thine eyes and behold, &c.*] Thus growing to a conclusion of his prayer he prays more earnestly: he stretcheth out his petitions as it were upon the sensors with those good souls, *Alb.* 12. 5. he stirreth up himself and taketh better hold, as resolved not to let him go without the blessing. The like, before him, did good *Henekiah*, with whom he concurrereth in the very letter of his request, *Ezra.* 37. 17. See the Notes there.

For our own righteousnesses] Which are nothing better then a rotten rag, a menstruous clout, such as a man would not dain to take up or touch.

But for thy great mercies] Through the merits of the promised Messiah.

Ver. 19. *O Lord hear, O Lord forgive*] This was to pray, yea this was to strive in prayer, *Luk.* 13. 22. to strive, as those of old did, in the *Grecian* exercises; some whereof were with fists and batte: to strive and struggle, even so an agony, as the Greek word signifieth, and as the Lord Christ did, who being in an agony prayed *extremius* yet the more earnestly: he sweat and sweltered out, as it were, his soul, through his body in prayer. Be we now followers herein of Christ as dear children, and of *Daniel* here who is a worthy pattern to pray by. Cold suitours (who want the aspiration of the spirit to pronounce *Shibboleth*) do but beg a denial.

O Lord hearken and do, defer not] This is *calum suadere, preces fundere, misericor. Tenuli, diam extorquere*, as those Primitive Christians did; to bounce at heaven gates, to tug hard with God, to wring the blessing out of his hands, who looks to be importuned; and counts it for a kindness to be asked forgiveness, as *Ambrose* saith of *pisse, cum rogetur ignoscere*. *Ambros.* *Interd.*

Ver. 20. *And whilst I was speaking and praying*] When (haply) I had now new done: and yet not so done, but that my heart was yet lifting and lifting; as a bell-rope is oft hoysing up, after men have done ringing the bell.

And confessing my sins] So precious a Saint was not without his sins. These therefore he confesseth that he might be the fitter to beg mercy for the Church; having first made his own peace with God, and so in case to lift up pure hands in prayer. The like doth *David*, *Psal.* 25, and 51.

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For

For the holy mountain of my God.] This was his main request, and to God marvelous acceptable. Surely if the Lord saw us (*Daniel* like) studying his share more than our own, we might have what we would, and God even think himself behold- ing to us, as one phraeth it.

Ver. 21. Ten whilst I was speaking in prayer.] This he recognizeth and celebrat- eth, as a sweet and singular mercy. God sometimes heareth his people before they pray, *Isa. 65. 24. Psal. 21. 3. (David was sure up business when he prevented the Lord with his prayer, Psal. 88. 13. and 119. 147.)* sometimes whilst they are praying (as he did those, *Mat. 4. 31. and 12. 5, 17.* and *Luther* who came leaping out of his study, where he had been praying, with *Vicinus, Vicinus* in his mouth: that is, we have gained the day, got the conquest) but if not so, yet certainly when they have now prayed, *Isa. 30. 12. Gen. 2. 1. Jer. 33. 3. Mat. 7. 7. Luther* affirmeth that he oft gat more spiritual light by some one ardent prayer, than ever he could do by the reading of many books, or by most accurate meditation thereupon:

Even the man Gabriel.] i. e. The Angel *Gabriel* in mans shape.

Whom I had seen in the vision.] And whom I had good cause to remember the longest day of my life, for the good offices he had done me formerly.

Bring caused to fly swiftly.] Heb. *with swiftness of flight.* Not that the Angels flee, as fowls (though a certain Frier (*Alyar* certainly) undertook to shew to the people a feather of the Angel *Gabriel's* wings) or that they are ever *swayed* with speeding Gods commissions and commands, for the Churches good: *Sed datur his assumptis speciebus*, but these things are spoken to our apprehension.

Touched me.] With a familiar touch, in token of encouragement; *pre- sentando*, *ut solent qui constanti familiari promptam benevolentiamque mentem indicant.*

About the time of the evening oblation.] When the joynt prayers of Gods people were wont to come up before him, *quasi manus facta*: and *Daniel* hopeth they may do so again. *Qui nihil speras, nihil oras.*

Ver. 22. And he informed me and talked with me.] Rather than the Spirits shall want information and comfort, God will spare one out of his own train to do them any good office, *Luk. 1. 19. Gal. 3. 19.* neither will the greatest Angel in heaven grudge to serve them.

I am now come forth to give thee skill.] Not by *infusion* (for so the Holy Ghost only) but by *instruction*, as was before noted. It is well observed by one, that this following Oration of the Angel containeth an Abridgment of the New Testa- ment, and a sight to the Old: for confirming *Daniel*, as touching the ensuing deli- verance out of *Babylons* captivity, he further advertiseth and assureth him of the spiritual deliverance which Christ shall effect by his Gospel at his coming: and therefore, describing the times most accurately, he plainly setteth forth the salvation of the Church Christian, and the destruction of the stubborn and rebellious Jews, who judge themselves unworthy of eternal life.

Ver. 23. At the beginning of thy supplications.] Thy prayer was scarce in thy mouth, ere it was in Gods ears. The eyes of the Lord are upon the righteous and his ears are open unto their cry, *Psal. 34. 15.* See the Note. He heard at the very first, but answered not till *Daniel* had tugg'd with him. See *Jam. 5. 16, 17.*

For thou art greatly beloved.] *Kimchi* readeth it, a man of measures, a man every inch of thee. But the word is not *Hamiddoth*, but *Chamudoth*, a man of desires, a favourite in heaven, because desirous of things truly desirable. Christ is said to be *totius totius desiderabilis* lovely all over, *Can. 5. 16.* The Saints are also so in their measure, as on the contrary the wicked are not desired, *Zepl. 2. 1.* but loathed and abhorred, *Prov. 13. 5.*

Therefore understand the matter.] Good men shall know Gods secrets, *Gen. 18. 17, 19. Psal. 25. 14.*

Ver. 24. Seventy weeks are determined upon thy people.] i. e. Seventy weeks of years: ten Jubilees, which make up four hundred and ninety years. Thus the very time is here particularly foretold, when the Messiah should be revealed, and put to death,

death. The like hereunto is not to be found in any other of the Prophets, as *Hierom* well observeth. This therefore is a noble Prophecy: and many great wits have been exercised about it. *Cornelius a Lapide* speaketh of one learned Gentleman, who ran out of his wits, after many years study upon it. The Doctors are much divided about the beginning and ending of these seventy weeks. *From the outgoing of the word*, ver. 25. seemeth to me to fix the beginning of these weeks on *Carm* his decree concerning the holy City and the Temple to be reedified. The end and period of them must be at the death of Christ; though some will have it at the destruction of *Jerusalem* by the Romans. It is well observed by the learned, that the Jews, after their seventy years captivity, have seven seventies of years granted, for the enjoying of their own country (Gods mercies bear the same proportion to his punishments which seven (a complete number) have to an unit) besides the mercy of mercies, the grace of the Messiah.

Upon thy people.] Of whose welfare thou art so solicitous and inquisitive.

To finish the transgression.] *Transgressionum illarum*, that great transgression of our first Parents in Paradise, that whereby sin entered into the world, and death by sin, *Rom. 5. 12.* Now Christ by his death took away the power, and destroyed the domination of all sin, *Rom. 6. 11, 12.*

And to make an end of sin.] Heb. *To seal up sin* that they come not into Gods sight against us, ever to be charged upon us. A Metaphor say some, from the Jews manner of writing in Rolls, which being wrapped up and sealed on the back- side, all the writing was covered.

And to make reconciliation for iniquity.] viz. By the expiatory and propitiatory sacrifice of himself for his Elect; whereby the divine Justice is fully satisfied.

And to bring in everlasting righteousness.] Those righteousnesses of the Saints, *Rev. 19. 8.* both *Imputed* and *Imparted* Righteousness, called here *everlasting*, as that which shall make the Saints accepted of God for ever, never can be lost as *Adams* was.

And to seal up the vision and prophecy.] i. e. To fulfill all the Prophetical predi- cions concerning the life and death of the Lord Christ.

And so anoint the most holy.] This was done when Christ was baptized, say some: but others better, when he ascended into heaven, consecrating it to the service of God therein to be performed by the Elect, throughout all eternity: like as *Moses* once consecrated the most holy place to the ceremonial service there to be performed by the High-Priest.

Ver. 25. Know therefore and understand.] See on *ver. 24.* Here the Angel brancheth the whole seventy sevens into three heads, or into three distinct periods of time.

Shall be seven weeks.] Which make forty nine years: these the Angel purposely speaketh of apart, because they chiefly concerned the reparation of the City made under the *Parthian* Monarchy. Within this first seven weeks or forty nine years, the street of *Jerusalem* was rebuilt, and the wall with trench, though the times proved troublesome, and full of straits.

And threescore and two weeks.] Which make four hundred thirty four years; the events of which are mentioned, *ver. 26.* as those of the seven years following, *ver. 27.* out of which it might easily be supplied, and is therefore here omitted by the Angel.

Ver. 26. And after threescore and two weeks.] See on *ver. 25.* within these threescore and two weeks beset the Jews many memorable things, as may be seen *chap. 8 & 11.*

Shall Messiah be cut off.] *Excindatur*, *non abscondatur*, cut off, that is by wicked hands crucified and slain, *A.C. 2. 23.* not only cast out of the synagogue and excom- municated, as that malicious Rabbine read and sensed this text, Others of the Jew Doctors by the evidence of these words have been compelled to confesse that *Messiah* is already come: and that he was that Jesus whom their forefathers cru- cified. See for this *R. Samuels* Epistle to *R. Isaac* set down at large by *Dionys. Carthus.* in his Commentary on this text. See also *R. Osins* his lamentation for this inextinguishable guilt of the Jewish Nation, recorded by *Galatinus*, lib. 4. c. 18. *Palenus* reporteth

*Iste ego in una
aliqua ardenti
oratione mea
plura sepe di-
dici quam ex
multorum li-
brorum lectio-
ne aut accurati-
ssima meditatione
consequi potui-
ssim.* Tom. 1.
According to
the account
of *Akrono-*
mer it must
be ab. ve 160.
millions of
miles from
heaven to
earth. All this
space the An-
gel came fly-
ing to *Daniel*
in a little
time.

*Reverentem ex-
pectandum cu-
pidum.* Vatab.
*De devotissi-
mo et Trem.*

reporteth, that he living sometime in *Moravia* where he used the help of some *Rabbines* for the understanding of the *Hebrew* tongue, heard them say that for this ninth chapter sake, they acknowledged not *Daniel* to be authentical, and therefore read it not amongst the people, lest hereby they should be turned to *Christ*, finding out how they had been by them deceived.

But not for himself] i. e. Not for any fault of his, nor yet for any good to himself, but to mankind: whence some render these words, *There being nothing therein for him*: others, when he shall have nothing, i. e. nothing more to do at *Jerusalem*, but shall utterly relinquish it and call his people out of it to *Pella*, &c.

And the people of the Prince that shall come] i. e. *Titus* his souldiers, whose rage he himself could not repress, but they would needs burn down the Temple, which he would fain have preserved, as one of the *Romans* wonders. *Messiah* the Prince had a hand in it doubtless; whence also those *Roman* forces are called *his armies*, *Mat. 22. 7.*

Shall destroy the City] That slaughterhouse of the Saints.

And the Sanctuary] That den of thieves.

And the end thereof shall be with a flood] i. e. Their extirpation shall be suddain, universal, irresistible, as was *Noah's* flood. How this was fulfilled, see *Iosephus*, *Hergeppus*, *Eusebius*, &c.

And unto the end of the war, &c.] The *Romans* shall have somewhat to do; but after tedious wars, they shall effect it.

Ver. 27. And he (Messiah) shall confirm the Covenant] See *ver. 24. with many*] Heb. *with his Rabbines*, that is, with his Elect. Confer *Esa. 53. 11. Job 32. 9. Jer. 41. 2.*

For one week] i. e. In the last seven years of the seventy.

And in the midst of the week] i. e. In three years and a half, he shall by his passion, disannul the Jewish sacrifices and services.

And for the overpreaching (or wing) of abominations] i. e. For the abominable outrages committed by the seditious Jews those zelots (as they called themselves) who filled the Temple with dead bodies. Others, from *Mat. 24. 15. 16.* with *Luk. 20. 20, 21.* think the *Romans* to be meant who set up their *Eagles* (their ensignes) in the Temple, together with the images first of *Caligula*, and then of *Titus* their Emperours.

Even until the consummation] Until the end, and to the utmost. The Jews have oft attempted, but could never yet recover their country, nor are like to do.

Shall be poured] As if the windows of heaven were opened, as once they were at the flood: See *ver. 26.*

CHAP. X.

Ver. 1. [In the third year of Cyrus King of Persia] This whole chapter is but a Preface to the ensuing Prophecy, or visional prediction, recorded in the two following chapters. It beginneth at the third year of *Cyrus* his Empire: and reacheth till the time of the Jews rising from the dust of their dispersion, say some, to the end of the world, say others, with whom I concur.

A thing was revealed unto Daniel] Who now must needs be very ancient: yet at those years (an hundred or more) gave himself to understand and search into divine secrets. The more any one knoweth of God, the more he would still know. *Moses* newly come from the Mount, cryeth to God to shew him his glory. *David*, that gulf of holy learning, is olt at his *Teach me thy statutes*, &c.

And the thing was true] i. e. Plain and proper: not as former visions, figurative and obscure.

But the time appointed was long] i. e. Till all be fulfilled, which will not be till the last judgment.

And he understood the thing] And so was the better able to propound it to the Church. For what a man doth not himself understand, he cannot well and fitly deliver to others.

And

And had understood the vision] i. e. Given unto him: for unlesse God give us both *Sight* and *Light*, we perceive not heavenly doctrine, neither indeed can doe.

Ver. 2. In those dayes I Daniel was mourning] Though a great man still, and in great account, yet not now so great at Court, as to hinder and defeat the malicious designs of *Cambyses* his Countellors; who being bribed by the Jews Adversaries, put a stop to the Temple-work at *Jerusalem*, *Ezra. 4. 1, 2, 3, 4.* This disaster cast good *Daniel* into his dumps, so that he fasted three full weeks (*A tanto & salu, sed non a toto*) and longer might, had not the Angel taken him off by an answer of peace, *ver. 12.*

Three full weeks] Heb. *Weeks of dayes*, to distinguish them from those Seventy weeks of years, *chap. 9. 24.*

Ver. 3. I ate no pleasant bread] Bread he ate (for *Animantia cuiusque vita in furore*), life will fail if not maintained by food) but course bread, *panem cibarium, arum, & filiginem*, and no more of that neither, then needs mult. He voluntarily abridged himself of lawful delights, macerating and mortifying his flesh, that he might communicate with his poor afflicted brethren, and pray the harder for them. Fasting enflameth prayer, and Prayer sanctifieth fasting.

Neither did I annoint my self at all] All delights of sense must be laid aside in a time of solemn humiliation (but yet without annoyance, and uncomeliness) as musick, mirth, perfume, brave apparel, *2 Sam. 12. 20. Gen. 3. 8. Exod. 33. 4, 5, 6. 1 Kings 21. 27.* cheerfulness, outward joy, and pleasure, *Mathe 2. 20. Luk. 5. 35.* with *Mat. 9. 15. Jud. 20. 26. 1 Sam. 7. 6.* It is spoken of as a foul sin, *Isa. 58. 3.* behold in the day of your Fast ye find pleasure.

Ver. 4. And on the four and twentieth of the first month] The day is thus noted, because the matters here revealed were most memorable.

As I was by the side of the great river] Meditating, likely, (because the City was full of noise and tumult) and praying, as *Abi. 16. 13.* *Broughton* giveth this reason, because *Selenus* *Nicator*, founder of the *Selenida*, much spoken of in the ensuing vision, built his chief City upon this river.

Which is Hiddekel] i. e. *Sharp* *swift*: called also *Tigris* from the swiftest of all beasts the *Tiger*: but *Curcius* and *Pliny* say that *Tigris* in the *Median* language *Plin. l. 6. c. 7.* significeth an Arrow. Here *Daniel* was personally present, and not visionally only: See *ver. 7.*

Ver. 5. Then I lift up mine eyes and looked] Viz. After my long fasting, praying and meditating. So *Moses* and *Elias*, those great Fasters, met together with our Saviour gloriously in the Mount at his Transfiguration. It is abstinence, not fullness, that makes a man capable of heavenly visions of divine glory.

Behold a certain man] Heb. *one man*, a singular man, a glorious person; *Messias* the Prince, described here by his habit and parts as a Judge, say some, or as a Priest, say others: See *chap. 12. 6. 7. Rev. 1. 13, 14, 15. & 10. 5.*

Clothed in linen] To shew his innocency and purity, as also his righteousnesses (*Imputed* and *Imparted*) wherewith he cloatheth his Saints, *Rev. 19. 8.* that fine white linnen and shining.

Whose loins were girded with fine gold of Uphaz] Or of *Ophir*, *Pern*, haply, or *Malaca*, or *Sophala*. This golden girdle about his loines denoteth *Christ's* strength and alacrity, *Psal. 93. 1. Luke 17. 8.*

Ver. 6. His body also was like the Beryl] Of an azure colour, like the heavens. The second *Adam* is the Lord from heaven, *1 Cor. 15. 47.* Some render it the *Chrysolite*, which is of the colour of the Sea; to note, say they, his power to purge the Church by his Word, Spirit, and Judgements, as by the water of the Sea.

And his face as the appearance of lightning] Which both shineth and terrifieth, and soon appeareth from the one end of the heaven to the other, *Matth. 24. 27.* *Christ* suddenly discovereth all things though never so remote, *Psal. 90. 8. Ezek. 1. 13.*

And his eyes as lamps of fire] To note his omniscience, his wrath also and readiness to revenge, *Jer. 32. 19.*

And his arms and his feet like in colour so polished brass] To note his omnipotency in the execution of his wrath, whilst he trampleth on his enemies, as he that hath brazen

Abstinet ab omni cura cultus corporis, sua sponte.
See the like, *1 Sam. 3. 1. 13.*

Scintillantes purissime.

zen arms and feet can easily break in pieces a potters vessel.

And his voice of his words like the voice of a multitude] Or, *as the noise of many waters*, Rev. 1. 15. noting the efficacy of Christs doctrine: See *Acts* 2. 4.

Ver. 7. *And I Daniel alone saw the vision*] Holy Prophets alone are capable of holy visions, 2 Pet. 1. 19.

For the man that were with me saw not] Sensible they were of some alteration upon the waters, and somewhat wrought upon; not for their information, but separation from Daniel, that he might more freely undergo the heavenly rapture. See the like, *Acts* 9. 7.

But a great quaking fell upon them] Through sense of sin, and fear of wrath. This served to shew the truth of the vision.

Ver. 8. *Therefore I was left alone*] Daniel, though much affrighted, keepeth his station, when the rest fled and hid themselves. Good is the counsel of the Apostle, *Heb.* 12. 13. Make straight steps unto your feet, lest that which is halting be turned out of the way: but let it rather be healed.

For my comeliness, &c.] See chap. 7. 15, 28. & 8. 27.

Ver. 9. *Yet heard I the voice of his words*] What these words were, is not here expressed; but by comparing, they may be gathered to be the same with those, chap. 8. 18. bidding Gabriel to draw near, and speak unto the Prophet.

Then was I in a deep sleep] See chap. 8. 18. The more the outward man is bound, the satter he is for holy Communion with God, 2 Cor. 12. 2, 3.

Ver. 10. *And behold an hand touched me*] i. e. The hand of the Angel Gabriel, who was sent by Christ to dictate unto Daniel the Prophecy following. It is Christs use to signify Prophecies by his Angel (Rev. 1. 1, 2.) and this Angel is accordingly strengthened by Michael, ver. 21. that is, by Christ.

Which set me upon my knees] In a praying posture: but yet he continued trembling, ver. 11. and was not raised and restored but by certain degrees: the better to frame and fit him to a religious attention and docility.

Ver. 11. *O Daniel, a man greatly beloved*] Such shall know Gods secrets, Prov. 3. 32. See chap. 9. 23.

Stand upright] Heb. *stand upon thy standing*. God by his Grace and Word will raise up those that humble themselves in his presence.

Dejectis ut relevet. —

Ver. 12. *Fear not Daniel*] Disquieting and expellating fears should be laid aside, 1 Job. 4. 18.

For from the first day] See on chap. 9. 23. Let us but find a praying heart, and God will presently find a pitying heart, though he may delay for a season to send in an answer. Though Daniel heard nothing of his prayers for three-weeks space, yet was the Angel at work all that while for the removal of impediments. Daniel in the mean-while wrought hard with God, as it is elsewhere said of Jonathan, 1 Sam. 14. 45.

And I am come for thy Word] Brought hither by thy prayers. God will come, but he will have his peoples prayers lead him into the field as it were.

Ver. 13. *But the Prince of the Kingdom of Persia withstood me*] By this Prince of Persia some understand wicked Cambyses; Others, an evil Angel, that by his suggestions swayed Cambyses to oppose and retard the reedifying of the Temple. There is a principal devil, Prince of this world: and there are, as some hold, Princes or Principal Spirits in Countries and Nations under him, Eph. 6. 12.

But lo Michael one of the chief Princes] i. e. Christ the Lord of Angels, head of the Church, chap. 12. 1. Rev. 12. 7. By these chief Princes may be understood the three Persons in Trinity; or the created Angels. The Septuagint translate the word *ισχυρις*, the cheerful ones, who serve the Lord readily, freely, and joyfully in his wars, making *Sion* as dreadful to all her enemies, Psal. 68. 17. as those Angels once made *Sinai*, at the delivery of the Law.

And I remained there with the Kings of Persia] With Cambyses and his Counsellours,

cellors, to repress their rage, and to blast their designs against the Church: which, when it is opposed, the holy Angels interpolate, Psal. 34. 7.

Ver. 14. *Now I am come*] As it were with weariness of flight, as chap. 9. 21. See there. Comfort will come at length, Heb. 10. 37.

In the latter dayes] Toward the end of their politie, and not long before the coming of the *Messiah*, who shall begin another age, and as it were a new world, Exek. 38. 8. Heb. 2. 3.

Ver. 15. *I set my face toward the ground, and I became dumb*] *Coborui seui, & vox faucibus haesi*. See how deeply Gods darlings are, citoones, affected at the hearing of his holy Word, H. b. k. 3. 16.

Ver. 16. *And behold one like the similitude*] i. e. The Angel in humane shape, as ver. 10.

Touched my lips] Restored unto me my speech. Good affections wanting express in shall have Gods furtherance.

And said unto him that stood before me] i. e. To Christ, whom he had seen, ver. 5. 6.

My sorrows are turned upon me] Heb. *my bowels* which are even strained, and straitened.

And I have retained no strength] It is ordinary with Gods people in their prayers to complain much of their own weakness, Jer. 31. 18.

Ver. 17. *For how can the servant of the Lord*] *Qui tantulus sum, & tam imbecillus*. Gods praying servants use to speak as broken men. They well understand, 1. Their Distances. 2. Dependence.

Talk with thine my Lord] Prayer is a holy interparlance with the divine Majesty: *evangel.* 1 Tim. 2. 1.

Ne ther is there breath in me] I am hardly able to bear up, or breathe. Humane frailty cannot endure Gods presence without fainting, Rev. 1. 17.

Ver. 18. *Then there came again and touched me*] Not all at once, but by four degrees was Daniel raised. 1. *He is set upon his knees* and palms of his hands, ver. 10. an Emblem or Prayer. 2. He is caused to stand upon his feet, though trembling and silent, ver. 11. 15. 3. *His mouth is opened* to speak, though not without much weakness, fears and sorrows, ver. 17. 4. He is fully strengthened, here. God Praise, loves to hold his praying people long in request. He is also a God of Judgement, 1st. 30. 18. (one that well understandeth when and how to bestow his favours:) *Blessed are all they that wait for him.*

Ver. 19. *Be strong, ye also strong*] Holy Angels are ready to strengthen such, as are ready to faint in holy duties.

Ver. 20. *Knowest thou wherefore I come unto thee*] q. d. I told thee that before, ver. 14. and I look thou shouldst remember it.

I will return to fight with the Prince of Persia] To defeat and prevent his tyranny and cruel intents against thy people (see ver. 13.) not without the devils hand and help.

And when I am gone forth] sc. Out of Persia.

Loe the Prince of Persia] Great Alexander, whom I will fetch in, so that the Persians shall have henceforth little leisure or mind to meddle with the Jews. There were other Grecian Captains also before Alexander who found the Persians somewhat to do, as Leonides, Miltiades, Themistocles: but he overturned their Monarchy.

Ver. 21. *In the Scripture of truth*] i. e. In Gods infallible and unchangeable decree, which (for our apprehension) are here compared to court-rolles and Records. And Gods Providence (which is nothing else but the carrying on of his decree) is that Helm which turneth about the whole ship of the Universe.

And there is none — but Michael your Prince] But how many reckon we him at? as that King once said of himself to his fearful soldiers. He alone is a whole army of men, Van and Rear both, 1st. 52. 12.

Dddd

CHAP.

CHAP. XI.

Ver. 1. *A Lfe 1*] i. e. I Gabriel the Angel, glad of such an office, for the good of Gods people, whereunto also I was sent by Christ, ch. 10. 9, 10.

In the first year of Darius the Mede] Who now began to think of sending home the captive Jews, but had some hesitations and fluctuations of mind about it.

I stood to confirm and to strengthen him] Angels cannot enlighten the mind, or powerfully incline the will of man (for to the Holy Ghost only doth :) but, as instruments of the Holy Ghost, they can stir up phantasms of the Word read or heard; they can also propose truth and right to the mind, advise and persuade to it as Counsellors, and inwardly infligate as it were by speaking and doing after a spiritual manner, suggesting good thoughts, as devils do evil: Yea they can strangely wind themselves into mens imaginations, so as to appear to them in their dreams, *Matth. 1.*

Ver. 2. *And now I will shew thee the truth*] The plain naked truth, in proper and downright terms, dealing with thee more like an Historian than a Prophet. *Truth is*, like our first Parents, most beautiful when naked.

Behold there shall stand up yet three Kings in Persia] Three besides Darius; viz. *Cyrus*; *Cambyses*, and *Darius Hystaspis*: for, as for *Smerdis* or the *Magus*, who took upon him to be the son of *Cyrus*, and usurped the throne after *Cambyses*, for six months, the holy Angel holds him not worth naming.

And the fourth shall be far richer than they all] This was *Xerxes*, who was called the *Hoarder* of his Kingdom, like as his father *Darius* had been called the *Huckster*, for his unmeasurable riches gathered out of all the East, and prepared for the war against *Greece*.

And when he shall be strengthened by his riches] Which were never true to those that trusted them.

He shall stir up all] He shall bring into the field a million of men, and cover the seas with his ships, thinking to bear down all before him; but was shamefully defeated by the *Grecians*, and forced in a small fisher-boat, to get back into *Asia*, where falling into inordinate lust and cruelty, he was killed by *Artabannus*, and left this war hereditary to his successors, until the ruine of the *Persian* Kingdom by great *Alexander*, of whom in the next verse.

Ver. 3. *But a mighty King shall stand up*] *Alexander* the Great, the founder of the *Greek* Monarchy; who with 30000 footmen and 5000 horsemen over-ran and subdued a great part of the habitable world. See chap. 8. The devil by his oracles foretold him of his victories, having stolen his skill out of this Prophecy of *Daniel*.

Ver. 4. *And when he shall stand up*] And seemeth to be best underlaid, fit to live, as we say, when he standeth on his best bottom, expecting Embassadours at *Babylon* from all the world, requiring divine honours from his *Grecians*, and enjoying the *Jews* that their dates should be taken from his reign, and that all the Priests sons born that year should be called *Alexanders*.

His Kingdom shall be broken] As brittle ware is apt to be.

And shall be divided toward the four winds] *Sic transit gloria mundi*, fitly compared to the wind, as chap. 2. to a dream, to a shadow, to a dream of a shadow. Great *Alexander's* Kingdom was first broken into many pieces by twelve of his Princes, until, eleven years after his death, it became *quadripartita*, &c. Here is foretold, being divided amongst four of his Chieftains, *Cassander*, *Antigonus*, *Seleucus* and *Ptolemy*: till at length, these two last gat all into their hands, and yet were ever jarring and warring, as appeareth by what here followeth.

And not to his posterity] For all his Kindred were killed up by *Cassander*; with whom it cheivred accordingly.

Nor according to his dominion] For although they were all sovereign Princes, yet they fell far short of *Alexander* in command and warlike fame, chap. 8. 22.

Ver. 5. *And the King of the South shall be strong*] *Ptolemy* King of *Egypt* together with his whole family, line, and race, the *Lagide*, shall be eminently strong; and a great enemy he was to the poor *Jews*, as *Iosephus* storieth.

And

And one of his Princes] i. e. Of *Alexanders* Princes, meaning *Seleucus Nicanor* King of *Syria*, together with his house and line called the *Seleucide*.

And he shall be strong above him] i. e. Stronger than *Ptolemy*, and that the poor Church shall feel; for *Judas* lay betwixt these two potent Princes, and was therefore beaten on both sides: *perinde ac Isthmus inter duo maria interjacent*, or as bread-corn ground betwixt two millstones. This was here foretold, and much more, three hundred years before it fell out, that we may know that there is an Omnipotent and Omniscent Majesty, who decreeth and doth whatsoever himself pleaseth.

His dominion shall be a great dominion] Viz. as long as it will hold. Besides *Syria* and *Babylon*, *Seleucus* had more of *Asia* then ever any had but only *Alexander*. So our *Henry* the sixth, till deposed, had been the most potent Monarch for dominions that ever *England* had: yet afterwards he was not the master of a mole-hill, nor owner of his own liberty, as hath been said before.

Ver. 6. *And in the end of years*] In process of time, after that these two Kings had sufficiently worried and wearied out one another, in bloody wars.

They shall join themselves together] Heb. *shall associate themselves*, viz. in a friendly amity: and shall make interchangeable marriages, but to little purpose, as it proved. So *Calo* *Joannes* the Christian Emperour of *Trapezond* gave his daughter *Tuch*, *Hist. Dessein* in marriage to *Osuncassane* King of *Persia*, but with ill successe: for he soon after lost his Empire.

For the Kings daughter of the South] *Bernice* (or as others call her, *Berenice* or *Byronice*, i. e. the daughter of innocency or purity) the daughter *Ptolemy Philadelph* so called, for that he married his own sister; and therefore his daughter *Bernice* Junias was not right-named.

Shall come to the King of the North] To *Antiochus Thews* King of *Syria* (so the *Paulan. Milesians* first surnamed him, because he had driven out their tyrant *Timarch*) and *Aprian*: he took it upon him, to his utter undoing: for this god was afterwards poisoned by his wife *Laodice*.

To make an agreement] Marriages made in policy, to serve dishonest ends, are ever of ill successe, 1 *Sam.* 18. 21, 28.

But she shall not retain the power of the arm] Her interest in her husband, her Queenom, and her life were soon after lost. She was not sent home again (as *Ann of Cleve* was here) but sent out of the world, together with her son, and all her retinue, by *Laodice*, whom *Aprian* maketh to be her own sister: but that's not likely. *In Syria.*

Neither shall he stand] i. e. *Antiochus Thews*, who was poisoned by his jealous wife, a just punishment from a jealous God.

Nor his arm] His young son by *Bernice*.

And he that begat her] Her father *Ptolemy Philadelph*, who dyed soon after.

Ver. 7. *But one of the branch of her roots*] One of her stock, her own brother both by father and mother.

Shall one stand up in his estate] *Ptolemy Euergetes* shall succeed his father *Philadelph*: and making war against *Seleucus Callinicus*, son of *Antiochus Thews* by *Laodice*, in revenge of his sister *Bernices* death shall prevail and over-run the greatest part of *Callinicus* his Kingdom.

Ver. 8. *And shall also carry captives their gods*] Goodly gods they were the while, and likely to defend their worshippers. He brought back also the *Egyptian* mawmets, carried away by *Cambyses* (rather in scorn of all religion, then hatred of idolatry) and was thereupon called by that superstitious people, *Euergetes*, that is, *Benefactor*.

Ver. 9. *So the King of the South shall come into his Kingdom*] Called out of *Syria* by a commotion at home, the *Parthians* invading *Egypt*: but he soon quelled them, and quieted his own country. *Iosephus* writeth, that this *Ptolemy Euergetes* in his return out of *Syria* went to *Jerusalem*; and in thankfulness to the God of the *Jews*, offered his oblations at the Temple there. Of his father *Philadelphus* also he reporteth, that he redeemed one hundred and twenty thousand *Jews* that were slaves in *Egypt*, and sent them home, and bestowed many rich gifts upon the Temple at *Jerusalem*.

D d d d 2

Ver. 10.

Herodot. in
Thalia.

Regni caupo.

Antiq. lib. 12.
cap. 1.Lib. 2. cont.
Aprian.

Antiq. lib. 12. c. 22

they called *Coronum* or *sweet hearts*. For this *Selenus* King of *Syria* being the *Romans* tribute-gatherer (to whom he was to pay according to his fathers agreement a thousand talents by the year) he was hated of the people, and poisoned by *Heliadornus* a great man about him, in favour of *Antiochus Epiphanes* his brother, and succeeded in the Kingdom.

Ver. 21. *And in his estate shall stand up a vile person* [This was his true title (as *Wicked* was *Hamans*, *Esh. 7. 6.*) though he affected to be called *Epiphanes* or *Famens*: and *Josephus* reporteth that the *Samaritans* (to curry favour with him when he tormented the Jews) stiled him *Antiochus the mighty god*. O detestable! surely that which is highly esteemed amongst men, is abomination in the sight of God, *Luk. 16. 15.* But the *bramble* thinketh it a goodly thing to reign: so doth not the *Vine* and *Fig-tree*, *Judg. 9.* A good man honoureth them that fear the Lord: but contemneth a vile person, *Psal. 15. 4.* Mr. Fox, when one asked him, saying, Do ye not remember such an honest poor man for whom you did something? yes, said he, I forget Lords and Ladies to remember such. And again when a great Lord and wicked met him in the streets, and asked him How do you Mr. Fox? he said little: do you not know me? said the great Lord: No, not I, said Mr. Fox. I am such a one, said he. Sir, I desire, said Mr. Fox, to know none but Christ and him crucified.

To whom they shall not give the honour of the Kingdom] But he shall take it whether the Nobles will or not: and so might well have been called as his father sometimes was, *Antiochus Histrax*, the Hawk or *Puteck*, for his swooping and ravaging.

But he shall come in peaceably] Under pretence of a Protector to his nephew *Demetrius*, as did our *Richard* the third.

And shall obtain the Kingdom by flatteries] Winning mens hearts by presents, curtesies, and secret practices.

Ver. 22. And with the armies of a flood shall they be overflown] The *Egyptians* shall by the forces of *Antiochus Epiphanes*, who in the minority of his sister *Cleopatra's* son *Ptolemy Philometor*, invaded *Egypt*, and overthrew his two Captains *Eulmus* and *Lemus*, as with a storm or flood.

Yea also the Prince of the Covenant] Tryphon the chief contriver of a Covenant betwixt the two Kings, after the former overthrow. He was made away by *Antiochus*, that himself might do what he listed in *Egypt*, during the non-age of his nephew *Philometor*.

Ver. 23. He shall work deceitfully] Outwitting the wise among the *Egyptians*, who yet were held great Politicians. See *Esa. 19. 11, 13.*

And shall become strong with a small people] He shall come in (as Protector and coadutor to his nephew *Philometor*) with a small number, lest the *Egyptians* should be affronted: but being thus gotten in, he shall play his pranks to some purpose.

Ver. 24. He shall enter peaceably even upon the fittest places of the Province] i. e. Upon *Memphis* in the very heart of the Country.

And he shall do that which his fathers have not done] i. e. Rob and spoile, as never any of his Ancestors did before in *Egypt*.

And he shall scatter among them the prey] Throwing handfuls of money among the vulgar as he went along the streets: and all to ingratiate and to steal away their hearts. *Abolom* did the like at *Jerusalem*, *2 Sam. 20.*

And he shall forecass his devices against the strong-holds] By sowing dissension betwixt *Philometor*, and *Phyfeon* his younger brother. The devil was as great a Master then as since, with his *Divide & impera*, make division, and get dominion.

Ver. 25. And he shall stir up his power and his courage] *Antiochus* shall: himself being stirred up by the devil, that restless spirit, who continually maketh ado in the world. *Fuit etiam Antiochus ingenio inquieto, versatile, turbide, vago & vario: unde multa machinatus est, paucis ad felicem exitum perduxit.* Howbeit in this second expedition against *Egypt*, he prospered.

Ver. 26. Yea they that feed of the portion of his meat] His own Courtiers, Captains and Pensioners, corrupted by *Antiochus*, betrayed *Philometor*: see *1 Mac. 1.* In trust I have oft found treason, said *Queen Elizabeth*.

Ver. 27.

Ver. 27. And both these Kings hearts shall be to do mischief] *Ptolemy* or being beaten shall seek agreement, give great gifts to *Antiochus*, and feast him: *sed reconciliations vultu*: but with a fox-like and fained amity, each of them still retaining their ancient hatreds. Burning lips and a wicked heart, are like a posyheard covered with silver-dross, *Prov. 26. 23.*

And they shall break] This is ordinary with the wicked, *Psal. 62. 9.* but it is the property of the godly man to speak the truth from his heart, *Psal. 15.*

For yet the end shall be at the time appointed] i. e. The end of those wars shall be when God seeth good, and hath pre-determined it.

Ver. 28. Then shall he return into his land with great riches] But little content. Gain, when it is either the *Mammon* of unrighteousness, or wages of wickedness, is true loss.

And his heart shall be against the holy Covenant] i. e. Against the Jews, Gods Covenanters, and against the true religion. The Church is, *heres crucis*, saith *Luther*: the truth goes seldom without a scratch face.

Ver. 29. At the time appointed] After two years.

And come toward the South] Toward *Egypt*, *1 Mac. 1. 30.*

But it shall not be as the former] Expedition, *ver. 25.*

Or as the latter] Mentioned *ver. 40.* God oft croseth the wicked in the bright of their hopes, *Job 20. 6.*

Ver. 30. For the ships of Chittim shall come against him] i. e. *Publius Papilius*, the Roman Legat shall come in *Italian* or *Grecian* ships, and shall, in the name of *Liv. dec. 5.* the Senat and people of *Rome*, command *Antiochus* to depart with his army out of *Egypt*, and that forthwith. So true sound *Antiochus* that of the Poet

Omne, sub regno graviore, regnum est.

Therefore he shall be grieved and return] And reck his teen upon the poor Church of God: turning his rage against the Jews.

And have intelligence with them that forsake the Covenant] None are so dangerous and desperate enemies to the truth as Apostates, and *Renegado's*, such as were here, *Jafon*, *Menelaus*, &c. *2 Mac. 4.* who privily pack'd with *Antiochus* against the City and people.

Ver. 31. And arms shall stand on his part] i. e. *Antiochus* his Princes and Commanders, whom he sent to spoil *Jerusalem*; such as were *Philip the Phrygian*, *Andronicus*, *Apollonius*, *Bacchides*, &c. who made havock of Gods people, and revelled in the ruins.

And they shall place the abomination of desolation] The abominable idol of *Jupiter Olympus*. The like whereunto was done here in *England* in those *Marian* times, of abhorred memory, which yet lasted no longer then those of *Antiochus*, i. e. five or six years.

Ver. 32. And such as do wickedly against the Covenant] Apostates sin not common sins, as *Korah* and his complices dyed not common deaths. Forsakers of the Covenant, *ver. 10.* will soon become wicked doers against the Covenant, as here: till they become altogether filthy, *Psal. 53. 3.* See *1 Pet. 2. 20, 22.* *Matth. 12. 43, 45.* *Luke 9. 62.*

*non debet aratro,
Dignum opus exercitus, vulnus in materna referre.*

Sedulius.

But the people that do know their God] The faithful *Hassideans*, and zealots, who know and worship their God aright; these shall persevere, and overcome all *Antiochus* and *Affrightments* of the World.

Ver. 33. And they that understand, &c.] God shall provide in the work of times, that his people shall have Teachers and faithful Monitors. I find in the registers (and wonder at it, saith Mr. Fox) that in *Queen Marys* dayes, one neighbour resorting to, and conferring with another, discourses with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them touching the truth of Gods Word and Sacraments.

T 11

Yet they shall fall by the sword and by flame] The Infidels especially shall. Of this persecution the Apostle seemeth to speak, *Heb. 11. 35, 37.*

Ver. 34. They shall be helped with a little help] With the valiant *Assenians* or *Maccabees* who were but a handful, and yet did great exploits against the *Antiochians*; so did the *Hussites* in *Bohemia* against the *Pontificals*. But why were they helped with a little help? that through weaker means, they might see Gods greater strength.

But many shall cleave to them with flatteries] So did the false *Samaritans*: See on *ver. 21.* And so the *Donatists* went to the *Goths*, when the *Arians* prevailed. Hypocrites will not fail in a storm. Something they will do for God, but little or nothing tis they will suffer.

Ver. 35. And some of them of understanding shall fall] Depth of divine knowledge, and height of holiness, is no target against persecution: the best fall under it soonest. None out of hell have ever suffered more than Saints.

They shall] As hard weather tries what health: hang heavy weights on rotten boughs, and they suddenly break. Withered leaves fall off in a strong wind: not so the green, that have sap.

And so purge and to make them white] As foul and stained clothes are whitened by laying abroad in gold frothy nights. Black sope maketh white clothes: so, said that Martyr, doth the black cross help us to more whiteness, if God strike with his battlers. You know the vessel before it be made bright (said *John Careless* the Martyr in a letter to Mr. *Philpot* another Martyr) is soiled with oyle and other things that it may scour the better. Oh happy be you, that you be now in this scouring house: for shortly you shall be set upon the celestial shelf as bright as Angels, &c. Refiners of sugar, saith Another Author, taking sugar out of the same chaff, some thereof they melt but once; other again and again; not that it hath more dross in it, but because they would have it more refined: so dealeth the Lord with his best children, &c.

Ver. 36. And the King shall do according to his will] In *Judea* he shall, though in *Egypt* he could not, because the *Romans* trumped in his way, *ver. 30.* put a stop to his rage there. But the Jews were looked upon by the proud *Romans* as a despicable people: and of the God of the Jews *Cicero* speaketh basely, not holding him worthy to be compared with *Bacchus* or *Venus*, &c.

And he shall exalt himself, &c.] A type and picture of the Pope of *Rome*, *2 Thes. 2. 4.*

Till the indignation be accomplished] Till God have avenged the quarrel of his Covenant, and the settime of deliverance be come.

Ver. 37. Neither shall he regard the God of his Fathers] He shall disannul his own ancient religion, caring neither for the old *Mumpsimus*, nor the new *Sumpsimus*, as they say, but shewing himself to be a rank Atheist: See *1 Maccab. 1. 43.*

Neither shall he regard women] *sc.* in an honest lawful way of matrimony; But be addicted to vagrant lust, yea and to the sin against nature with women (as some sense it) *à Deo prohibito & perditio*: in which case the Turkish women, when so abused by their husbands (those filthy beasts) may sue a divorce; which they do by taking off their shoes before the Judge, and holding them the soles upward, but speaking nothing, for the unnameableness of the fact.

Neither regard any God] See my Common place of *Atheism*.

Ver. 38. But in his estate shall he honour the God of forces] Or, As for the Almighty God, in his seat he shall honour, yea he shall honour a god whom his fathers knew not, &c. that is in Gods holy Temple at *Jerusalem* *Antiochus* shall set up *Jupiter Olympius*, who was none of the *dii Syri*: for the *Syrians* worshipped *Apelle*, *Diana*, *Atargatis*, as *Strabo* testifieth. See *2 Maccab. 6. 2.*

Shall he honour] This doubling of the word seemeth to shew the Angels indignation, at the indignity of the fact. See the like, *Gen. 49. 4.*

Ver. 39. Thus shall he do in the most strong holds] *Heb.* in the fortresses of munitions, i. e. both in the Temple (called elsewhere a strong-hold) and in the places of defence near unto the Temple, where he set a garrison, to force the people to worship his Idols.

When

Whom he shall acknowledge and increase with glory] Or, those whom he shall acknowledge (to be favourers and furtherers of his abominable idolatry) those he shall increase with glory: he shall raise and prefer them, as he did *Jafon*, *Meneiaus*, &c.

And he shall cause them to rule over many] In *praesentibus illis* (so *Piscator* rendereth it) over the godly Jews, Gods Rabbines.

And he shall divide the land] *sc.* Of *Judea*.

For gain] *Heb.* for a price. *Sic omnia Romæ mercalia*: All things are saleable and soluble at *Rome*.

Ver. 40. And at the time of the end] The year before his death.

Shall the King of the South] *Ptolema Philometor*.

And the King of the North] *Antiochus* his third expedition into *Egypt* (see *ver. 39*) in favour of *Phycon*.

And shall overflow] i. e. Victoriously overrun *Egypt*.

Ver. 41. He shall enter also into the glorious land] *Judea*, as *ver. 16.* but for no good. In *Greece* they say, Where the Grand Signior once stablish his foot, there groweth no more grass.

But these shall escape] Because they shall side with him.

Ver. 42. He shall stretch forth his hand also] He shall be very victorious toward his latter end, that he may be the ripe for ruine: sated ware are but fitted for destruction.

Ver. 43. Shall be as his steps] i. e. Obey him as their Captain.

Ver. 44. But ridings out of the East, &c.] It is seldom seen that God alloweth to the greatest darlings of the world a perfect contentment: but something or other they must have to trouble them still.

Ver. 45. And he shall plant the Tabernacles of his palace] i. e. He shall pitch his tent royal (in token of full power given to his Captains *Lysias* and the rest) in *Em.* & 3. *mans*, near to *Jerusalem*, to keep the Jews in subjection.

Between the Sea] The Dead Sea, and the Midland Sea, which are the bounds *Polyb.* of *Judea*, called here the glorious holy mountain. *Joseph. l. 12.*

Yet he shall come to his end] A loathsome and lamentable one: See *1 Maccab. 6. 8.* *2 Maccab. 9.* not so much because he would have spoiled the Temple of *Diana*, but because he did spoil the Temple at *Jerusalem*.

CHAP. XII.

Ver. 1. And at that time] i. e. In the last dayes, and toward the end of the World: for in this Chapter seemeth to be set forth the State of the Church in the last times, that it shall be most afflicted: yet she shall be fully delivered by Christs second coming to Judgement. *Cyprian* was in like sort wont to comfort his friends thus, *Venit Antichristus, sed superueniet Christus*; Antichrist will come, but then Christ will come after him, and overcome him.

Shall Michael stand up] i. e. The Lord Christ (that Prince of Angels, and Protector of his people) not a created Angel, much lesse *Michael Servetus* that blasphemous heretike, burnt at *Geneva*, who was not afraid to say, as *Calvin* reporteth it, *se esse Michaelem illum, Ecclesie custodem*, that he was that *Michael* the Churches Guardian. *David George* also another blackmouthed heretike said that he was that *David* foretold by the Prophets, *Jer. 30. 9. Ezek. 34. 23. Hof. 3. 5.* and that he was confident that the whole World would in time submit to him.

Which standeth for the children of thy people] For all the Israel of God, to whom Christ is a fast friend, and will be while the government is upon his shoulder, *Isa. 9. 6.* And there shall be a time of trouble] To the Jews by the *Romans* (after Christs ascension, *Mat. 24. 21.*) to the Christians, by the *Romists*.

And at that time thy people shall be delivered] The elect both Jews and Gentiles shall be secured, and saved.

Every one that shall be found written in the book] Called the writing or catalogue of the house of Israel, *Ezek. 13. 9.* and the Lambs book of life, *Rev. 21. 27.* which is nothing else but *conscriptio electorum in mente divina*, saith *Lyra*, the writing of the elect

Eccc

elect in the divine mind, or knowledge: such are said to be written among the living in Jerusalem, Isa. 4. 4.

Ver. 2. *And many of them that sleep in the dust*] Many for all, as Rom. 5. 18, 19. these are said to sleep, which denoteth the immortality of the soul, and the resurrection of the body. And this the poor Jews, when to lose land and life for the truth, are here seasonably and plainly told of (amidst other things that are but darkly delivered) to bear up their sinking spirits. Awake they shall as one of a sweet sleep, those that are good, and then be full of Gods Image, *Psalm* 17. *mit.* The wicked also shall come forth, but by another principle, and for another purpose: they shall come out of their graves, like filthy toads against this terrible storm, &c.

Sense to everlasting life] Which is here first mentioned in the old Testament. See *Matth.* 25. 45. *Job.* 5. 29.

And some to shame and everlasting contempt] Christ shall shame them in that ample Amphitheatre, and doom them to eternal destruction. *Gravissima panarum pudor est*, saith Chrysostom. Oh when Christ shall upbraid reprobes and say, *Ego vos pavi, laui, vestivi*, &c. which way will they look? or who shall say for them? They shall look then upon him whom they have pierced and lament, but all too late: they shall be fore ashamed of their sinful practices which shall all be written in their foreheads: and this shall be as a bodkin at their hearts, that ever they turned their backs upon Christs bleeding embraces, whilst they refused to be reformed, hated to be healed.

Ver. 3. *And they that be wise*] And withal do what they can do to *wis* others to salvation, as all wise ones will: for *Goodness is diffusive of itself*, and would have others to share with it: *charity is no churl*.

Shall shine as the brightness of the firmament] A good amends for their present sufferings, chap. 11. 33. with *Rom.* 8. 18. Solomon allowed little or no considerable reward to his workmen, *Cant.* 8. 12. but Christ doth: *For they shall shine as the firmament*, yea as the *Stars*, yea as the *Sun* in his strength, yea as *Christ himself* shineth, they shall appear with him in glory, *Colos.* 3. 4. Their souls shall shine through their bodies as the candle doth through the lantern: their bodies shall also be so light-some and transparent, saith *Aquinas*, that all the veins, humours, nerves and bowels shall be seen as in a glasse: for so the light pierceth the firmament and Stars. Let us therefore keep these bodies of ours clean and filth-free: that they may be fit vessels and receptacles of such a transcendent glory.

And they that turn many to righteousness] Heb. that justify many, sc. Ministerially, as instruments in Christs hand: for *we preach Christ*, yea we give what we preach: *We give the knowledge of salvation for the remission of sins*, *Luke* 1. 17. we deliver men from hell, *Job* 33. 24. we save the souls of them that hear us, *1 Tim.* 4. 16.

As the Stars for ever and ever] What a glorious place is heaven then? *Festinus* *mons ad clarissimam patriam: corrigamus mores & moras*, &c. What though Christs Ministers be here slighted and slurred? they shall one day shine as Stars, yea the meanest of them — *velut inter stellas Luna minores*. What then the *Dilectos Seraphici*?

Ver. 4. *But thou, O Daniel, shut up the words*] Sith the full understanding of them is reserved to after-times, and event will prove the best interpreter; as it doth in all Prophecies, which are as riddles till accomplished: and men must mean while be content with a learned ignorance. But what meant *Jacobides* the Jew to give us this gloss upon the text, God sealed up the time of the coming of the Messiah, revealing it only to Daniel; and that his coming might be accelerated by their deserts, like as for their sins, which are many, it is retarded? He concludeth well howsoever; God will one day give us a clear vision, viz. when he shall bring back our Captivity, then shall we understand things as they are.

Even to the time of the end] The time appointed, *ver.* 9.

Many shall run to and fro] For increase of divine knowledge they shall spare for no pains, care or cost: as the Queen of *Saba*, the *Ethiopian Eunuch*, &c. See *Prov.* 18. 1. *Acts* 17. 11, 12. Increase of knowledge is promised only upon our industry, and it is especially promised to these later times, *Joel* 2. 28. wherein we find to

to be (as in our climate) much light, little heat: our heads are so big (like children that have the rickets) that the whole body fareth the worse for it. *Bullinger* thus interpreteth the text, that toward the end of the world men shall run to and fro, being certain of nothing, but distracted in opinion, *variusse adjungens sectas*, they Zegedini shall joyn themselves to diverse sects. They shall run to and fro, saith Another Expositor, *velut canes famelici*, as hungry dogs, and there shall be much knowledge in the world, that is, there shall be innumerable opinions and sects abroad, wherewith many being infected shall be at no certainty in the matters of salvation. For the confirmation therefore and comfort of the last ages of the World, wherein these things shall befall, *shut up the words*, and *seal the book*.

Ver. 5. *Then I Daniel looked*] As being as yet unsatisfied.

And behold there stood other two] Angels, on each bank of the river *Tigris*, by whose interrogation Daniel is further relieved about the vision.

Ver. 6. *And one said*] i. e. An Angel inquisitive about the affairs of the Church, for Daniel's further information.

To the man clothed in linen] Of whom see chap. 10. 5.

Which was upon the waters] See chap. 8. 16.

How long shall it be to the end of these wonders?] i. e. The forementioned mysteries, viz. concerning the Saints sufferings, the end of the world, the coming of Christ, the resurrection of the dead, life and death everlasting?

Ver. 7. *And I heard the man*] The Man Christ Jesus.

When he held up his right hand and his left hand] Assuring and assevering the matter with both hands earnestly.

That it shall be for a time and times and an half] i. e. For a time most certain with God, and by him determined; but to us uncertain and unknown. *Broughton* thinketh that this term of *three years and an half* sheweth the term of Christs persecution in the days of his flesh, which was just so many years. But there is more in it then so. See *Revel.* 6. 11. a parallel text; and such (like glasses set one against another) do cast a mutual light.

When he shall have accomplished to scatter the power] When the Church shall be at the greatest under, when the number of the Elect shall be consummated, and they sorely afflicted by the Devil and his Agents, then shall Christ appear to their relief, as it were out of an engine. See *2 Thess.* 2. *1 Tim.* 4. *Rev.* 6.

Ver. 8. *And I heard but I understood not*] This he ingeniously confesseth: for the best know but in part, *1 Cor.* 13. And if any man thinketh that he knoweth ought, he knoweth nothing yet as ought to know. *1 Cor.* 8. 2. Let this be noted by such as profess to know (beyond the periphery of humane knowledge) all that is knowable. Any created Understanding is but (as *Æschylus* saith of fire Roken by *Prometheus*) *μαρτυρεται τυχον σπινος*, a spark of the All-wise Gods fire, The Prophets themselves understood not some things that were shewed unto them, without a further light from the Father of lights: whose alone it is to lighten both *Organ* and *Object*, as *Plato* also could say.

What shall be the end of these things?] An end he much desired, and the Angel for him *ver.* 6. But men must have patience, and wait Gods end. *Ye have need of de Rep.* patience or carriage, (saith the Apostle, *Heb.* 10. 36) that after ye have done the will of God (and suffered it too, grievous though it be for present) ye may receive the promise. Good men find it oft more easy to bear evil, then to wait till the promised good be enjoyed.

Ver. 9. *And he said Go thy way Daniel*] q. d. Though dearly beloved, yet of *Quiesce*, tibi some things thou must be content to be ignorant: It should suffice thee to be of *scire esse*. Gods Court, though not altogether of his Council: See *ver.* 13. There is a laudable and learned ignorance; as of *Unnecessaries*, of *impossibles*, or of *Unprofitables*; such as are the term of our lives, the end of the world, the Reprobation of others, &c.

For the words are closed up] Viz. Till future ages, which are more concerned in them, and till which these things shall be concealed.

Ver. 10. *Many shall be purged and made white*, &c.] q. d. It is enough for thee to know, (and that I should now tell thee) *quales sint futuri homines postremi*, *faculis*,

The soul liveth in the sleep of death, as it doth in the sleep of the body in this life.

ἡ ψυχή ζῇ ἐν τῇ κοιμῇ τοῦ θανάτου, ὡς καὶ ἐν τῇ κοιμῇ τοῦ σώματος ἐν τῇ αἰσθητικῇ ζωῇ.

Mat. 13. 42.

Omnia prophetia priusquam compleretur, enigma est. Irenæus.

ἡ ψυχή ζῇ ἐν τῇ κοιμῇ τοῦ θανάτου, ὡς καὶ ἐν τῇ κοιμῇ τοῦ σώματος ἐν τῇ αἰσθητικῇ ζωῇ. Lib. 6.

saeculi, what kind of folk there shall be towards the end of the world: Some shall be good people, and they shall meet with hard measure, but all shall be for the best unto them in the end: See chap. 11. 35. Others shall be as bad, and so desperately set upon sinning, that they shall mind nothing else (no not when these Prophecies are fulfilled) but be destroyed for lack of knowledge, Hof. 4. 6. *Infatuati seducuntur, et seducti judicabuntur*, being infatuated they shall be seduced, and being seduced they shall be judged, as *Austin's* Note is on 2 *Thess.* 2. 10.

Ver. 11. *And from the time that the daily sacrifice shall be taken away*]. *sc.* By *Antiochus*, as hath been before said; and with the knowledge whereof I would have thee to rest satisfied.

There shall be a thousand two hundred and ninety days] Which are the three years and a half mentioned before, saith *Diodate*, with thirteen dayes over, for some unknown reason. The *Wonderful Numberer* hath all in numerate. The *Russians* use to say in a difficult question, *God, and our great Duke know all this*. The *Jews* in like case say, *Messias* when he comes will tell us all things we desire to be informed of.

Ver. 12. *But blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days*] Here are forty five dayes more then in the former number: and Probably they were, from the reformation of Gods service until the death of *Antiochus* (a blessed time to Gods poor persecuted people, as was here the death of *Queen Mary*) or else until some other signal mercy, as the victory that *Judas Maccabaeus* and his brethren had, about that time, over the *Edomites*, *Ammonites*, and *Mabites*, who thought to root *Israel* quite out.

Ver. 13. *But go thou thy way*] Here *Daniel* to his great comfort hath a fair and favourable dismissal out of this life, before those great clashings and confusions should come, which had been foretold to him. So *Austin* and *Parents* dyed a little before *Flippa* and *Hidelsberg* were taken.

Till the end be] Whenever it shall be, sooner or later, thou shalt be sure to awake out of the dust of death unto everlasting life, as *ver.* 2. Yea thou shalt shine as the *Stars* for ever and ever, *ver.* 3. All that thou hast to do now, is, to prepare for such an end, and to wait till thy change shall come, comforting thy self against death, with the hope of a blessed resurrection.

For thou shalt rest] Thy soul shall rest in *Abraham's* bosom, thy body in the grave as in a bed of down, until the Resurrection of the Just. *Mors crumnam requies*, was *Chaucers* Motto.

And stand in the lot] *i. e.* In thine own order, 1 *Cor.* 15. 23. and in that degree of heavenly glory which shall be given thee as *thy lot* (in allusion to the promised land, divided amongst the *Israelites* by lot) and as the reward of a faithful Prophet, instrumental to the good of many, who shall bless God for thee thorough-out all eternity.

Ipsa quidem studui bene de pietate mereri:

Sed quicquid potui, gratia, Christe, tua est.

Quid sum? Nil: quis sum? Nullus: sed gratia Christi

Quod sum, quod vivo, quodque labore, facit.

FINIS.



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